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Baluchistán District Gazetteer Series.

VOL. VII.

MAKRÁN.

TEXT AND APPENDICES

BY

R. HUGHES-BULLER, I.C.S.

"Thou showest me the road to Makrán, but what a difference
there is between an order and its execution? I will
never enter this country, as its name
alone terrifies me."

The Lament of Sinán ibn Seláma, quoted in Major Sykes'
"*Ten Thousand Miles in Persia.*"

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1906.

PREFACE.

The Gazetteer of Makrán is the first of the series dealing with the divisions of the Kalát State, which is to be published under the orders of the Government of India.

Perhaps no part of Baluchistán possesses more interest, whether from the point of view of the historian or the ethnographist, than Makrán. It was famous in ancient history under the name of Gedrosia, and much was written about it in the days of the Caliphate by the Arab geographers. To the ethnographist, its importance lies in the fact that for several centuries it became the settlement of the Baloch previous to their migration eastward towards Kachhi and the Punjab. It still contains remnants of those races, the Korak and the Méds, which figure so prominently in the accounts given by Arab authors.

In 1892 Lord Curzon wrote : "Beluchistán comprises the Gedrosia, and parts of the Drangiana, of the ancients ; and it is a significant illustration of the obscurity that has rarely lifted from these regions, and of the precarious political existence which till lately they enjoyed, that the words of Gibbon, written of a period 1,700 years ago, were equally applicable to their condition up till the middle of the century still unexpired :—

'We can scarcely attribute to the Persian monarchy the sea coast of Gedrosia or Macrán which extends along the Indian Ocean from Cape Jask to Cape Gwadel. In the time of Alexander, and probably many ages afterwards, it was thinly inhabited by a savage people of Ichthyophagi, who knew no arts, who acknowledged no master, and who were divided by inhospitable deserts from the rest of the world.'

"It is an extraordinary, but nevertheless a true fact, that from the time of Alexander's march through Gedrosia, and the navigation of his admiral Nearchus along its shores, we have no record of the visit of a European to the interior of Beluchistán until 1809."*

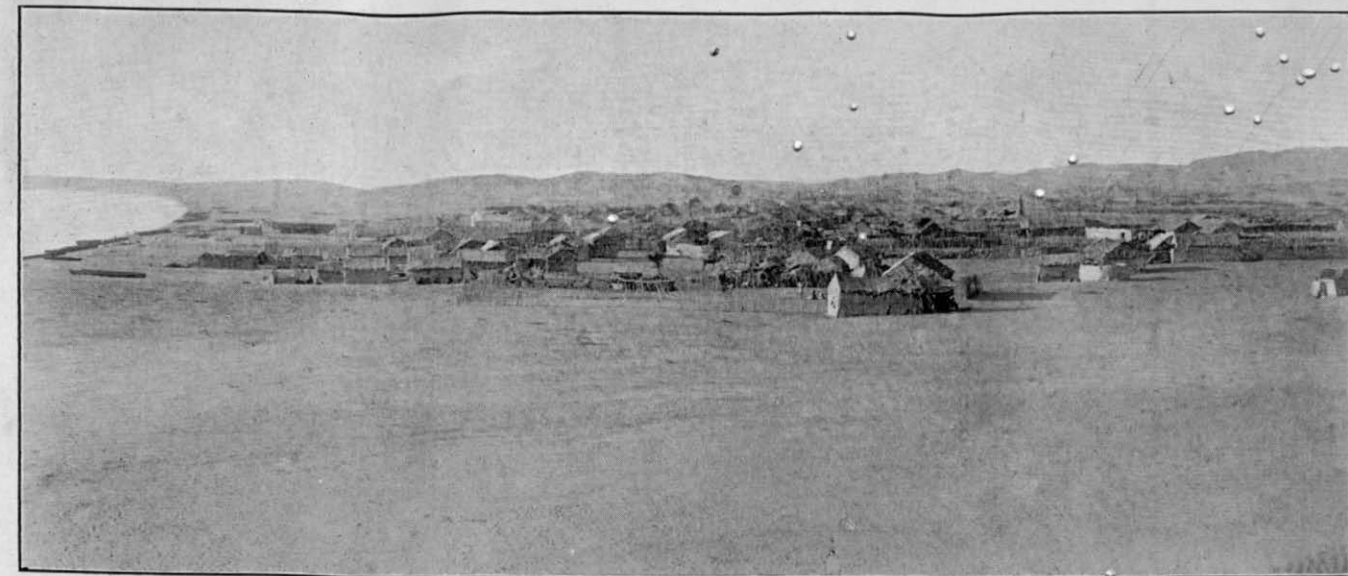
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* *Persia*, Vol. II, p. 254.

The obscurity noticed by Lord Curzon has now gradually lifted from the whole of Baluchistán. Owing, however, to its remote situation, Makrán has hitherto been the least known division of Kalát and, with the exception of Ross's *Memorandum on Makrán* and a few magazine articles, little has been published concerning it. In the present work an endeavour has been made to collate whatever published information is available and to supplement it with material gleaned from the country itself. For this purpose one of the Gazetteer assistants, *Maulvi* Abdur Rab, was deputed to Makrán, where he spent 14 months in investigating actual conditions *in situ* during 1903-04, and I am indebted to him for the local material included in the work.

The drafts were sent to Captain F. McConaghey, Assistant Political Agent, Makrán, who kindly undertook to scrutinize them, and to whom I tender my acknowledgments for the assistance thus afforded.

QUETTA, *December* 1905.



BIRD'S EYE VIEW OF PASNI.

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south to Kénagi Cháh; after this point the line is disputed and up to the present no definite boundary has been determined between Khárán and Makrán.

The northern part of the eastern boundary may be taken roughly as the watershed of the Koh-i-Patandar portion of the Central Makrán Range, and it follows this range south-westward to a point opposite to and west of Manguli-Kalát, where it takes a sudden turn eastward to include the north-eastern end of the Kolwa valley. Thence, following the range between Kolwa and Nondro, it crosses south-eastwards to the Mián Garr, which it follows, and proceeds southward across the Makrán Coast Range in the neighbourhood of the Hingol valley till it is crossed at right angles, probably near Hingláj, by the boundary of Las Béla, which here encloses a long strip of country in the neighbourhood of the coast.

The exact limit of this part of Las Béla on the west has long been a matter of dispute. So far back as 1862 it formed a matter of contention between the *náib* of Kéch and the Jám of Las Béla, the former claiming that Makrán extended to the Basol and the latter that the boundary of Las Béla ran as far as the Rumbar river. Sir F. Goldsmid, when engaged on an enquiry in that year regarding the local limits of the various tracts along the seaboard in connection with the erection of the Indo-European telegraph line, wrote on the point at issue: "My impression on informal, but as it appeared to me good evidence taken in the actual locality of dispute, was that the true boundary would be found in a line drawn from a point intermediate to the two places before named (i.e., the Basol and the Rumbar). I accordingly suggested in my English letter that Khor Kalmat should be held to be the terminus at the seaboard, and that the bed of the Makola hill stream should represent the prolongation inland."* Eventually, as the matter was still under dispute, "Khor Kalmat or its vicinity" was entered in the agreement with the Jám of Béla as indicating the point to which the Jám's responsibility for the protection of the Indo-European wire extended.

* Letter No. 19, dated February 22, 1862, from Major Goldsmid to the Commissioner in Sind.

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In 1904 the matter received the attention of Major Showers, Political Agent, Kalát, and the sandhill referred to by Major Goldsmid having been located as a small eminence 2 miles and 80 yards to the south-west from a point near Jíhand-i-Cháh on the Indo-European Telegraph line; the Local Government, in 1905, finally settled the boundary line as running south from this sandhill to the nearest point on Kalmat Hor, the inlet being divided from the point thus reached between the respective territories, the east shores being considered as Béla territory, and the west as Makrán.

The western boundary was defined on the map, but not demarcated, by a Joint Commission representing England, Persia and Kalát in 1871, Sir F. J. Goldsmid being the British representative. The proceedings of the Commission are referred to in the section on **History**. Commencing from the northernmost point, namely, that which is farthest from the sea on the Máshkél river, and immediately south of the Kúhak fort, the line runs almost due south to a point near Parom, from which place it turns westward, following the valley of the Nihing river. Near Mand it bends to the south and finally enters the sea on the right bank of the estuary of the Dasht river. The Kúhak district thus lies on the Persian side of the border at its northern end, while Panjgúr, Parom and its dependencies, Zámurán, Buléda, Mand and Dasht lie in Kalát. In the plain country north of Gwetter bay, the line is drawn through the Drábol hill and between the rivers Báho and Dasht to the sea. The village of Gwetter lies on the Persian side.

On the south, the Makrán coast line extends from Kalmat to Gwetter bay, a distance as the crow flies of about 160 miles.

Origin of Name.

Makrán consists of two parts, to which the word *makrándt*, the Makráns, has been applied by some writers. That situated in Baluchistán is generally known as Kéch Makrán to distinguish it from Persian Makrán. The derivation of the word Makrán has been much discussed. Shams-ul-ulama J. J. Modi, in an article published in *East and West* in May 1904, states that Hamzah gives it as a contracted form of Mah Kerán, from *mah* (town) situated on the shores of the sea (*kerán*). He also notices the derivation, given by

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some Arab writers, from its alleged founder, Mokrán, son of Farek, son of Sám, son of Noah. Sir Thomas Holdich, Dr. Bellew, and Sir Oliver St. John consider it a corruption of the Persian, *Máhi khorán*, i.e., fish-eaters, and point out that the Greeks in Alexander's time also called the people Ichthyophagoi also signifying fish-eaters. Lord Curzon says it is a Dravidian name, and that it appears as Mokara in the "Brihat Sanhita," of Varaha Mihira, in a list of the tribes contiguous to India on the west.* Major Sykes offers an entirely different derivation which he connects with the Sanscrit word *aranya* or *irinya*, signifying waste or swamp, and suggests that in *Maka irina*, the waste of Maka, he has traced the origin of this much debated word. In Sind, he states, the modern pronunciation is Makarán, exactly the expression of *Maka irina*.

Configuration and natural divisions.

Makrán differs from other parts of Baluchistán, except the State of Las Béla, in its possession of a fairly long line of seaboard. Inland, the general character of the country is mountainous and a study of the map indicates that the mountains cover by far the largest area in the country. They consist of three main ranges, traversing the country from east to west, the southernmost of which skirts the coast and may be called the Makrán Coast Range; proceeding northward, the next range, occupying the centre of the country, is the Central Makrán Range; while in the north, separating Makrán from Khárán, is the Siáhán Range. Between these great ranges lie valleys of varying width which form the natural divisions of the country. Those enclosed by the Makrán Coast Range on the south rise to a height of about 200 feet above sea level and may be called the southern or coast division, consisting of Gazdán, Kulánch, Gwádar and Gwádar-í-Nigwar, and Dasht and Nigwar lying in the valley of the Dasht river. The second or central division, enclosed between the Makrán Coast Range and the Central Makrán Range, consists of the Kéch valley from Mand to Osháp, lying at an elevation of about 500 feet with the subsidiary valleys of Buléda and Bálgattar which lie about 1,000 feet higher, and with its continuation in the plateau of Kolwa also at a higher level. This division is distinguished by its great heat. The third and

* *Persia*, by Hon. G. Curzon, vol. II, p. 261, footnote.

northern division, which possesses a hot but more moderate climate, consists of Panjgúr, and the valleys of the Rakhshán and Gwárgo generally, Rághai and the little basin of Parom. The elevation varies from about 3,000 feet on the west to 4,500 feet on the north-east. A characteristic of the plains of the southern or coast division is the succession of low hills which crop up from the centre of the level surface of clay and sand. The Kéch valley is distinguished by its extreme narrowness and its fertility; the valley of the Rakhshán is wider but less productive. PHYSICAL ASPECTS.

The Coast.

The coast line, from Kalmat to the mouth of the Dasht river in Gwetter bay, covers about 200 miles or 150 in a straight line. The jurisdiction of the Khán of Kalát, however, only extends from Kalmat to the proximity of the Barambáb river or the Kulánch seaboard, and from near Rás Píshukán to the mouth of the Dasht river, the coast line of Dasht. The east and west bays of Gwádar are in the possession of Maskat. The boundary near Píshukán is disputed, Maskat claiming to Wád-Rop about 1½ miles east of Ganz and the people of Jíwnri to Darabbelau Karag, about 2 miles west of Rás Píshukán.

The coast extends in an east and west direction, its general lie being somewhat convex. Owing to the small rainfall, the salt nature of the soil and the physical conformation of the country, it is almost entirely desert. It presents a succession of arid clay plains impregnated with saliferous matter and intersected with water-courses. From these plains rise precipitous table-hills, with most fantastic peaks and pinnacles, varying in height above sea level from about 2,000 feet to hillocks of 20 or 30 feet high. Further inland, ranges of mountains of varying height extend parallel to the coast and to each other, bare, rugged and scorched.

The coast line is deeply indented with bays, but its most characteristic feature is the repeated occurrence of promontories and peninsulas of white clay cliffs capped with coarse limestone or shelly breccia which all approach the table-topped form. The intermediate coast is low, with white high sandhills or low sandhills with bushes and tufts of grass or in some places a strip of very low sand with extensive salt water and mangrove swamps behind it.

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There is little vegetation to be seen except here and there, a clump of date trees indicating a village. Near the sea, the rivers, which are frequently dry or nearly so, except after rain, become salt water creeks which are only navigable by small boats.

The soundings are generally regular, the bank generally running out to about 15 miles where it ends abruptly sometimes quite precipitously. A ship drawing 3 or 4 fathoms can seldom approach nearer to the land than 2 miles. Webb Bank near Astálu island is the only place dangerous to navigation along the coast of Baluchistán.

A detailed account of the littoral and the conditions prevailing will be found in the *Persian Gulf Pilot* published by the Admiralty.

The rise and fall of the tide varies in different parts from 6 to 10 feet and may generally be considered about 8 feet at springs.

The bays containing the best ports are Pasni and Gwádar. Gwetter is another large bay, part of which lies within Makrán. The Kalmat creek would make the finest harbour on the coast, were it not for the shoals at the entrance; a place of minor importance is Rás Shamál Bandar. The capabilities of these places for landing are referred to under 'Harbours.'

Mountains.

The three main mountain masses in Makrán are connected on the east with the chain which occupies the centre of Baluchistán and eventually joins the Saféd Koh on the north-east. Unlike the mountains lying immediately to the east of them, however, the general direction of which is north and south, the Makrán ranges extend east and west. The mean elevation of the southernmost or Coast Range is somewhat lower than that of the Central Range which, in its turn, gives place in general elevation to the Siáhán Range on the extreme north. All these ranges exhibit similar characteristics in their greater height at their eastern end, and their gradual decrease in elevation as they trend westward. The great masses of rock and conglomerate which form so conspicuous a feature of the ranges in the Jhalawán country are absent in Makrán and are replaced by softer formations of white or grey clay, known as *shúr*, and distinguished by the absence of

stones. The Makrán ranges consist of successions of ridges scoured and cut by torrent beds, known as *shép*, which are always dry except after heavy floods.

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Except the Bahrigarr or Coast Range none of the mountains as a whole have definite local names, but each hill and shoulder possesses a separate denomination. Hence it has been found necessary for this gazetteer to give the main masses such names as appear most suitable for descriptive purposes.

Makrán Coast Range.

The Coast Range or Bahrigarr, as it is called by the natives, skirts the Arabian Sea for about 280 miles between 25° 22′ and 26° 0′ N. and 61° 44′ and 66° 3′ E. Its width varies from 35 to 70 miles, and the parallel ranges of which it is formed descend gradually from east to west. At its eastern end it touches the Hálá hills, which bound the western side of the Las Béla plain, and it then continues westward in one confused mass, of which little is known to about the 64th. east parallel where it commences to bifurcate, the main mass continuing south-west and developing into the Tálár-é-band ridge, which ends abruptly at Sunt Sar above the Dasht river, and the other part continuing due west from Tal-é-sar, south of Osháp in a well-defined ridge, which forms the southern boundary of the Kéch valley, and which may be called the Gokprosh hills. Crossing the Dasht river the Gokprosh hills continue westward into Persian Makrán.

At Pasni the main mass runs down southward to the sea after which it again retreats to enclose the Kulánch valley, on the western side of which it once more sends down an offshoot southward in the shape of the Koh-é-Drámb. Throughout its length, the ridges of which it is composed increase gradually in height to the northward, the watershed being formed by the northernmost. As the slopes approach the sea, the height of the hills decreases and in many places they are little more than a mass of confused hillocks.

At the north-eastern end of the range is the striking table-land of Dhrún, the highest peak of which is Shak, 5,177 feet above sea level. GAMOI BURI (3,871) is another peak. The table-land runs east and west, and the mountain on which it lies is about 30 miles long and 9 wide at its broadest

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part. It is accessible by three routes, the Mazanráh from the north-east, the Chíliki from the east, and the Shak from the west. The easiest is the Mazanráh, which is practicable but difficult for lightly laden donkeys and bullocks. The other two are practicable only by footmen. At the top is a large basin, with sides much higher than the centre, containing an irregular alluvial flat with the remains of an old stronghold. This is partly irrigated by the Dhrún-i-kaur, and is cultivated by a few families of Omrári Bízanjaus. The Gwahrámzai Mírwáris claim *bijjár* and other payments from the inhabitants. Sind ibex and mountain sheep are found on the mountain, and the date palms in the ravines attract the bears. In ancient days, Dhrún was a refuge for outlaws and the resort of all border miscreants requiring any asylum, a reputation which it still retains to some extent.

To the south of Dhrún lies Rodéni Kach (4,193) and southward again, in Las Béla territory, are the long ridges of Gorán-gatti (4,181) and Táloi (3,022). Westward lies a confused mass of ridges. As the Tálár-é-band emerges northward of Kulánch, it is distinguished by the Rízdán peak (2,383), Haptári (2,232), Zahro (1,428), Karagi (1,759), Chappi-burzag (2,495), Dalgai-burzag (2,968) and Darwárai-burzag (3,125), the highest peak of this part of the range until it ends abruptly in the Sunt-Sar head (587). A separate paragraph describes the Gokprosh range.

Blanford describes the range as consisting of a pale grey clay or marl, more or less indurated, occasionally intersected by veins of gypsum, usually sandy and often highly calcareous, occurring in beds of great thickness. With this clay, bands of shelly limestone, calcareous grit and sandstone are interstratified, but these usually form but a small portion of the mass, although their greater hardness makes them conspicuous at the surface. Inland, the clays are less developed and thinly bedded sandstones are the prevailing beds. The rivers rising in the range include the Párkan tributary of the Hingol river which drains the eastern end of the range, the Basol which enters the sea between Ormára and Kalmat, the Rumbar, the Shádi Kaur, which drains the Pídárk valley, lying between the eastern ends of the Tálár-é-band and the Gokprosh hills,

the Sawar, the Ankárau and the Dasht which carries off the drainage at the western end. As a rule, the river channels form the best arteries of communication.

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Only one bridle-path, recently improved, crosses the belt, viz., that from Pasni to Turbat; the rest of the tracks which traverse it are difficult, especially those at the eastern end. They include a track from Hingláj to Jau via the Arra; a track from Ormára to Chambur in Kolwa, and another from Kalmat to Balor in the same valley; a track from Kulánch northward traverses the Hur pass, while that from Gwádar to Turbat and Tump crosses the Tálár-é-band by the Tálár and Asmángul passes.

Owing to the absence of water there is no permanent population residing in the range and the vegetation is scant, though good pasture grounds exist here and there, especially in the valley of the Rumbar. On the east the Sangurs pasture their flocks and bring down dwarf palm in some quantities to the coast. The Mehdizais and other nomads of Gwádar-i-Nigwar are to be found in the Drámb hills, where also is a small amount of cultivation. The most common tree is the acacia, *chigird*, and a kind of cactus is also fairly widespread; the grasses include *kándár*, *gorkáh* (*Ischœmum angustifolium*), *nadag*, *kásh* (*Saccharum spontaneum*) and *barshonk*. Sind ibex and mountain sheep are fairly plentiful on the range.

Gokprosh hills.

Gokprosh, from the scene of the engagement with the Baloch rebels in 1898, appears to be the most suitable name to apply to the nameless offshoot of the Coast Range which starts from Tal-é-sar, due south of Osháp in the Kéch valley, and runs due westward to Báho Kalát in Persian Makrán, separating Pídárk from Shahrak and Sámi, and Nigwar from Tump and Mand.

It consists of a single ridge at the eastern end which, however, gradually widens into the usual collection of parallel ridges as it approaches the western boundary of the country. Here the little valley of Kastag is to be found enclosed within it. Midway in its length, the Nihing and Kéch rivers join at Kaur-é-awárán and, forming the Dasht river, break southward through a fine gorge known as Gatt.

The summit of the range varies considerably in its general character, the peaks being sometimes pointed and

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sometimes having flat tops, which broaden out occasionally into plateaux of considerable extent. The principal ones are at the eastern end and include Janzát (4,345), Mukh (3,984) and Khudáband (1,315). It is uninhabited except at Kastag, which was held by Sardár Mír Ahmad of Báho in 1903, and was peopled by Kosags and Lagors. The vegetation is similar to that of the main range. The rocks at the western end of the range are nummulitic, but their age is undecided. A little north of Kastag they consist of very fine grey shales and sandstones with vertical beds and a regular east and west strike.

There are few difficulties in travelling across the Gokprosh hills. Tal-é-sar is crossed by the track from Pasni to Panjgúr via Pídárk ; and the bridle-path from Pasni to Turbat crosses the range to the south of Turbat ; the main track from Gwádar to Turbat passes over the range between Káni and Gushtang, and that from Gwádar to Tump runs via Pittok, crossing the range to the north of Mach Chát. Several tracks also lead from Nigwar and Dasht to Mand, the principal one being that which goes over the Talidár-é kandag to Mand, and is known as Sargwáp-é-ráh on account of its frequent zigzags.

Central Makrán Range.

The Central Makrán Range occupies, as its name implies, the whole of the centre of the country, between the valleys of Rághai, Gichk and Dasht-é-Sháhbánz on the north and the Kolwa and Kéch valleys on the south. Subordinate to it and connected with it by low water partings on the west, is the long narrow line of hills, which form a continuation of the Bampusht hills, and which, in the absence of any local name, may be called the Zangi Lak or Dranjuk hills. This ridge separates Rághai and Gichk from the Rakhshán valley, and is sometimes locally called the Bampusht Range. It springs with the main mass of the Central Makrán Range from Dhúléri, a point to the south-east of Shíréza Kalát, and both, after curving south-west, gradually take a westerly direction. At the north-eastern end the main mass consists of a single ridge known as the Koh-é-Patandar, but opposite Gwarjak in Mashkai, this ridge bifurcates the upper, and higher, offshoot skirting the southern edge of the valley of the Gwárgo and running westward past the Gorán-é-Kandag into Zámurán, and the

lower forming a larger arc and running along the northern edge of the Kolwa and Kéch valleys to Mand. Opposite Sámi this ridge is called Sámi Koh, and between Kéch and Buléda is known to the people of Kéch as the Bulédai Band, and to those of Buléda as the Kéch Band. The latter name is the more common. In the east and centre of the belt a mass of minor ranges lie between the more prominent ridges just mentioned; westward the range includes the area of closed drainage known as Bálgattar and the valley of Buléda. Between the Garr hills and the main mass are situated the valleys of Rághai, Gichk, of the Gwárgo river and of Parom. The whole range is about 250 miles in length and about 45 miles wide.

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The Koh-é-Patandar at the eastern extremity and the central part of the range contains little that calls for remark. There are no permanent inhabitants but a few Muhammad Hasni, Rakhsháni and Sájdi nomads visit the hills for pasturage. The trees are confined to some scattered specimens of olive and pistachio and occasional patches of dwarf palm, and in the torrent beds are to be seen some of the coarser grasses usual in this part of the country. The two highest peaks are situated on the west of Mashkai, Zung (7,490) and Ráhat (7,100). From this point the elevation of the northern ridge of the main mass decreases to about 5,000 feet, and this decrease continues to about 4,500 in the neighbourhood of the western border. The southern ridge is lower, the elevation being only about 2,700 feet at the western end of the Kéch Band. A separate description is given of the Zangi Lak hills.

Zámurán.

The most interesting part of the range and the only one which is inhabited is Zámurán, so called from a creeping plant *zámar*, which grows in abundance there. It consists of the hilly tract lying between Názénagán, to the east of Ushtar-kand and Hung in Persian territory. On the north it is bounded by the valley of the Nihing and on the south by the valley of the Kulbar river and Buléda. Zírruki (4,242), Machi (4,453), Hishar (4,578) and Buzáp (4,270) feet, are the highest peaks of this portion of the range. Numerous small well watered villages are to be found, picturesquely situated near the springs known as *kallag*, which abound in this part, and of which, according to local

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accounts, there are 360. The most important village is Siáh Gisi, while others are Gwánzagán, Momich, Sorag, Darapkán Bádúi, Kumbi-Kallag, Siáh Kumb and Tézgarán. Olive, bitter almond, willow and wild figs are common, and asafetida grows in considerable quantities in rainy years. Many other herbs, which are much prized by the people for their medicinal qualities, are also found. Wheat, barley, rice, *surrat*, onions and a little tobacco are cultivated in terraced fields, and pomegranates, apples, plums, grapes, figs, oranges and limes are produced in small quantities.

The inhabitants who are known as Zámuránis are wonderful hillmen carrying a forty pound load from Siáh Gisi to Turbat, a distance of 40 miles, as the crow flies, in a day. They are of peaceful habits and, though ready to combine against a common foe, rarely fight among themselves. They are very skilful at taking the water of the *kallags* to cultivable ground and, when necessary, split slab rocks which they happen to meet with by burning dwarf palm on them and then dashing cold water on the red hot rock. The principal sections are the Shambézai, Shúráni, Muhammadzai, Sangur and Askáni. The headman belongs to the Shambézai section. Zámurán has always had a somewhat evil reputation with the authorities of Makrán as a place of refuge for the free lances and discontented of the country, but it is now (1904) under much better control. "*Zámurân kâmran*" or "Zámurán the free" was the watchword of the country in former times.

The western end of the Central Makrán Range, which is the only part which has been geologically examined by Blanford, consists of shales and thin bands of sandstone, apparently identical with those of the Coast Range, but much contorted and hardened, the shale becoming slaty and almost schistose with numerous veins of carbonate of lime in places. Some of the sandstones are massive while a few beds are conglomeritic, the matrix being argillaceous, the pebbles principally sandstone. Some hard grits are also found, and the sandstones occasionally have a ferruginous coating giving them a peculiarly dark appearance.

All the branches of the principal river of the Makrán system, the Dasht, have their sources in the Central Makrán

Range. The Nihing, as already mentioned, carries off the drainage of the northern slopes of the Zámurán hills, while the Gish Kaur takes off that of the Buléda valley and the surrounding country, and the Kíl Kaur that of the country further to the east. Among streams at the north-eastern end may be mentioned the Doráski, the Gichk and the Rághai. Reference has already been made to the Gwárgo, the basin of which lies between the main mass and the Zangi Lak hills.

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All the main lines of communication between the Jebri, Mashkai, Kolwa and Kéch valleys on the south and Panjgúr and Rakhshán on the north cross the range. They consist of tracks which are more or less suitable for camel carriage, but none are "made" with the exception of the bridle-path between Turbat and Panjgúr via Buléda. Beginning from the north-east the passes over the main mass are the Dhúléri between Jebri and Shíréza; the Purki between Korásk and Rághai, on the route from Nál; the Tank through which the Kachhi-Panjgúr route passes; the Doráski traversed by the Béla-Panjgúr route; the Mádag pass on the road between Mádag-é-Kalát and Panjgúr which joins the road from Turbat to Panjgúr to the south of the Gorán-é-Kandag; the Kátig pass over the Sámi Koh on the last named route; the Garruk pass between Kalátuk and Buléda; the Hapt-Kandag between Buléda and Panjgúr; the Ushtar-kand between Buléda and Parom; the Zarágo on the track to Géshtagán; and finally the Kalgar on the road to the Nihing through Zámurán. As in the other ranges of Makrán the only game which is fairly plentiful consists of Sind ibex and mountain sheep (*guránd*); a few bear are said to be procurable at the western extremity and also an occasional panther.

Zangi Lak or Dranjuk.

The subsidiary range which has been denominated the Zangi Lak or Dranjuk hills is a sharp ridge about 7 or 8 miles wide which possesses no special interest. It gradually decreases in elevation as it runs westward, the highest peak being Dranjuk 6,616 feet, after which comes Zarágo (5,554). Crossing the westward boundary of Makrán, it amalgamates with the Bampusht Range which consists of shales and sandstones, a formation which appears to be common in the eastern part also.

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Numerous passes cross the range, the principal being the Nidoki, between Shingri and Nok Cháh; the Halol and Murgháp between Sáka Kalát and Rakhshán; the Garr on the Béla-Panjgúr and Kachhi-Panjgúr routes; the Kasháni Kandag on the road from Sháhbánz Kalát to Isai; and the Darag-é-dap traversed by the Gwárgo river.

The Siáhán Range.

Siáhán, from the term applied to the western extremity of the range, is the name which may be given to the long ridge which separates Khárán from the valley of the Rakhshán river and eventually disappears westward in the hills of Persian Makrán. The range has never been thoroughly explored. It consists of two ridges; that on the south runs west-south-west from a point near Shíréza; on the north, a parallel one starts from the desert east of Wáshuk in Khárán and trends westward towards Dizzak in Persia, where it is known as the Siáhán or Siánáh Koh. It is from this range that the name for the whole mass has been taken. It forms the main ridge at the western extremity of the mass, but on the east its place as the main ridge is taken by the range on the south.

The eastern end of the latter is variously known merely as Band, or as the Khárán-Rahkshán Lath, while on the west and north of Panjgúr it is known as the Koh-é-Sabz. The Koh-é-Sabz is only well defined to the west of the Korkián pass, from which place it gradually rises to a height of nearly 5,400 feet before it is crossed by the defile known as the Tank-é-Grawag. On the other hand, the Khárán-Rakhshán Lath descends gradually towards Jang-já é-Gájiún in Panjgúr, and forms the hilly country between the latter place and the Koh-é-Sabz. It follows, therefore, that a traveller to the Khárán plain on the north, from the part of the Rahkshán basin which lies to the east of the Korkián pass, must cross two main ridges, while immediately north of Panjgúr he must traverse three, viz. the hilly country consisting of the extremity of the eastern main range and lying between Panjgúr and the Koh-é Sabz; the Koh-é-Sabz and the Siáhán or Siánáh Koh proper.

The highest point of the range is on the east and is Razak (6,758 feet); other peaks are Mughal Pabb (5,979 feet), and Choto-é-jik (5,874 feet); westward, the range

decreases in height to about 5,000 feet. The total length from Shíréza to the western frontier is about 176 miles.

The northern ridge between Wáshuk and the valley of the Palanták torrent is known as the Chér Démi Lath; to the south it encloses the valley of Chér Dém in the Wáshuk *niábat* of Khárán. Its height is about 5,000 feet. At its western end a well-known peak is Hétái, which lies to the west of the Tank-é-Zurrati, through which the Máshkél river breaks northward to the *hámún* of the same name.

Geologically the Siáhán range has never been fully examined but its general aspect is abrupt, rugged and broken. The Koh-é-Sabz portion is composed of shale and volcanic rock, contorted in many places into fantastic shapes with synclinal and anticlinal curves. The shale, which lies throughout in perpendicular parallel layers or at a slight angle to its base, gives the hills a very sharp and jagged appearance, but though difficult they are not unscaleable, very steep and precipitous escarpments being rare and generally limited to the sides. The range being one consolidated upheaval, there are no valleys, ascents and descents from one ridge to another being made by following the rivulets.

The Rakhshán tributary of the Máshkél river carries off all the drainage from the southern slopes. On the north a number of hill torrents descend, either to lose themselves in the Khárán plain, or to join the Máshkél river. Some of the more important are the Gujjar, the Réginták, the Grésha Kaur, the Palanták, the Pílin, the Bíbi Lohri, and the Barshonki.

Of the two gorges already mentioned, the Tank-é-Grawag lies in the Koh-é-Sabz and the Tank-é-Zurrati in the northern ridge of the Siáhán Koh. The former is so termed from the reeds called *grawag* which grow here in great abundance. There is also a small patch of cultivation with a few date trees at the point where it makes its first turn. It is 6 miles in length and is easily passable when the river is low, but is subject to great and violent floods. The latter is just over 8 miles long and of medium width, being nowhere less than 80 yards and generally nearly 150. The perpendicular cliffs which enclose it are about 200

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feet in height. Quicksands exist at some of the fords. There is perennial water in both defiles.

The range possesses no permanent inhabitants; among the nomads who pasture their flocks on it are the Muhammad Hasnis, Nasrois, Bullozais, Sopaks and Hájízais of the Rakhshán valley and a few people from Kúhak called Siáháni. Some nomads from the Khárán plain also visit it, chiefly Rékis and Kúchai Siáhpád and Tagþápi Rakhshánis.

The range is crossed by numerous footpaths and by a good many tracks which are used by men with bullocks, donkeys, etc. Among the latter are the Siminj, Sabzáp, Kásag, Miáni, Soráni and Séchi. Commencing from the east the passes chiefly used by caravans are the Zard, to the northwest of Shíréza; the Páliáz, north of Nág-é-Kalát; and the Sagár-é-Kandag and Korkián passes on the road from Isai to Wáshuk. The Hétái is an important pass north of Tank-é-Grawag, on the road from Panjgúr to Dehgwar in Khárán.

No forests exist on the range; many of the torrent beds contain tamarisk, and some asafetida is collected on it by Afgháns in good years. The date palm flourishes in places.

Rivers.

For hydrographical purposes Makrán may be divided into a southern, northern and eastern division. The former, which lies to the south of the watershed of the Central Makrán Range, is drained by the largest river in the country, the Dasht, and by several minor streams such as the Shádi Kaur and Basol; the northern, drained by the Rakhshán, includes the valley of the same name and that of the Gwárgo; the eastern division consists of the Gichk and Rághai valleys and the upper extremity of Kolwa, the surface water of which joins the Mashkai tributary of the Hingol river. The streams in the latter include the Gichk and Rághai, which unite near Sáka Kalát and join the Mashkai through the gorge called Tank at a point south of Gwarjak; the Doráski which joins the Mashkai near Dát; and the Wahli which drains upper Kolwa from a point to the east of a line drawn from Upper Málár to Gushánag Of these streams, those that merit description are the Dasht and its tributaries the Shádi Kaur, the Basol, the Rakhshán, the Gichk, the Rághai, and the Tank.

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The Dasht River.

The Dasht river is formed by the junction of the Nihing and the Kéch Kaur at Kaur-é-awárán, the point in the Kéch valley between Kaldtuk and Násirábád where the river breaks southward through the Gokprosh hills. The Kéch Kaur in its turn is formed by two streams, the Gish Kaur and the Kíl or Kúl Kaur.*

The Gish Kaur.

The Gish Kaur has its head waters in the western and north-western end of the Buléda valley, and drains the latter and the west central part of the Central Makrán Range. Its principal affluents are the Gazbastán, the Píri Kaur and the Shétáp. The flow of the water is not perennial throughout, but it expands, at short intervals, into large shallow pools from which the permanent villages of Buléda are irrigated. From these pools the Mainaz, the Sulo, the Chib, the Jawán Mardán, the Juhli and the Mírábád *kaurjos* have been taken off, the Jawán Mardán *kaurjo* being the largest. Occasionally thick jungles of tamarisk, reeds and *kahúr* occur in which pigs abound. The banks are low in this part of its course and the bed pebbly. From Buléda the stream trends southward in a rocky tortuous course as it breaks between the Kéch or Bulédai Band and the Sámi Koh. Here and there are patches of jungle and pools of water. On debouching from the hills, it joins the Kíl Kaur to the north of Kailag in the Kéch valley.

Kíl Kaur.

The sources of the Kíl or Kúl Kaur consist of numerous hill torrents which rise in the east central part of the Central Makrán Range between Gorán-é-Kandag and upper Málár in Kolwa, the principal being the Godirri, Zahm and Dor. Passing to the east of Dashtuk and Bálgattar, the stream, which is not perennial but contains occasional pools and is studded with tamarisk jungle, pursues a tortuous course in a south-easterly direction to Tank-é-Pusht, the boundary between the Kéch and Kolwa valleys. Up to this point, the course is confined between mountains, but onward it ploughs its way deeply into the soft soil of the Kéch valley. Its southern or left bank is steep, precipitous and rocky, and is uncultivated except at Irok and Zayak, two insignificant places. On the other bank many *kaurjos* have been excavated, the principal being the Tijábán and Karki conduits and two at Osháp. The last named is a most picturesque

* *Kaur* means a stream in Baluchi.

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valley which contains Jamak and Gwarkop, and joins the Shádi Kaur near Gulámáni Bént, a halting place on the road from Pasni to Turbat. From the point of confluence, the united streams run southwards and, breaking through the Talár-é-band hills, fall into the sea 2 miles north-eastward of Pasni. In the lower part of its course the Shádi Kaur is joined from the east by the Asi, Pácharo and Dosi. Numerous other hill torrents join both the stream and its tributaries. The main stream ends in a large shallow creek with swampy banks which boats can only enter at high water. The channel and banks of the river bear abundance of tamarisk, *kahúr* and sometimes dwarf palm. The flow of water is not perennial, but it collects in frequent pools. The flood water is only utilized for cultivation on a few fields at Gulámáni Bént and Taloi Sunt. The floods provide the inhabitants of Pasni with fuel, as each brings down plenty of tamarisk and *kahúr* trees. The total length of the course is about 50 miles.

The Basol.

The Basol rises in the hills to the south of Balor in Kolwa. Near its source it is known as the Karpad Kaur and a little lower down as the Chétrau. The Londi and Goráni from the west and the Sulér from the east are its principal confluents. The whole length of its course, which is about 80 miles, lies between the high clay ridges of the Makrán Coast Range until it finds its way into the sea near Rás Basol, about 20 miles west of Ormára. Among the mountains its course is tortuous and narrow, and at Abgír, the junction of the Karpad and Pardhán, the width is only about 10 or 12 yards. The water appears in pools at many places, the largest being at Siáh-Dát, Abgír, Waqáb and Koári, all of which are said to be perennial. It is nowhere utilized for cultivation. There is little or no vegetation, and pasturage even is scarce. Nearly the whole length of the track from Kalmat and Ormára to Balor in Kolwa runs through the bed of the stream and is very bad for beasts of burden. The river falls into the sea through a creek in Las Béla territory, the land in the vicinity being low and swampy.

The Rakhshán.

The Rakhshán rises at the Nidoki pass, south-west of Shíréza, under the name of the Nág, and, running south-westward, unites with the Lop stream at a point to the west of Nág-ai-Kalát. It then flows west-south-west through the

centre of the long valley comprising the districts of Rakhshán and Panjgúr and parallel with the Siáhán range on the north and the Zangi Lak hills on the south. In Rakhshán it possesses little or no water, except a large pool at Nág-ai-Kalát from which five small conduits are carried for purposes of irrigation ; in Panjgúr, however, it expands into a series of bright clear pools connected with each other by small water channels running over a pebbly bed. The banks are here bordered with numerous date groves and most of the water is used for irrigation. To the west of Kallag, the last village in Panjgúr, is Dabbag, where there are more pools and much long grass, tamarisk and *kahúr* trees in which wild pigs are to be found. The only considerable affluent joining the river west of Panjgúr is the Mazan Dashtuk from the west, the Áskáni from the east, and the Gwárgo from the south. After traversing Panjgúr, the main stream turns northward and joins the Máshkél river from Kúhak just south of the point where it bursts through the Koh-é-Sabz range by the Tank-é-Grawag or Grawag defile.

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The Máshkél, which is described in the *Gazetteer* of Khárán, crosses the Siáhán range at Tank-é-zurrati and runs along the western side of Khárán to the Hámún-i-Máshkél, the total length from the source of the Rakshhán being 258 miles.

Though a considerable water course, the banks of the Rakhshán are low, shelving and irregular, consisting of the hard clay known as *kork*. In Panjgúr the average depth is about 6 feet and the width about 1¼ miles. It carries high floods, but owing to its breadth they never do much harm. The bed contains little tamarisk or grass to relieve the monotony of the barren region which it traverses. Though the river is easy to cross, dangerous quicksands exist in some places.

In the time of the Maliks the river is said to have been dammed by the large *band* close to Bunistán, the western part of Isai, the remains of which are still known as Band-é-gillar.

The Gwárgo.

The Gwárgo, the only important affluent of the Rakhshán, rises at Kork, or Gichki Sargwaz, the water-parting between the valleys of Gichk and Shahbánz. The principal affluents

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are the Guzdairza, Gwani and Során. It runs west through the soft soil with a wide sandy bed, the mud banks being on an average about 7 feet high. The channel is nearly always dry and floods are rapidly carried off. A great deal of tamarisk, dwarf palm, *kunar* (*Zizyphus jujuba*) and *kahúr* grow along these banks, affording excellent pasture for flocks. Very little cultivation is now carried on, but it is evident that the alluvial soil was once very productive. In Shahbánz there are traces of old dams which were apparently used for irrigation.

Passing to the north of Shahbánz Kalát and to the south of Kobun Kalát, and then turning north-west, the stream crosses the Zangi Lak ridge, here known as the Bampusht hills, at Darag-ai-Dap and joins the Rakhshán at Bingá Kalát to the west of Panjgúr.

The Gichk.

The Gichk and Rághai streams drain that part of Makrán which slopes south-eastward. Both of them enter the Tank and join the Mashkai tributary of the Hingol. The Gichk rises at Gichki Sargwaz, opposite to the head-waters of the Gwárgo, and runs eastward through the Gichk valley passing to the south of Sáka Kalát or Kahn. Eventually it makes a bend south-east and joins the Rághai Kaur among the lower spurs of the Central Makrán Range. From its source to Sar-áp, a halting place about 13 miles west of Sáka Kalát, there is no water. From Sar-áp the water increases in volume until there is a running stream at its confluence with the Rághai. The bed and banks of the stream are covered with tamarisk and other trees, there being an abundance of *kahúr* west of Sáka Kalát. There is also plenty of grass in the bed. The stream receives no affluents worth mention. The banks are low, irregular and shelving. The total length is about 50 miles.

The Rághai.

The Rághai rises at the watershed south of the small basin of Kappar and trends south-westward through the valley of the same name until, turning south, it joins the Gichk river at a place called Tank where the Khárán Chief has a *thána*. This is Tank west ; Tank east lies at the opposite end of the Tank stream near the southern extremity of the Mashkai valley. No affluents of importance join the Rághai. The water is nowhere perennial, but it appears throughout in large pools at frequent intervals. At Pízg, a *kaurjo* has

been constructed. The whole of the course of the Rághai Kaur is thickly covered with tamarisk, dwarf palm and grass, and the bed affords shelter to caravans from the bitter blasts of the *gorích* wind during winter. The route from Kalát to Panjgúr follows the right bank throughout. The total length is about 60 miles.

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The Tank River.

The Tank river below the junction of the Gichk and Rághai streams winds a tortuous course through the Patandar portion of the Central Makrán Range in a south-easterly direction. Here and there tamarisk and dwarf palm with plenty of grass are to be seen, and there are pools at intervals. The largest is the Katli Gwarm which the Panjgúr Nakíbs visit for purposes of fishing. A fee, usually at 4 annas per donkey load, is levied by the Khárán and Muhammad Hasni chiefs for the right of fishing, but the rate is frequently altered. The bed is about 50 yards wide and would be dangerous in case of a heavy flood. The Tank joins the Mashkai river about 13 miles to the south of Gwarjak. A little cultivation is done at Pasht Koh, and a *kaurjo* is used for irrigation at Tank east.

Scenery.

Opinions on the scenery of Makrán have generally been unfavourable. "To give an idea of the physical nature of Makrán" wrote Sir Charles Macgregor, "take one of those big brown stones one sees all over Baluchistán, which, looking as if they had just come out of a fire, very aptly represent Makrán, and just put a few specks of green on it and the picture is complete."

Sir Thomas Holdich in *The Indian Borderland* gives a more detailed picture and writes :—"The mountain scenery of this part of Makrán is not exhilarating.* A dead monotony of laminated clay backbones, serrated like that of a whale's vertebræ, sticking out from the smoother outlines of mud ridges which slope down on either hand to where a little edging of sticky salt betokens that there is a drainage line when there is water to trickle along it ; and a little faded decoration of neutral-tinted tamarisk shadowing the yellow stalks of last year's forgotten grass along its banks, such was the sylvan aspect of a scene which we had before us only too often.

* From the coast northward to Kúhak.—*Ed.*

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"But there were also bright spots where the oleander grew, and pools of water that looked, none the worse for being salt; and here and there a few date palms, where a certain regularity about the setting of the boulders suggested the pre-historic existence of a small hamlet and a few acres of cultivation. This sort of scenery carried us far inland; but as we progressed northward the rule of the road as regards landscape was broken by the broader cultivated valleys, which intersect Makrán from east to west. Had we been following up the length of these valleys instead of crossing them at right angles, our way would have been plain, and much of our path beautiful. For Makrán is a country of most surprising contrasts. In the direction in which we were travelling we only lit on such valleys as Kej (Kéch) and Bolida (Buléda) at long intervals. When we did so it was hard to recognise that we were in Makrán at all, so different was the aspect of the country. Instead of the serrated outlines of jagged and barren clay hills, and the white twists of a narrow little pathway woven amongst the rocks, we found ourselves surrounded by palm groves set in the midst of emerald-green crops of young wheat, with here and there a white-crowned citadel over-topping the palm plumes and looking as pretentiously feudal and aristocratic as if it had been built of Scotch granite instead of underdone mud bricks."

Kaps.

The country contains no lakes, but a characteristic feature of the country consists of the *kaps* or areas of closed drainage which occur in Kolwa, Bálgattar and Parom. They are often of considerable extent, that at Parom having a diameter of about 12 miles. Ordinarily the centre is dry, but, after heavy rain, the drainage from the surrounding hills forms a shallow lake. The area liable to inundation is unmistakably delineated by a verdureless expanse of dazzling whiteness, produced by the salts left after the evaporation of the waters. Speaking of the Bálgattar *kap*, Macgregor remarked that though there was no sign of the saltness of the soil along the edge, where it had already dried up when he was there, the ground underneath must have been intensely salt, as, though the rain had fallen only two days before, the water had already become so impregnated with salt as to be quite brackish. Salt is obtained from the *kaps*,

and has been found on analysis to yield a high percentage of sodium chloride. PHYSICAL ASPECTS.

Islands. The only island lying off the coast is that of Haptálár, Astálu or Astola, an account of which will be found in the **Miniature Gazetteer** of Kulánch.

Harbours. As already mentioned, the principal ports are Pasni and Gwádar and the steamers of the British India Company now (1905) touch at both these places. Kalmat, Rás Shamál Bandar, and Jíwnri and the mouth of the Dasht river in Gwetter Bay are of minor importance. The great drawback to them all is the shoals, which necessitate ships anchoring from 1½ to 3 miles from the shore and the roughness of the surf which makes landing very difficult except in fine weather. No facilities for landing exist anywhere. Merchandise and animals have to be transferred to open boats in order to be put on shore. Since the communications with the interior have been improved, Pasni forms the most convenient port for travellers going to and coming from Makrán.

Pasni Bay. Pasni, which is 194 miles from Karáchi, lies in a great bay, the extreme south point of which is known as Jebel Zarrén. It presents an open roadstead, but is not so well protected as Gwádar Bay further up the coast. Eastward of Jebel Zarrén and nearer to the village of Pasni lies Rás Juddi which rises to a height of about 150 feet. A small shallow bay is enclosed between it and Jebel Zarrén. A sand-bank to the south of the mouth of the Shádi Kaur runs for some distance eastwards, and an extension of this bank is said to run southward towards Rás Juddi at no great distance from the main land which might possibly be used as the site of a breakwater. Large boats, carrying 1,000 bags, are said by the natives to be able to come within about 100 yards of the shore and discharge. The distance from high to low water is said, to be 62 yards. During the three months of the monsoon small fishing boats can follow their ordinary occupations, but trade in large vessels is practically at a stand-still.

Gwádar Port. The town of Gwádar (258 miles from Karáchi) stands on a sandy isthmus to the northward of Gwádar head, a block of highland 7 miles in length, east and west by 1½ miles wide, and overlooks Gwádar east bay which is well sheltered from south-westerly winds and sea, but the monsoon winds

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cause vessels to roll heavily. Vessels drawing 3 fathoms have to lie 1¾ miles off shore. The west bay, from Gwádar head to Píshukán, is 9 miles wide and 7 miles deep.

Kalmat.

A description of Kalmat will be found in the **Miniature Gazetteer** of Kulánch. The drawbacks to its use as a harbour are the shoals at the entrance, the absence of a good water-supply, and the difficulty of communication with the interior.

Rás Shamál Bandar.

Rás Shamál Bandar lies about 23 miles west of Jebel Zarrén, the furthest point of Pasni bay, and 220 miles from Karáchi. It is a small bay to the eastward of the Rás Shamál cape which is frequented by fishing boats and affords small vessels shelter in westerly winds. Like other bays it is shallow.

Gwetter bay and Jíwnri.

Jíwnri, 290 miles from Karáchi, lies about 2½ miles to the north of the cape at the east entrance of Gwetter bay, which is nearly 16 miles wide by 8 miles deep. The village lies in a cove which is much exposed, but differs from other villages on the coast owing to its situation on rocky cliffs some 20 feet high. The water-supply is meagre and obtained from wells in a hill torrent.

The Jíwnri cliffs extend 3 or 4 miles up the bay, after which the east side is sandy with rocky hills at a short distance from the beach. The whole north of the bay is very low with many creeks and mangrove swamps. The largest creek is that of the Dasht river, which is tidal for 12 to 15 miles. The river at its mouth is about 400 yards broad, with flat, sandy banks, almost flush with the water. For 4 miles further up, the depth at flood varies from 2 to 3½ fathoms in the deepest places, and the width gradually lessens to 100 yards. At 6 miles the width still further diminishes to 80 yards, and the depth to 6 feet, and this continues to the tenth mile. From this the depth goes on decreasing till, at the fifteenth mile from the mouth, 3 feet can hardly be got at high tide.

Geology.

The little that is known of the geology of Makrán is confined to the coast and the following account is given by Mr. W. T. Blanford of the Geological Survey of India, who accompanied the Persian Boundary Commission of 1871-2.* "Throughout the Makrán or Baluchistán coast, from near

* *Eastern Persia*, Vol. II, page 462.

the frontier of Sind to the entrance of the Persian Gulf, the hills and headlands are composed of late tertiary formation, differing entirely in mineral character from the gypsiferous series of Loftus, of which, or part of which, it may, however, be a marine equivalent. The distance from the coast to which this group extends is quite unknown, except near Gwádar, where it is found for about 20 miles inland before the nummulitic formation crops out from beneath it.

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"For this formation I have proposed the name of the Makrán group,* which may be retained until the position of the beds in the general series is determined. The prevailing rock along the coast is a pale grey clay or marl, more or less indurated, occasionally intersected by veins of gypsum usually sandy, and often highly calcareous, occurring in beds of great thickness. With this, clay bands of shelly limestone, calcareous grit and sandstone are interstratified, but these usually form but a small portion of the mass, although their greater hardness makes them conspicuous at the surface. Inland, near Gwádar, the clays are less developed, and thinly bedded sandstones are the prevailing beds.

"Nothing accurate has been determined hitherto as to the thickness of the Makrán group, and very little can be stated as to any definite distinctions to be drawn between the different beds of which it is composed. From the sections exposed on the sides of the hill-ranges in Baluchistán, it is probable that not less than an aggregate thickness of 2,000 or 3,000 feet can be assigned to the group; probably this is much below the truth. From what little was seen of the basal portion near Báhu Kalát, where the Makrán beds rest upon the nummulitics, it seems probable that the grey clays, with rather thick bands of calcareous sandstone, as at Gwádar, are the upper members of the group, that the sandstone beds become thin and much more numerous below, and at the same time less calcareous, while, still further down, sandstone predominates, and clay, if it occurs, is altogether subordinate. But it is not quite certain that the sandstones without clay are not nummulitic.

* *Records, Geological Survey of India*, 1872, V, p. 43.

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"The rocks of the Makrán group are highly fossiliferous, but unfortunately the fossils have not hitherto been fully examined, and, therefore, all that can at present be said of their age is that they represent a portion of the later tertiary epoch. From a cursory examination of some shells collected by Captain Stiffe, Mr. Etheridge thought that miocene forms could be detected amongst them, but the same gentleman has very kindly examined a larger collection made at Gwádar by Dr. Day, to whom I am indebted for an opportunity of examining them, and he considers that the shells collected have a very late facies, and may even be pleistocene."

Botany.

Arrian,* in describing Alexander the Great's march through Gadrosia, quotes Aristoboulos' account of the myrrh trees which grew plentifully in the desert, and of the collection of the drops by the Phœnicians who followed the army as sutlers. Holdich, in an article† on Alexander's retreat from India, suggests that this was the exudation of the tamarisk. Spikenard is also mentioned by Aristoboulos as growing in abundance, and another tree which grew in places washed by the sea had leaves like that of the laurel and bore a flower with sweeter perfume than white violets. McCrindle quotes Chinnoch's opinion that this was the snow-flake, but it may be noted that the mangrove is also fairly plentiful on the coast. Another kind of thorny stalk was also noticed, which grew on dry land and was armed with a thorn so strong that if the dress of a rider got entangled in it, he was pulled off his horse. No doubt this was some kind of *Acacia*.

The vegetation of the country is similar to that which occurs generally throughout southern Baluchistán and consists of an ill-favoured, spiny scrub. Such species as *Capparis aphylla*, *Salvadora oleoides*, *Zizyphus jujuba*, *Prosopis spicigera*, *Acanthodium spicatum*, *Tamarix articulata*, several kinds of *Acacia*, and many *Astragali* are common. The Perso-Baloch Boundary Commission of 1896 found that there was always a plentiful supply of the grass called

* McCrindle's *Ancient India, its Invasion by Alexander the Great*, page 170.

† Published in the *Journal of the United Service Institution*, Vol. XXIII, No. 116.

barshonk even in places in which drought had occurred for several years, on which horses did well. A list of some of the principal plants found in Makrán giving the local and botanical names will be found in the Appendix. PHYSICAL ASPECTS.

Besides *barshonk*, the commonest grasses in the valleys are *gandíl* (*Eleusine flagellifera*), *indar káh* (*Trianthenia pentandra*), *kásh* (*Saccharum*), *díl* (*Andropogon*) and *drug* (*Eragrostis cynosuroides*). *Kásh* and *díl* also grow in the hills where *gorkáh* (*Ischoemum angustifolium*) is also common.

Zoology.* The characteristic wild animals are few in number and similar to those common to the south of Baluchistán. They include the Sind ibex, leopards, wolves, jackals, foxes and mountain sheep with occasional bears, hyænas and badgers. Wild pig are met with in the neighbourhood of Panjgúr, and are numerous at Osháp in the Kéch valley, in Buléda, and at Awárán in Kolwa. Ravine deer are common throughout the country, especially near the coast. Hares are found in the plains and field rats do a good deal of damage in the cultivated areas. Of game birds, grey partridge and sisi are scarce and only found in the Zámurán range; a few black partridge haunt the jungles on the river banks and wild duck frequent the pools of the river beds in winter. Snakes are met with throughout the country; they are less numerous in the north, but increase in the centre and south. Of the deadly species, the most common is a small one locally called *garr* and a black one known as *siáhmár*.

Climate and Seasons. Each of the natural divisions of the country possesses climatic peculiarities of its own. The coast has a moderate climate, intermediate between that of Karáchi and the Persian Gulf, and the seasons are less marked than in the interior; further inland is a zone of extreme dryness and great heat; the elevated valley of Panjgúr has a slightly more temperate climate. That of the coast appears to vary considerably in different localities, but the Europeans who have been stationed at various times at the Indo-European

* An account of the zoology of Persian Baluchistán and of the shores of the Persian Gulf, where the conditions appear to be similar to those prevailing in Makrán, is given in *Eastern Persia*, Vol. II, by Dr. W. T. Blanford.

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telegraph offices on it have not found the conditions generally insalubrious. Gwádar had, indeed, to be abandoned at one time owing to its unhealthiness, which was attributed to the action of mud volcanoes in the bay, the eruptions discolouring the water and causing a stench which made life on shore absolutely intolerable ; but the place now (1905) appears to be regaining its former salubrity, though strangers staying for any length of time are liable to malaria.

Both Kéch and Panjgúr have an evil reputation for unhealthiness in the summer months, fever being rife in both localities. The plague of flies at the time of the date harvest is indescribable.

Weather on the coast.

The weather on the coast is generally remarkably fine. Although Makrán lies beyond the limits of the south-west monsoon, the effects of the latter are felt from June to September in the heavy swell, the damp cloudy weather, and the lowering of the temperature. The dampness of the climate between March and September, and the higher temperature at the western end of the coast, as compared with that of the east, are marked features at this time of year. The *Persian Gulf Pilot* describes the weather from January to March as generally settled, but with occasional strong land breezes from the north-east and north-west. The wind in January is cutting. The weather continues fine in April and May, but it is hazy and the air is damp with strong breezes from the sea. The heat now gradually increases, especially when the hot wind is blowing from the interior. In June and July, the heat becomes oppressive until lowered by the monsoon winds from the west-south-west which continue during August and September. In the last two months, however, the air is much cooler and clearer, the swell is less, and native craft, which are drawn up on the beach at the commencement of the monsoon, put to sea again early in August. From October until December the weather is again fine, cool, and clear, with occasional rain.

Climate of the interior.

The central division includes the hottest parts of Makrán, which are little known to Europeans, but where, according to the native saying, the heat is so great in summer that eggs can be cooked and bullets melted by laying them on the sands exposed to the sun.

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Seasons.

Here and in Panjgúr the year is locally divided into three seasons: spring from March to May (*tabd gwát*); summer from June to October (*ámén*); and winter from November extending into a short spring about February (*zimistán and bahár gáh*). This is the agricultural year as recognised by the cultivators. There is about a month's difference between the seasons in Kéch and Panjgúr, in the latter the spring which extends into April is longer and better marked. The autumn is not recognised, though the people have a name for it, *ták réch*, or the fall of the leaves. It occurs in October and November. The winter is dry and healthy, and the climate in spring is not unpleasant.

During the summer, dense fogs, called *nod*, are not uncommon, wetting everything like rain and always appearing in the morning. The dew at night is also heavy at this time of year, for which reason, as well as to protect himself from the mosquitoes, every Makráni is provided with a mosquito curtain.

The northern division is cool in summer and cold in winter. In winter, the north or north-west wind, known as *gorích*, is particularly cutting.

Temperature.

Thermometer readings taken at Panjgúr from May, 1892, to February, 1893, indicated the mean maximum and minimum temperature as exhibited below:—

	Maximum (Degrees).	Minimum (Degrees).
May and June	102	72
July	103	78
August	100	73
September	93	64
November	73	44
December	62	41
February	58	

The extreme temperature ranges from 113° in June and July to below freezing point in winter.

Rainfall.

The rainfall is very scanty and uncertain, with long periods of drought, at times extending to two or three years. Rainfall records have not been kept for Makrán, but, at the outside, the average amount received does not exceed a few inches. Most is received in the mountains where flashes of lightning occasionally warn the inhabitants of the plains that floods may be expected in the rivers. The rain

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generally falls either in the winter from November to March, when it comes from the north-west, or during the summer in July and August, when it comes from the south-west or south-east. Rain at the former time is known as *bahárgáh* and at the latter as *bashshám.* The winter rainfall is lighter on the whole, but is more abundant in the west than in the east which receives its most copious supply from the heavier storms of the summer. Occasionally, very heavy down-pours occur, causing considerable damage to cultivation. Much diluvium was caused in this way by floods in Kéch during 1903. Besides the summer and winter falls, the only other rainfall takes place in sudden showers in April and May and is known as *tarápi.*

The general absence of rain and the sudden floods, caused in the plains by rain occurring in the hills, were both noticed by Alexander's army on its march through Makrán, and Arrian writes: "For the country of the Gadrosians, like that of the Indians, is supplied with rains by the Etesian (monsoon) winds; but these rains do not fall on the Gadrosian plains, but on mountains to which the clouds are carried by the winds where they dissolve in rain without passing over the crests of the mountains." Arrian also mentions that one night a torrent that had become swollen by unperceived rain came rushing down with such violence that it destroyed a number of followers, women and children, and swept away the baggage and animals that had been encamped near its bed.

Winds.

The south-west monsoon sets in between the 6th of June and the 10th of July and is accompanied or preceded by wind and a heavy swell from the south-west or west-south-west. The strength of the wind, which continues up to the end of August or sometimes to the middle of September, gradually moderates. It is less felt at Gwádar than further to the east. The sea breezes are light from October to January and then increase in strength up to May. They are known inland as *chili* or *chilím* and *zirr shamál.* Along the coast, winds from the north-east set in during winter about midnight or some hours later, and, veering to the eastward, cease about noon on the following day. The north-wester of the Persian Gulf (*shamál*) blows along the coast about once a year and lasts for two or three days.

Inland, north and north-west winds (*gorich*) prevail from October to February, and are particularly strong towards the end of the cold weather. They carry clouds of dust and are piercingly cold, sometimes causing mortality among the flocks and even among human beings. The *gorich* becomes a burning hot wind at the end of March and during April and May, when it is known as *liwár*. The change in the *gorich* from cold to heat is noticed in local proverb: "Double faced *gorich* is pleasant at neither season: in winter it is bitter; in summer it turns into the *liwár*." In spring the south-west wind (*jahl gwát*) blows, helping to ripen the standing wheat. The *jahli*, and the *zirr gwát*, mentioned above, prevail up to the end of September. During the monsoon the east wind (*sar gwát*) sometimes springs up bringing rain with it.

Climate, Temperature and Rainfall.

Cyclones.

The cyclones of the Arabian Sea do not reach the Makrán coast, but heavy gales (*airop*) occasionally do damage; in 1899 a large number of date and mango trees were uprooted by one in Kéch.

Earthquakes.

An earthquake was felt in Kolwa and Kéch in the same year restoring a spring that had dried up at Balor in the former locality. Earthquakes do not, however, appear to be of so common occurrence as in some parts of Baluchistán.

History.

Traditional period.

Owing to its position athwart the main line of communication between the Middle East and India, no part of Baluchistán has figured so largely in ancient annals as Makrán, in addition to which the country itself is full of legendary lore, going back to the most ancient times. Among such stories, one is told of the time of David, when the people committed suicide by entombing themselves in the small cairns (known to the Baloch as *dambi*) to escape from the constantly-recurring famines. The attempts of Cyrus and Semiramis to march through the country, attempts in emulation of which Alexander the Great afterwards made his famous expedition, have been recorded by ancient authors, and Firdousi sings of the District in the *Sháhnáma* as the battle-ground between the Iránian and Turánian Kings.* Makrán, we are told, formed part of the possessions of Irán during the reign of King Káús, who

* See *East and West*, May 1904. "*The Country of Makrán, its past History*" by Shamsul-Ulamá J. J. Modi.

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is spoken of as touring in all his dominions including Makrán, whence he took boat to other parts of his territories. The country afterwards appears to have passed temporarily to the Turánians under Afrásiáb, who, in their turn, were again driven out by Kai Khusrau, who thus regained the country after having fought five pitched battles. The latter is said to have remained a year in Makrán and to have effected much improvement in the agricultural condition of the country by importing expert cultivators from all parts of the world, ordering them to lay out fruit gardens and attend to the pasture grounds for his horses and hunting grounds. On leaving, he appointed one Ashkash as Governor, and it may have been the latter who named the two *kárézes* in Turbat, still known as the Káúsi and Khusrawi, after his royal patrons.

Another hero of the *Sháhnáma*, round whose name local tradition is woven, is that of Bahman, son of Asfandiár, there being both a Bahmani *damb*, or mound, in Turbat, and a Bahmani *kárez*. According to the local story, Bahman's death occurred in the Apsar jungle near Turbat, where he was swallowed by a dragon in the presence of Rustam's grandson, Barzén, who, to fulfil a vow which he had been forced to take when captured by Bahman, never to draw the sword in the latter's presence, refused to move a finger to help the enemy of his family, but cut the dragon down when Bahman had been swallowed, exclaiming : "I have killed Bahman to avenge my grandfather's death, and I have killed the dragon to avenge that of Bahman." Barzén's words now form the burden of a Baluchi song, and the story illustrates the familiarity of the people with Iránian names and legends.

Alexander the Great.

According to the *Sháhnáma*, Makrán paid allegiance to Kai Káús, Kai Khusrau, Lehrásp, Gushtásp, Bahman, Huma and Dáráb, and we pass from them to Alexander the Great, whose march through Makrán in 325 B.C. is a landmark in the history of the District. The story may be given in Arrian's own words. Gadrôsia, it may be premised, denotes the inland region which extended from the Oreitai (Las Béla) to Karmania (Kirmán). The coast line is described as the country of Ichthyophagoi.

"He (Alexander)* then took again the half of the Hypaspists and Agrianians, and the corps of cavalry and the horse-archers, and marched forward to the frontiers of the Gadrôsoi and the Oreitai, where he was informed his way would lie through a narrow defile, before which the combined forces of the Oreitai and the Gadrôsoi were lying encamped, resolved to prevent his passage. They were in fact drawn up there, but when they were apprised of Alexander's approach, most of them deserted the posts they were guarding, and fled from the pass. Then the leaders of the Oreitai came to him to surrender themselves and their nation. He ordered them to collect the multitude of the Oreitai, and send them away to their homes, since they were not to be subjected to any bad treatment. Over these people he placed Apollophanês as satrap. Along with him he left Leonnatos, an officer of the bodyguard, in Ora, † in command of all the Agrianians, some of the archers and cavalry, and the rest of the Grecian mercenary infantry and cavalry, and instructed him to remain in the country till the fleet sailed past its shores, to settle a colony in the city, and establish order among the Oreitai, so that they might be readier to pay respect and obedience to the satrap. He himself, with the great bulk of the army (for Hêphaistiôn had now rejoined him with his detachment), advanced to the country of the Gadrôsoi by a route mostly desert.

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"Thence he marched through the country of the Gadrôsoi, by a difficult route, on which it was scarcely possible to procure the necessaries of life, and which often failed to yield water for the army. They were, besides, compelled to march most of the way by night, and at too great a distance from the sea; for Alexander wished to go along the sea-coast, both to see what harbours it had, and to make, in the course of his march, whatever preparations were possible for the benefit of the fleet, either by making his men dig wells, or to seek out markets and anchorages. The maritime parts of Gadrôsia

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* "Arrian's Anabasis", book VI, chapter XXII, quoted in McCrindle's *Ancient India; its Invasion by Alexander the Great*, page 169.

† McCrindle's *Ancient India* contains several very interesting notes on the identification of the places mentioned by Arrian.

HISTORY. were, however, entirely desert. Nevertheless, he sent Thoas, the son of Mandradoros, down to the sea with a few horsemen, to see if there happened to be any anchorage or water not far from the sea, or anything else that could supply the wants of the fleet. This man, on returning, reported that he found some fishermen upon the beach living in stifling huts, which had been constructed by heaping up mussel shells, while the roofs were formed of the backbones of fish. He also reported that these fishermen had only scanty supplies of water, obtained with difficulty by their digging through the shingle, and that what they got was far from sweet.*

"When Alexander came to a district of the Gadrôsian country where corn was more abundant, he seized it, placed it upon the beasts of burden, and having marked it with his own seal, ordered it to be conveyed to the sea. But when he was coming to the halting station nearest the sea, the soldiers paid but little regard to the seal, and even the guards themselves made use of the corn and gave a share of it to such as were most pinched with hunger. Indeed, they were so overcome by their sufferings that, as reason dictated, they took more account of the impending danger with which they now stood face to face, than of the unseen and remote danger of the king's resentment. Alexander, however, forgave the offenders, when made aware of the necessity which had prompted their act. He himself scoured the country in search of provisions, and sent Krêtheus, the Kallatian, with all the supplies he could collect for the use of the army which was sailing round with the fleet. He also ordered the natives to grind all the corn they could collect in the interior districts, and convey it, for sale to the army, along with dates and sheep. He, besides, sent Telephos, one of the companions, to another locality with a small supply of ground corn.

"He then advanced towards the capital of the Gadrosôi, called Poura, and arrived there in sixty days after he had started from Ora. Most of Alexander's historians admit that all the hardships which his army suffered in Asia are not to be compared with the miseries which it here experienced. Nearchos is the only author who says that Alexander did not take that route in ignorance of its difficulty, but that he chose

* Water on the coast is still obtained in the same way.—*Ed.*

it on learning that no one had as yet traversed it with an army except Semiramis, when she fled from India. The natives of the country say that she escaped with only twenty men of all her army, while even Cyrus, the son of Kambyses, escaped with only seven. For Cyrus, they say, did in truth enter this region to invade India, but lost, before reaching it, the greater part of his army from the difficulties which beset his march through the desert. When Alexander heard these accounts, he was seized, it is said, with an ambition to outrival both Cyrus and Semiramis. Nearchos says that this motive, added to his desire to be near the coast in order to keep the fleet supplied with provisions, induced him to march by this route; but that the blazing heat and want of water destroyed a great part of the army, and especially the beasts of burden, which perished from the great depth of the sand, and the heat which scorched like fire, while a great many died of thirst. For they met, he says, with lofty ridges of deep sand not hard and compact, but so loose that those who stepped on it sank down as into mud or rather into untrodden snow. The horses and mules, besides, suffered still more severely both in ascending and descending the ridges, because the road was not only uneven but wanted firmness. The great distances also between the stages were most distressing to the army, compelled as it was at times from want of water to make marches above the ordinary length. When they traversed by night all the stage they had to complete and came to water in the morning, their distress was all but entirely relieved. But, if, as the day advanced, they were caught still marching owing to the great length of the stage, then suffer they did, tortured alike by raging heat and thirst unquenchable.

"The soldiers destroyed many of the beasts of burden of their own accord. For, when their provisions ran short, they came together and killed most of the horses and mules. They ate the flesh of these animals, which they professed had died of thirst and perished from the heat. No one cared to look very narrowly into the exact nature of what was being done, both because of the prevailing distress and also because all were alike implicated in the same offence. Alexander himself was not unaware of what was going on, but he saw that the remedy for the existing state

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of things was to pretend ignorance of it, rather than permit it as a matter that lay within his cognisance. It was therefore no longer easy to convey the soldiers labouring under sickness nor others who had fallen behind on the march from exhaustion. This arose not only from the want of beasts of burden but also because the men themselves took to destroying the waggons, when they could no longer drag them forward owing to the deepness of the sand. They had done this even in the early stages of the march, because for the sake of the waggons they had to go not by the shortest roads but those easiest for carriages. Thus some were left behind on the road from sickness, others from fatigue or the effects of the heat or intolerable thirst, while there were none who could take them forward or remain to attend them in their sickness. For the army marched on apace, and in the anxiety for its safety as a whole, the care of individuals was of necessity disregarded. As they generally made their marches by night, some of the men were overcome by sleep on the way, but on awaking afterwards, those who still had some strength left, followed close on the track of the army and a few out of many saved their lives by overtaking it. The majority perished in the sand like the shipwrecked men at sea.

"Another disaster also befell the army which seriously affected the men themselves as well as the horses and the beasts of burden. For the country of the Gadrôsians, like that of the Indians, is supplied with rains by the Etesian winds; but these rains do not fall on the Gadrôsian plains, but on the mountains to which the clouds are carried by the wind, where they dissolve in rain without passing over the crests of the mountains. When the army on one occasion lay encamped for the night near a small winter torrent for the sake of its water, the torrent, which passes that way, about the second watch of the night became swollen by rains, which had fallen unperceived by the army, and came rushing down with so great a deluge that it destroyed most of the women and the children of the camp followers, and swept away all the royal baggage and whatever beasts of burden were still left. The soldiers themselves, after a hard struggle, barely escaped with their lives, and a portion

only of their weapons. Many of them besides came by their death through drinking, for, if, when jaded by the broiling heat and thirst, they fell in with abundance of water, they quaffed it with insatiable avidity till they killed themselves. For this reason Alexander generally pitched his camp not in the immediate vicinity of the watering-places, but some twenty stadia off, to prevent the men and beasts from rushing in crowds into the water to the danger of their lives as well as to prohibit those who had no self-control from polluting the water for the rest of the troops by their stepping into the springs or streams.

"Here I feel myself bound not to pass over in silence a noble act performed by Alexander, perhaps the noblest in his record, which occurred either in this country or, as some other authors have asserted, still earlier, among the Parapamisadai. The story is this. The army was prosecuting its march through the sand under a sun already blazing high, because a halt could not be made till water, which lay on the way farther on, was reached, and Alexander himself, though distressed with thirst, was, nevertheless, with pain and difficulty marching on foot at the head of his army, that the soldiers might, as they usually do in a case of the kind, more cheerfully bear their hardships when they saw the misery equalised. But, in the meantime, some of the light armed soldiers, starting off from the army, found water collected in the shallow bed of a torrent in a small and impure spring. Having with difficulty collected this water, they hastened off to Alexander as if they were the bearers of some great boon. As soon as they came near the king, they poured the water in a helmet, and offered it to him He took it and thanked the men who brought it, but at once poured it upon the ground in the sight of all. By this deed the whole army was inspired with fresh vigour to such a degree, that one would have imagined that the water poured out by Alexander had supplied a draught to the men all round. This indeed I commend above all others, as it exhibits Alexander's power of endurance as well as his wonderful tact in the management of an army.

"The army met also with the following adventure in this country. The guides, becoming uncertain of the way, at

HISTORY. last declared that they could no longer recognise it, because all its tracks had been obliterated by the sands which the wind blew over them. Amid the deep sands, moreover, which had been everywhere heaped up to a uniform level, nothing rose up from which they could conjecture their path, not even the usual fringe of trees, nor so much as the sure landmark of a hillcrest. Nor had they practised the art of finding their way by observation of the stars by night or of the sun by day as sailors do by watching one or the other, of the Bears—the Phœnicians, the Lesser Bear, and all other nations, the Greater. Alexander, at last perceiving that he should direct his march to the left, rode away forward, taking a small party of horsemen with him. But when their horses were tired out by the heat, he left most of his escort behind, and rode on with only five men and found the sea. Having scraped away the shingle on the beach, he found water, both fresh and pure, and then went back and brought his whole army to this place. And for seven days he marched along the sea-coast, and procured water from the beach. As the guides by this time knew the way, he led his expedition thence into the interior parts."

Sir Thomas Holdich has traced Alexander's route as following the coast to the north of the Hingol river, when he turned northward and passed through the mountains at the back of the Táloi ridge of the Makrán Coast Range, emerging on the shore between Kalmat and Pasni, along which he continued to Gwattar.* From this point the army turned northward towards Bampúr.

While Alexander was traversing the interior of Makrán, Nearchos, his admiral, was making his way with a fleet of small boats along the coast, starting from the mouth of the Indus. Arrian and other writers have given a full itinerary of his journey, and both Holdich and Mockler† have discussed the identification of various places mentioned therein. Starting from Kalmat, Mockler has

* *Journal of the United Service Institution of India*, Vol. XXIII, No. 116, April to June 1894.

† Paper on the identification of places on the Makrán coast mentioned by Arrian, Ptolemy and Marcian, by Major E. Mockler. *Journal of the Royal Asiatic Society*, Vol. IX, Part II, April 1879.

identified the following places up to Téz, which is close to Chahbár :— HISTORY.

Kalama=Kalmat.	Kophas=Píshukán bay.
Balomus=Barambáb.	Kuidza=Pasábandin or Chidizai.
Bárna=Gwádar.	Bagia=Cape Brês.
Derenobosa=Western extremity of Gwádar headland.	Talmena=Chahbár.

Another point on which all authorities agree is the identity of Malána with Ras Malán on the Las Béla coast.

During the two thousand and odd years, however, which have elapsed since the voyage took place, the configuration of the coast has undergone so much change that few places can now be identified with certainty, and speculation will no doubt continue, except in the case of Calama and Malána, the identity of which with Kalmat and Ras Malán seems to be satisfactorily established.

The Seleucids.

Mr. Vincent Smith mentions that in the course of the internecine struggles that followed the death of Alexander between his generals, two had emerged as competitors for supreme power in Asia, Antigonos and Seleukos Nikator. In 312 B.C. the latter recovered possession* of Babylon, and within a period of six years became the lord of central and western Asia. The eastern provinces of his realms extended to the borders of India, and Makrán was included in his possessions. He had presumably marched through Makrán, and crossed the Indus in 305 B.C. when he was met and defeated by Chandragupta, the Rája of Magadha, and was obliged to retire and conclude a humiliating peace, by which he ceded Makrán with several other provinces to the Rája in 303 B.C.

The Sássánians.

We now lose sight of Makrán for many centuries, but it appears again in the fifth century of the Christian era as an Indian possession, when Shermáh, Malik of Hind, gave his daughter in marriage to Bahrám-i-Gor (404 to 427 A.D.), the fourteenth sovereign of the Sássánian dynasty, and, as a portion of her dower, conferred on her "the country of Sind and the territory of Makrán." Presumably, it remained in the hands of the Sássánians for the next two centuries, for Khusrau Parvéz (591 to 628 A.D.) is mentioned as having recovered the eastern provinces

* *Early History of India*, by V. Smith, p. 111.

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of his father's kingdom towards the Indus,* which had revolted.

The Brahman Dynasty of Sind.

About this time the rise of the Brahman dynasty took place in Sind, and Rai Chach marched in 635-6 to Kirmán to determine the boundary of his dominions.

Chach marches to Kirmán and defines the boundary of Makrán.

The Chachnáma gives the following account of this episode :† "When Chach had settled these matters, he made up his mind to determine the boundary of Kirmán, which was adjacent to the possessions of the chiefs of Hind.‡ At this time two years had elapsed since the Hijra of the Prophet of God,—may peace be to him. After the death of Kisra *bin* Hurmaz *bin* Fárs, and the disruptions of his dominions, the management of the affairs of the kingdom devolved upon a woman. When Chach was informed of this, he determined to go to Kirmán with a considerable force. At an auspicious time, which was fixed by the astrologers, he marched towards Armabel,§ and when he arrived there, the chief of the place came to receive him. Chach proceeded from thence to Makrán. Every chief that was met offered his submission. When he had crossed the province of Makrán and the hills he entered another district. There was an old fort here called Kanarpur. He ordered it to be re-built ; and according to the Hindu custom a *naubat* of five musical instruments was ordered to be played every evening and morning in the fort. He collected all the people of the surrounding villages and completed the building. He marched from this place towards Kirmán, and halted on the banks of a river which runs between the country and Makrán. There he fixed the eastern boundary, that is the boundary between Makrán and Kirmán, and planted numerous date trees there upon the banks of the stream, and he set up a mark saying : 'This was the boundary of Hind in the time of Chach *bin* Silaij *bin* Basabas. Now that boundary has come into our possession."

Arab period.

Makrán, therefore, must have been in possession of Sind when the Arab invasions took place, and from this time the

* Elliot's *History of India*, Volume I, page 407.

† Elliot's *History of India*, Volume I, page 157.

‡ 635-6 A.D.

§ i.e., Béla.

history of the country emerges for a space into the light of ascertained history.* HISTORY.

The Arabs directed their attention towards Makrán soon after the death of the Prophet, and in answer to enquiries from the Caliph, Abú Músá, Ashari, who had been appointed to the governorship of Irák (Basra), replied, on the authority of one of his officers who had been sent on a scouting expedition to Makrán and Kirmán, that "the King of Hind and Sind was powerful and contumacious, following the path of unrighteousness and that sin dwelt in his heart." The idea of an expedition was, for the time being, dropped, but on the conquest of Persia, the Arab generals, lured by the fabulous wealth of India, pushed on towards the east, and Abdulla *bin* Abdulla led an invasion against Makrán in the last year of Umar's Caliphate (634 to 643). The ruler of Makrán, a Malik named Sáád, managed to offer a stubborn resistance with the help of large reinforcements, which were sent to him from Sind, but was eventually defeated with heavy loss in a sanguinary battle, and Makrán fell into the hands of the victors.† Abdulla immediately reported the victory to the Caliph by the means of a messenger, who gave the following description of the country :—"Commander of the faithful, it is a country of which the mountains are mountains indeed, and the plains of which are real mountains ; it is a country with so little water that its dates are the worst of dates, and the inhabitants are the most warlike of men. If thou hadst a less numerous army there, it would be annihilated and could do nothing ; and if thy army is considerable, it will perish of hunger, because there are no victuals. The country beyond is still worse." Upon this Umar appears to have issued instructions to his officers, discouraging any attempt to conquer Sind.

Meanwhile, Makrán seems to have been made a base for the officer in charge of the Indian frontier, and it was while

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* The Editor is chiefly indebted to Elliot's *History of India* (Dawson's edition), Vol. I., Note B., Appendix, for the material used in the following sketch of the Arab period.

† With reference to the name of this Malik, it is a curious fact that a *kárez* exists near Kalátuk, known as Sáádábád, the construction of which is attributed locally to an Arab ruler.—*Ed.*

HISTORY. the army under Taghar *bin* Dáir was engaged in effecting the reduction of Kaikánán (which is probably in the neighbourhood of the modern Nál), that the quarrels at home culminated in the assassination of Ali and the succession of Muáwiya, the first Umáyid, to the Caliphate. The Arabs appear to have been completely defeated near Kaikánán in a subsequent expedition under Abdulla *bin* Suár, and only a small remnant returned to Makrán. Sinán-*bin* Salama, whose lament on being ordered to Makrán is recorded on the title page of this volume, succeeded Abdulla in the supreme command of the forces, and proceeded to take up his residence and found cities in Makrán. He was afterwards superseded by Rashíd, who made a successful inroad on Kaikánán, but was slain in an attack upon the Méds, and Sinán was once more reinstated. He extended the Arab conquest still further eastward and was treacherously slain in Kachhi. The dissensions at home left Muáwiya's successors little leisure to attend to the extension of the empire, and it was not until the time when Abdul Malik (684 to 705) had re-established the authority of the Umáyids over the Muhammadan empire, that he appointed Hajjáj to be governor of Irák, who commenced his rule by conferring the charge of Makrán upon Saíd *bin* Aslam, Kalábi. Saíd, however, had to encounter the bitter rivalry of the Alláfis, and was eventually killed by them, Makrán thereupon falling into their hands. They subsequently retired on Sind. Saíd's successor, Mujáa, only held office for a year, when he died in Makrán (705 A.D.) On the accession of Walíd (705 to 715), Muhammad *bin* Hárún, surnamed Makráni, was appointed to Makrán and the Indian frontier. He assisted with reinforcements the army under Budail, which had been ordered to advance towards the lower course of the Indus in order to exact vengeance for the plunder, by the Méd and Kurk pirates of Debal, of eight vessels which the ruler of Ceylon had despatched to the Caliph. The expedition, however, met with a disaster and Budail was slain.

It was now that Muhammad *bin* Kásim, a youth scarcely out of his teens, was nominated by Hajjáj to the supreme command of the Indian frontier. He was joined on advancing by Muhammad Hárún, who, however, died and was

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buried at Béla. Muhammad *bin* Kásim's subsequent conquest of Sind is not relevant to this work. After it had been accomplished, Makrán appears to have been amalgamated with Sind for administrative purposes and the seat of government was apparently transferred to the newly conquered province.

The country now once more disappears from view, but in the tenth century Ibn Haukal notices that the ruler was an Arab, Isa *bin* Madán, who had established his residence in the city of Kíz (Kéch), which was about half the size of Multán. Frequent references to Makrán are made by other Arab geographers of the period, Ibn Khurdádba, Al Istákhri and Al Idrísi, all of whom agree in describing the country as "for the most part desert."

The Country in the Middle Ages.

During the next seven centuries, Makrán appears to have come under the temporary influence of many foreign dynasties, which followed one another in quick succession, but their power was short lived and, while the successive waves of conquest were sweeping across the country, leaving little or no permanent impression, local rulers exercised internal authority. After each successful invasion, these rulers were doubtless forced to pay tribute to their conquerors, but it was not till the time of Nasír Khán I (1750-51 to 1793-4) that they were compelled to permanently alienate half the revenue of the country to the rising power of Kalát. Local tradition assigns the following order to the local rulers :—Hots, Rinds, Maliks, Bulédais and Gichkis. No details are given of the two first, but the Hots are alleged to have succeeded the Arab governors. The earliest Malik, of whom historical evidence exists, is a Tájuddín, who is mentioned as ruling Makrán in the time of Ghiás-ud-dín, the first Ghorid prince, who ruled from 1157 to 1202,* and it may be presumed, therefore, that the Hots and Rinds held sway about the eleventh and twelfth centuries.

Foreign Invaders.

The foreign dynasties which exercised temporary suzerainty over the country, included the Deilamis, the Seljúks, the Ghaznivids, the Ghorids and the Mongols. Indeed, the fortunes of Makrán appear to have been almost identical with those of Kirmán. There is no evidence that the country was ever subject to the Mughal Emperors of Delhi.

* Raverty's *Tabakat-i-Nasiri*, Vol. I, page 390.

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The Deilamis appear to have held Makrán, as Sykes mentions that in 1028 Abul Favaris led a force from Kirmán and Makrán to operate against Shiráz, but died on the way.* Shortly afterwards, in 1031, the district was subdued by Masúd, the Ghaznavid. Malik Káward, the founder of the Seljúk dynasty of Kirmán, next extended his power over the country, but on the overthrow of the Seljúks by the Ghuzz Turks in the twelfth century, Makrán fell into the hands of the latter. They were followed by the Ghorids, but, at the beginning of the thirteenth century, the country was conquered from Kirmán on behalf of the Khwárazm rulers of Khíva. It was at this time that the Mongol hordes swept across Asia and in 1223, Chingiz Khán's son, Chagatai, was despatched to lay Makrán waste and cut off the retreat of the ruler of Khíva, Sultán Jaláluddín. Two cliffs, one on the Gokprosh hills, and the other to the north of Sámi, known as Mughal-é-gatt (the Mughal's precipice) still mark this event. Jaláluddín passed through Makrán on his way to Kirmán in the following year, and subsequently one Burák, the Kará Khitái, held the country temporarily as a feudatory of the Mongols. In the following centuries, the rulers of Kirmán appear to have wielded any paramount influence that was exercised in the country, and we hear of an expedition by Amír Adugui, on whom Tímúr had conferred Kirmán at the beginning of the fifteenth century, which penetrated as far as Kéch.

Portuguese attacks.

Towards the beginning of the sixteenth century, the Portuguese found their way to India and captured several places along the Makrán coast. They do not appear to have penetrated inland. On several occasions they came into collision with the Kalmatis and two old guns, now (1904) lying at Gwádar and one at Pasni, are popularly supposed to have been captured from them. In 1581 they burnt Pasni and Gwádar.†

Local rulers. The Maliks.

It is impossible to establish the identity of the Maliks of Makrán with certainty, but there appear to be good reasons for believing that they were connected with the Saffárid Maliks of Seistán. In the ninth century, Makrán temporarily

* *Ten Thousand Miles in Persia*, by Major Percy Molesworth Sykes.

† See Manuel de Faria Y. Souza's *Portuguese India*, translated by Captain J. Stevens. London, 1695.

formed part of the kingdom of Umar *bin* Lais, the founder of the Saffárid dynasty, and frequent traces of the Seistán Maliks are to be found in the adjoining country of Khárán. The earliest Malik known to us is the Tájuddín, already mentioned, who was ruling at the end of the twelfth century, but this name does not appear in the local list of rulers who were Malik Saíd, Malik Ziáuddín, Malik Badr, Malik Záhid, Malik Dínár, Malik Jaláluddín, Malik Muhammad Sháh, Malik Muzaffar Sháh, Malik Husain, Malik Farrukh, Malik Bahádur and Malik Mirza. This list, however, as will be presently seen, is apparently incomplete.

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Presumably Marco Polo spoke of an independent Malik dynasty, when he referred to the country at the end of the thirteenth century as follows :—" Kesmacoran* is a kingdom having a king of its own and a peculiar language. Some of the people are idolaters, but the most part are Saracens†"

The power of the Maliks is said to have attained its zenith in the time of one Malik Kuchko, whose name also does not appear in the list, but whose rule is alleged to have extended to Maliki Chédag, the Malik's cairn, near Mínáb. The country at this time is said to have contained a numerous population, and there was a high degree of civilization, Malik Jaláluddín's time was distinguished by what appears to have been a great tidal wave, which is said to have laid waste the Dasht river and to have penetrated even the Kéch valley. Malik Muzaffar Sháh was a dissolute ruffian and quarrelled with the Hots, who, thereupon, migrated to Sar Makrán, the name by which Kolwa was then known. The great Baloch migration eastward took place in the fifteenth century and may possibly have had some connection with the tyrannical proceedings of Muzaffar Sháh. The approximate date of the last Malik can be authentically fixed, as he is mentioned by Major Sykes as succeeding one Malik Shamsuddín in Makrán, after the latter had been defeated and taken prisoner by Ganj Ali Khán, the ruler of Kirmán, who led an invasion against Makrán in 1613. Malik Mirza was killed by the Bulédais, and with him the Maliks disappear from the scene.

The Bulédais.

All local authorities agree, in attributing the origin of the Bulédais to a common ancestor, Bu-Saíd, who is stated to

* i.e. Kéch Makrán. † Yule's *Marco Polo*, Vol. II.

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The Bulédai rule terminated with Sheh Kásim about 1740. The Gichki power had been gradually growing, and by the beginning of the eighteenth century the Gichkis appear to have held more of the country than the Bulédais. Sheh Bilár, Sheh Kásim Bulédai's uncle, had forsaken the Zikri faith for Islám and, on advancing from Gwádar, was defeated by Malik Dínár, Gichki, with the help of the Zikris, and slain. Sheh Kásim then appealed to Nádir Sháh who ordered his general, Taki Khán, then about to co-operate with him through Makrán in an attack on India, to invade Kéch. This was in 1739. Nádir, meanwhile, found himself able to dispense with the aid of Taki Khán and, on the latter's retirement, Gwádar, the last Bulédai stronghold, fell into Malik Dínár's hands. No Bulédais are now to be found in Makrán, but some are still living in Geh and Kasrkand across the border.

* Ross's *Memorandum on Makrán*, page 35.

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The Gichkis.

An account of the origin and rise of the Gichkis will be found in the section on Population. Like the Bulédais they, too, were Zikris and the sect obtained much influence under Mullá Murád and his son, Malik Dínár. With the downfall of the Bulédais, the Gichkis found themselves masters of the country, the older branch holding Panjgúr and the younger Kéch and Gwádar. But the Ahmadzai Kháns of Kalát had already cast greedy eyes on the country and Mír Abdulla (1715-16 to 1730-31) had led an expedition as far as Kulánch about 1723. Internal dissensions between Malik Dínár and his son, Sheh Umar, on the one hand, and Mir Allahdád of Panjgúr on the other, gave Mír Muhabbat (1730-31 to 1750-51) an excuse for interference, and his brother and successor, Mír Nasír Khán I, largely influenced by hatred of the Zikris, despatched nine expeditions into the country.

The Bráhui invasions.

Details of the operations undertaken by Nasír Khán I will be found in Tate's *History of the Ahmadzai Kháns of Kalát.* They met with varying success and some of them were of little importance, but they ended in the division of the revenues of the country between the Gichkis and the Khán.

The first expedition was directed against Panjgúr at the instance of Mír Allahdád's grandson, Karam Sháh, son of Mír Isa, who had been driven to Kalát by dissensions with his uncle, Mír Gáji, in the course of which his father had been killed. Nasír Khán subjugated Panjgúr, but soon afterwards was obliged to send a force under Akhund Mullá Muhammad Hayát to quell a disturbance which had broken out. The Kalát chief next appears to have directed his attention towards Kéch, and took possession of Násirábád after a sanguinary battle. The aid of Ahmad Sháh, Durráni, was thereupon invoked by the Gichkis, and Nasír Khán beat a hasty retreat to Kalát on receipt of peremptory orders from the Afghán sovereign. A fresh expedition was shortly afterwards despatched against Malik Dínár, which resulted in the latter being brought prisoner to Kalát, where he was cruelly murdered. A rebellion broke out in Kéch, but Malik Dínár's son, Sheh Umar, was won over by Nasír Khán and permitted to retain his power in that district. Sheh Umar had become a convert from the Zikri faith to Islám, thereby rendering himself a *persona grata* in the eyes

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of the orthodox Khán of Kalát. Continued disturbances once again brought Nasír Khán to the country by forced marches from Gandáva in 1758, and Sheh Umar, who had been turned out by his younger brother, Shukrulla, was reinstated. The chronic anarchy of the country, demanding, as it did, constant armed intervention, had by this time opened Nasír Khán's eyes to the difficulty of holding the country without the support of the local chiefs, while at the same time Sheh Umar and the Gichki chief of Panjgúr realised that their position in the country would not be secure against the Zikris without assistance from Kalát. A mutual understanding was, therefore, arrived at between the two Gichki chiefs and the Khán, by which half the revenues of the country were to be made over annually to Kalát, the administration remaining in the hands of the Gichkis. The exact date of this event is unknown, but it apparently took place previous to 1778, as a *sanád* in possession of one Kauhdá Kénagi of Dasht, dated that year, speaks of assistance rendered to Sheh Umar against the Zikris.

Sheh Umar, however, was assassinated by the Bulédais soon afterwards, and the disturbed condition of the country necessitated three more expeditions being led against it. Nasír Khán is said to have taken the opportunity thus afforded of extending his power to the cairn of the Maliks (Maliki Chédag) on the Mínáb river. He also made over his moiety of the revenues of Gwádar as subsistence allowance to a brother of the Sultán of Maskat, at that time a refugee in Makrán. The complicated position, which subsequently resulted from this act, will be referred to in the article on Gwádar in the **Miniature Gazetteer**.

Appointments of náibs by the Khán.

The Gichkis appear to have made frequent efforts to throw off the Kalát yoke after the acquisition of half the revenues of the country by Nasír Khán, and temporarily recovered their independence in the time of Mír Mahmúd, the son and successor of Mír Nasír Khán, but Mehráb Khán, who came to the *masnad* in 1816-17, regained the ascendancy in the early part of his reign. He appears to have adopted the system of placing his own representative in the country, and in the course of a last effort by Sheh Kásim, Gichki, Chief of Kéch, to throw off the Kalát domination, about 1831, the Khán's *náib* was killed. Mehráb Khán eventually appointed

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Fakír Muhammad, Bízanjau, as his *náib* in Kéch and he was ruling in the country, when Háji Abdun Nabi visited it in 1838-9. Fakír Muhammad represented the Khán for more than forty years. He was a man of great tact and energy, and was wise enough to ally himself by marriage with the Gichkis, thus acquiring undivided control over the whole country.

British supremacy.

British attention was first directed to Makrán at the time of the outbreak of the first Afghán war, when Major Leech deputed Haji Abdun Nabi to visit the country from Kalát in 1838-9. An interesting account of the latter's journey has been preserved in the *Journal of the Asiatic Society of Bengal.** The country again came into prominence when the erection of the Indo-European telegraph line was under discussion, and Major Goldsmid was deputed in 1861-2 to ascertain the extent of coast in possession of each of the local chiefs. Further reference to his proceedings will be found in the section on Communications. On the erection of the telegraph, an Assistant Political Agent was posted to Gwádar in 1863.

Settlement of the western boundary of the country.

Major Goldsmid's investigations, which were continued in the following years, led to the discovery that Persia had been showing much activity in these regions. She had been steadily advancing eastwards, and there seemed every likelihood of these encroachments being carried still further. This was followed in 1869 by the seizure of Pishín by the Persians under Ibráhím Khán, governor of Bampúr, but the Government of India, acting on behalf of the Khán of Kalát, interposed, and his further advance was stopped. Arrangements were then made for a joint commission of British, Persian and Kalát delegates to assemble, and Major-General Sir F. Goldsmid was appointed as British Commissioner. It had been originally intended that he should undertake the demarcation of the boundary between Afghánistán and Persia, but this being impossible, owing to trouble in Afghánistán, his progress was diverted to Makrán. The British Commission was joined by the Persian Commissioner, Mirza Masúm Khán, at Tehrán, on the 25th of October 1871, but various obstacles occurred, which prevented the mission reaching Bampúr in Persian Baluchistán till the 28th of January 1872.

* Nos. CLIII and CLIV of 1844.

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General Goldsmid at this time had received no special instructions to guide him with regard to his proceedings in Makrán, so he proposed to march in the direction of Jalk and the northernmost point of the Perso-Kalát frontier, and pass down thence along the whole line to Gwetter Bay. Before entering Baluchistán, he had expressed a wish to meet the Kalát Commissioner, Mír Fakír Muhammad, Bízanjau, in the neighbourhood of the northern frontier, so that the joint commission might be complete and work in an orthodox manner; but his intentions were frustrated by the unexpected arrival at Bampúr of Major Harrison, Political Agent, Kalát; Major Ross, Political Assistant, Gwàdar; Captain Lovett, R.E., and Dr. Bowman with the Kalát Commissioner and nearly 300 followers. Not unnaturally, they were unwelcome to the local governor, Ibráhim Khán, and the Persians took advantage of the occasion to raise obstacles in the way of a fair discussion, by assuming that the British Commissioner had concealed his preliminary dispositions, and complaining of the procedure adopted. In the sequel, Sir F. Goldsmid was compelled to adjourn the meeting of the Commissioners to the actual frontier. Here, too, he failed to secure the attendance and co-operation of his Persian colleague, and finally, in default of definite instructions, and to get the benefit of immediate telegraphic communication with Tehrán and Calcutta, moved down to Gwádar on the sea coast. Before doing so, however, he made arrangements to have the country in the vicinity of the boundary line, so far as his personal knowledge and observation had gone, surveyed by Captain Lovett, R.E. Captain Lovett rejoined General Goldsmid at Gwádar on the 21st of March. The information he had acquired on the actual frontier was not so full as might have been wished, but was held to be sufficiently reliable to form the groundwork of practical negotiation.

Mír Masúm Khán, the Persian Commissioner, arrived at Gwádar on the 11th of April and remained as a guest of the British Commissioner until the 24th when he returned to Cháhbár, without any progress having been made with the negotiations. He had, however, an opportunity of seeing that Gwádar, at any rate, was not in possession of the Persians.

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The Persian Government had expressed a strong desire that the question should be referred to Tehrán for final settlement, and, as the British Government had no objection, General Goldsmid was ordered to proceed again to the Persian capital, and in conjunction with Her Majesty's Minister there, to endeavour to settle the boundary satisfactorily. Here, after protracted negotiations, the boundary as laid down on the map by Captain Lovett was finally accepted by both parties on the 24th of September 1872.

Later developments and establishment of British control.

In the years that followed, the internal condition of Makrán was far from satisfactory, the country being continually disturbed by local feuds, in which the Naushérwánis took a prominent part. It was while one of them was proceeding, that Sir Charles MacGregor* passed through the country in 1877 and found Azád Khán, the Chief of Khárán, ready to attack Mír Gájián, the sardar of Panjgúr and the Khán's *náib*. Azád Khán had espoused the cause of Mír Isa, uncle of Gájián, who had been ousted by Mír Khudádád Khán of Kalát from the office of *náib* and from the Chiefship.

The disputes culminated in an expedition being led against Panjgúr in 1882 by Mír Nauroz Khán, son of Azád Khán, in the course of which Mír Gájián was killed. This led to Sir Robert Sandeman's visit to the country in 1883-4 and the settlement of all outstanding disputes. The administrative matters to which Sir Robert Sandeman devoted special attention will be found detailed in the chapter on **Administration.**

Sir Robert Sandeman also took steps to compose the differences which had arisen between the Rinds of Mand and the subjects of Kalát on the one hand, and those of Maskat at Gwádar on the other. Difficulties had commenced in 1876, when the *Wáli* of Gwádar's refusal to surrender some fugitive slaves of the Rinds kindled their resentment, which took the form of active aggression. The Indo-European telegraph line was cut, and other outrages were committed. At length, in July 1879, an affray also took place between the Maskat soldiery and some Rind traders, in which three of the latter were killed and seven wounded. From 1880 to 1883 matters were quiet, but, in January of the latter year, an attack was made

*Sir C. MacGregor's *Wanderings in Baluchistán.*

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Recent events. The expedition of 1883-4 was the first of a series of visits paid by British officers to the country, details of which will be found in the chapter already referred to. Sir Robert Sandeman again visited the country in 1890-91, and was on his way there for a third time when he died at Las Béla in January 1892.

In 1894, the disputes between the Rinds of Mand and their Persian neighbours had become so acute as to necessitate an enquiry on the spot by British and Persian officers. Early in 1895, therefore, Captain Kemball, Political Agent in South-Eastern Baluchistán, met Zain-ul-Abdín, the deputy governor of Bampúr, at Mand, and the disputes were for the most part settled.

The winter of 1895-96 saw Mír Mahmúd Khán, the present ruling chief of Kalát (1905), with Captain Le Mesurier, Political Agent in Kalát, on tour in Makrán. No other Khán appears to have visited the country since the time of Nasír Khán I. The main features of this tour were the establishment of Diwán Udho Dáss in Kéch as the Khán's *názim*, the appointment of *kárdárs* in Panjgúr and Kolwa, and the location of detachments of the Kalát State troops in the country.

The Rising of 1898. In 1898 a general rising occurred under Mír Baloch Khán and Mír Mehráb Khán, Naushérwáni. Mír Mehráb Khán, Gichki, who was the prime mover in the revolt, made a treacherous attack on the *Názim*, Diwán Udho Dáss, on the morning of the 6th of January and took him prisoner, at the same time taking possession of the

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Turbat fort. The *Názim* was eventually released, and sought refuge at Kalátuk. Mehrab Khán next communicated with his brother, Mír Rustam Khán, who was in charge of the escort with a survey party working in the Kolwa hills under Captain Burn, and Rustam Khán with Mír Baloch Khán, Naushérwáni, made an attack on the camp which resulted in some men of the party being killed and a large quantity of Government property being lost Small parties of malcontents moved in the direction of the sea coast looted Pasni, and destroyed much of the telegraph line between Pasni and Gwádar. A column was promptly despatched from Karáchi under Colonel Mayne consisting of 400 Infantry and two guns, and the rebels were defeated with heavy loss in an action at the defile of Gokprosh, south of Turbat, Mírs Baloch Khán and Mehráb Khán, Naushérwáni, being killed with about 150 others. The forts of Shahrak, Nág, Hor and Sehr were subsequently demolished.

There appeared to have been five causes of the outbreak. In the first place Mír Baloch Khán, Naushérwáni, who already held the surrounding country, had been granted the Bit fort in Buléda by the Khán of Kalát. It was occupied, however, by Mír Azim Khán, Bulédai, who held a *sanad* for its possession from the Khán and consequently refused to give it up, and the question was referred to the Agent to the Governor-General who decided it in favour of Mír Azim Khán, thus incensing Mír Baloch Khán against the *názim* who was considered responsible for the decision.* Secondly, Mehráb Khán, Gichki, had long cherished resentment at Sir Robert Sandeman's action in nominating to the chieftainship of the Kéch Gichkis, his elder brother, Sheh Umar, a man of much inferior capacity to himself. Innovations introduced by the *názim* into the system of levying revenue, his personal unpopularity among a Muhammadan people, and the general unrest which had extended all down the North-Western frontier during the previous year, were other factors in the situation.

The rising led to arrangements for the introduction of a new form of administration, and at the end of the year Mír

* On Mír Mehrulla Khán being installed as *Názim*, the Bit fort was occupied by the *Názim's* levies.

HISTORY.

Mehrulla Khán, Raisáni, was sent to Makrán as *názim*, where he has since continued to direct affairs (1905).

Frontier disputes.

In 1900, the peace of the country was disturbed by one Sher Muhammad, Gichki, who set the *názim's* authority at defiance; but he was treacherously killed by Mír Mehráb Khán, Gichki, who had been deputed to treat with him. This led to the flight to Persia of Mír Muhammad Umar, Naushérwáni, the deceased's son-in-law, who, with the assistance of Persian subjects, committed a series of raids into Makrán, in one of which the number of his followers was more than 600, and the large village of Kuntdár in Dasht was attacked and pillaged. Captain Showers, the Political Agent in Kalát, proceeded to the country with an escort of 10 cavalry and 200 infantry and met the Sártíp of Bampúr at Dizzak and succeeded in making arrangements which sufficiently strengthened the position of the *názim* in case of a further attack by Muhammad Umar. It was subsequently settled that the British and Persian frontier authorities should co-operate in obtaining compensation from those responsible for the raids, and Major Showers, with an escort of infantry and guns, started for the Persian frontier in 1901. On arriving in the Kéch valley, it was found that the fort of Nodiz had been seized and garrisoned by Muhammad Ali, brother of Muhammad Umar, and a band of outlaws. The fort was being besieged by the *názim* with a force of Makrán *sardárs* and men numbering in all over a thousand. On the 20th of December 1901, the fort was stormed and captured. Major Showers then proceeded into Persian territory and a meeting took place with the Governor-General of Kirmán at Magas. As a result of the operations and the meeting, the rebels were brought to account, while a useful agreement was arrived at for the disposal of border cases and the prohibition of the traffic in arms.

Visit of Lord Curzon to Makrán and appointment of Assistant Political Agent.

Lord Curzon landed at Pasni at the end of 1903, the first Viceregal visit ever paid to Makrán, and in the following year an Assistant Political Agent was appointed with his headquarters in Panjgúr. He is the *ex-officio* Commandant of the Makrán Levy Corps which was organized in the same year to enforce the Khán of Kalát's authority in the country and maintain the peace of the border.

HISTORY. Archæology.

The antiquities of Makrán have never been thoroughly explored, though some light has been thrown on them by the researches of Colonel Holdich* and Major Mockler.

From the descriptions given by the Arab geographers, translated in Elliot's History of India, Sir Thomas Holdich has identified the ruins near Kalátuk as marking the position of the Kiz of Istákhri and Kirúsi of Idrísi, while Elliot's identification of Kanazbún with the modern Panjgúr is confirmed both by Holdich and General Haig.† These papers also deal with the identification of many places in Persian Makrán, including those known to the Arabs as Darak, Bih, Bank, Kasrkand, Aspka and Tahalfahra.

Tumuli or Dambs.

Mounds or *dambs* similar to those found in other parts of Baluchistán are scattered through the country, but a peculiarity of Makrán are little stonebuilt structures, which occur in groups on the hill-sides. Such hills are generally called *Damba Koh* by the people and are not infrequently attributed to Bahman (the Artaxerxes Longimanus). Excavations conducted by Major Mockler led to the discovery of buildings at Sutkagén Dor, a place about 40 miles to the north-west of Gwádar, which he considered to be the remains of temples or water works.‡ The houses were built with baked bricks or stone, and a large earthen pot was unearthed in one corner, while fragments of pottery, pieces of lime, and flint knives were common everywhere. At Jíwnri and at a place called Gati, 6 miles from Gwádar, Major Mockler discovered numerous little houses, oval or square in shape, and built of stone obtained from the surface of the hills. Better specimens, however, than those at Jíwnri were seen at *Damba Koh* south-east of Dashtián in Persian Makrán, and in them were found different kinds of earthenware vessels, clay and stone beads, grinding stones, stones for sharpening knives, a shell ring, pieces of rope pattern pottery, a lump of oxide of iron

*"Notes on Ancient and Mediæval Makran" by Colonel T.H. Holdich, *Journal of the Royal Geographical Society*, Vol. VII, No. 4. April 1896, page 397.

†*Ancient and Mediæval Makrán*, by Major-General M.R. Haig, *Journal of the Royal Geographical Society*, Vol. VII, No. 6, June 1896, page 670.

‡"On Ruins in Makrán," by Major E. Mockler, *Journal of the Royal Asiatic Society*, Vol. IX, Part I, page 134.

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and a coin. The latter appeared to be of Greek or Bactrian origin.

In the eleven mounds opened at Jíwnri, vessels containing bones, scraps of iron, stones for sharpening knives, copper bracelets and shell ornaments were discovered and similar finds were made at Gati. The conclusion at which Major Mockler arrived was that the places had been used for purposes of interment, the bones of the deceased being placed occasionally in an earthen pot, but more generally on the floor of the *damb*. Pots containing food, weapons and sometimes a lamp, were the accompaniments of the corpse, which was apparently exposed previous to burial. In Sir Thomas Holdich's opinion the structures are possibly relics of the Dravidian races, which dispersed eastward on being ousted by the Semites from Chaldæa.

Bahmani *damb* near Turbat.

The old mound, 2 miles west of Turbat, to which the name of Bahmani has been given by the people, from Bahman, the son of Asfandiár, the hero of the *Sháhnáma*, is apparently of the same type as that at Sutkagén Dor. It is covered with pottery, but shallow excavations made in 1903 failed to disclose anything of interest. Names from the *Sháhnáma* are again to be met with in the ancient *kárézes* in Kéch called Káúsi and Khusrawi after kings Káús and Kai Khusrau. The latter is especially interesting in the light of the evidence afforded by the *Sháhnáma* which mentions Kai Khusrau as effecting great improvements in the agricultural conditions of the country. The Khusrawi *káréz* is also known as Uzzai. Both are still running and their length is unknown, but while cleaning the bed of the Khusrawi *káréz*, the local cultivators state that they have followed the channel up to the bed of the Do-kurm torrent under which it passes, and found that it was roofed with slabs of flat stones supported on pillars which rested in their turn on an arch over the running water. Another *káréz* of interest is one at Kalátuk called Sád-o-bád, a name which is said to be a corruption of Saad-ábád. According to local accounts it was excavated by one of the Arab generals Saad-*bin*-Ali Wiqás in the time of the Caliph Omar.

Ancient *kárézes*.

Millstone at Sháhrak.

Among other interesting relics of the past may be mentioned big, smooth flat stones with a square opening in the centre, four of which are to be found at Sháhrak in Kéch, and one

arch at Kaisák near Turbat, Osháp, Asiábád in Tump and Násirábád. Those at Sháhrak are four in number and vary from 4'-9" to 6' in diameter and from 1' to 2'-2" in thickness. Locally they are said to have been used as millstones, but the question arises as to how power was obtained to turn such large wheels, and what the advantage of stones of such large size could have been. It is a remarkable fact that all the stones are to be found along the Kéch valley route from Persia to India. HISTORY.

Tombs. In Panjgúr are tombs which contain engravings similar to those at Guachig in Khárán, an account of which has been given in the gazetteer of that district. The tombs in Kolwa are also of interest, as they bear geometrical designs of different kinds engraved upon them.

Reservoirs. A fine dam of good workmanship, but now in disrepair, is to be seen in the hill overlooking the town of Gwádar.

Inscriptions. In a graveyard near the mouth of the Gísh Kaur, about 8 miles to the south of Sámi, a tombstone has been discovered bearing a Persian inscription which may be translated as follows :—

"In the name of God the compassionate and merciful. Know, that at this time the king of Kéch is Sheh Mír Zehri Husain [engraved by Ali (not legible). Know that I am a *mullá* of the people of Islám].

"Know, and remember (not legible) that this threshold (*ástána*) has existed for many years before our time, so many that we cannot count them (not legible).

"Ye, that succeed us, set not your heart on the world and slacken not in your efforts in the worship of God and adopting the faith of Mehdi. Know, that we were 24 persons (who are buried here)."

The interest of the inscription lies in the local tradition that Sheh Zehri was one of the Bulédai rulers who ruled in Kéch during the seventeenth century.

POPULATION.

Ethnographical history.

Referring to Professor Rawlinson's derivation of the name Baluchistán from Belus or Baal, Sir Thomas Holdich remarks* :—"It can hardly be doubted, however, that Baal worshippers passed through Makrán, if they did not actually occupy the whole country in those days, when the pre-Semi-

* "Notes on Ancient and Mediæval Makrán." *Journal of the Royal Geographical Society*, April 1896, Vol. VII, No. 4.

POPULATION. tic Dravidian races of Mesopotamia were gradually displaced by the Semite in the plains of Chaldæa. It seems most probable that these Dravidian races which now occupy the jungles and mountains of the Central Provinces of India, and who left representatives of their mighty family in the hills of Makrán as they passed, must have migrated from the neighbourhood of Babylon to India. They have left their silent records in the shape of curious little stone-built structures on the Makrán hill-sides, which occur in groups or towns, and give the name of Damba Koh to the hills they occupy."

The first historical reference to the ancient population of Makrán is to be found in Arrian, who divides the population into two distinct classes, that of the coast whom he names the Ichthyophagoi or fish-eaters, and the population of the interior the Oreitai and Gadrosoi or Gedrosoi of Gadrosia or Gedrosia. Strabo and several other authors have described the strange race of the Ichthyophagoi, who are undoubtedly identifiable with the present fishermen of the coast. Arrian writes: "These people are called Ichthyophagoi, because they live on fish. The tenderest of them they eat raw as soon as they draw them out of the water.* But they dry the larger and harder ones in the sun, and when they are thoroughly baked, they grind them down and make meal of them and loaves. Others bake cakes from this meal. Their cattle also live on dried fish, for the country is destitute of meadows and does not produce grass. * * * The whole diet of these people consists of fish. Few of them sow any corn, for they use fish instead of bread. The most prosperous of them collect the bones of the whales cast up by the sea and use this instead of timber for their houses; the broad bones which they find they make into doors. The majority, who are poor, make their houses of the backbones of fishes." It has been suggested that the Oreitai are now represented by the Hots, whilst the Gadrosoi have been identified with the Gador, a few of whom now live in Las Béla and form part of the Jat or Jadgál population of that State. That the Jadgáls or Jats were occupying Makrán at a very early period is indicated by Ibn Haukal's remark (tenth century) that the inhabitants of

* A custom still prevalent in the case of prawns.—*Ed.*

POPULATION.

Makrán were Zats (*sic*) Other races which are mentioned by the Arab chroniclers are the Korak and Méd, both of which are still to be found in Makrán, and it was in consequence of the piracies committed by these people that the expedition under Muhammad *bin* Kásim was organized by the Caliphs to conquer Sind. Arab settlements probably studded the coast of Makrán for many years after the seventh century and Arab blood has undoubtedly left its mark on the present population of the country.

The next glimpse which we catch of the ancient population of the country occurs at the end of the thirteenth century in Marco Polo* who says : "Some of the people are idolaters, but the most part are Saracens. They live by merchandise and industry, for they are professed traders and carry on much traffic by sea and land in all directions. Their food is rice and corn, flesh and milk, of which they have a great store."

But whatever may have been the ethnical elements which have amalgamated from time to time in forming the present population of Makrán, the majority are now known by the generic term, Baloch, and it is round the Baloch that the principal interest must centre at the present day. Of the origin of their name Major Mockler† writes : "With regard to the name Baloch I would also hazard a suggestion which, if it contains an element of truth, some better philologist than myself may perhaps uphold. It is this : whenever I have enquired of the Baloch the meaning of their name, they have invariably replied (as if the expression were proverbial) *Baloc Badroc* (*Badrosh* in some parts of the country).‡ *Bad* means evil, bad, ill, and *roc* or *rosh* means day (*rúz* is the modern Persian pronunciation). *Gad* in Pehleví or Zend (ancient Persian) is equal to and synonymous with *bad* in Balochi or more modern Persian ; therefore *Badroc* or *Badrosh* or *Bádros* in Balochi is equivalent to *Gadroc* or *Gadrosh* or *Gadros* of the more ancient

* *Travels of Marco Polo*, translated by Colonel Sir Henry Yule, Vol. II, page 401.

† "Origin of the Baloch" by Colonel E. Mockler, *Journal of the Asiatic Society of Bengal*, Vol. LXIV, Part I, No. I, 1895.

‡ The system of transliteration from the Persian character adopted by Major Mockler is that prescribed by the Council for all publications of the Asiatic Society.

POPULATION. Pehlevi or Zend, and to the Gadros-ii or Gedros-ii of the Greeks. *Badroc*, from the interchangeability of the liquids *r* and *l*, is equivalent to *Badloc*, out of which the *d* must naturally drop, leaving *Baloc* equivalent to the Gedros-ii. If the derivation of *Baloc* from *Gadroc* in the manner suggested be considered philologically inadmissible, then we may suppose that the proverbial expression *Baloc Badrosh* was current in the time of the Greeks, only that it was pronounced in those days *Baloc Gadrosh* and that the Greeks wrote down the epithet for the name, which in such case would undoubtedly have been derived from Belus (or Balochis)."

In the course of his article Major Mockler suggests that the Baloch were established in Makrán more than a century before the commencement of the Muhammadan era, and that it is doubtful if the Rinds, who claim to be the true Baloch and to have come from Aleppo, ever came from that place at all. The Rinds, he thinks, may have been Arabs by descent, not indeed a people who emigrated from the town of Alaf-Haleb-Aleppo in Syria, but a people descended from a man named 'Aláf,' i.e., a tribe called 'Aláfi,' Kahtanites of Omán. The subject of the origin of the Baloch has been further discussed in an article recently published by Mr. M. Longworth Dames,* who comes to the following conclusion :—

(1) That the Baloch are an Iránian race, judging by their physical and mental characteristics, and that they should be classed with the Tájiks and other original races of the Iránian tableland.

(2) That historically they may be traced first to the north of Persia, in the neighbourhood of the Caspian Sea, in the time of the later Sassanians.

(3) That their settlement in Kirmán probably did not take place till after the Muhammadan conquest, and that in Seistán not before the beginning of the tenth century.

(4) That the movement into Seistán and Western Makrán was probably caused by the Seljúk invasion (at the end of the eleventh century) and that the further advance eastwards was due to the pressure of Chingíz Khán's conquests.

(5) That the final move into the Indus valley took place during the period of unrest and disruption of governments

* *The Baloch Race, A Historical and Ethnological Sketch*, by M. Longworth Dames.

which followed on Tímúr's conquests, and that it synchronized with the invasions of India by Bábar and the Arghúns (in the fifteenth century). POPULATION.

It is unnecessary to enumerate at this stage the varied ethnical elements which compose the so-called Baloch population of Makrán. A detailed notice of them will be found in a latter part of this section. It will suffice to say that, as in many other parts of Baluchistán, it has been formed by the intermingling of many and strange types from the Dravidian and the Aryan; from the Arab, the Persian, the Jat, the Bráhui and the Rájput.

Density.

No regular census of Makrán has ever taken place, as, for political considerations, it was omitted from the scope of the census of 1901. In 1903, however, a rough house-to-house enumeration of the permanent population was made for the purposes of the Gazetteer, and an estimate was prepared of the number of families of nomads. The result showed the total number of houses in Makrán, including Rághai and Rakhshán, to be 15,717 houses or families. At the census of 1901, the incidence per house in Baluchistán was found to be 4·5. Actual enumeration of several households in Makrán indicated five persons per house as the average incidence and on this basis the total population of the country may be estimated at 78,585. A detailed statement of the principal census statistics will be found in Appendix I. The estimate of the total population thus arrived at in 1903 tallies, in an unexpected degree, with the estimate given by Ross in 1868,* the details of which are as follows :—

Division.	Estimated population.
Pasni	1,000
Kulánch	2,000
Gwádar	6,000
Jíwnri and Dasht	6,000
Kolwa	10,000
Panjgúr	20,000
Kéch	10,000
Tump	10,000
Mand	5,000
Other parts (Zámurán, Buléda, Bálgattar, etc.)	12,000
Total ...	82,000

* *Memorandum on Makrán*, Bombay, 1868.

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Calculated on the area of the country, the incidence per square mile amounts to rather less than three persons, a result which indicates the sparsely populated character of the country. Nor is the result surprising when we remember the vast unpopulated and uncultivated tracts which constitute such a conspicuous characteristic of the country.

Towns and villages.

The Baloch are wont to say with much pride : "The beauty of the night lies in the stars, and that of the forest in the Baloch," and this feeling is observable in the general tendency of the inhabitants to avoid living together in large communities. The only place which possesses any pretensions to be called a town is Gwádar, while the villages are not only few in number (125 or one in every 212 square miles) but small in size. Not more than fifteen villages possess more than 1,000 inhabitants. The largest and most important villages with their estimated population are given below :—

KÉCH.

Turbat (Headquarters of the Makrán administration) ...	1,650
Kaush Kalát ...	1,510
Tump ...	1,250
Nizrabád ...	1,250
Pulabád ...	1,500
Bal ...	1,250
Kúhak ...	1,000
Pasni ...	1,489
Sámi ...	1,000
Bit ...	1,000

PANJGÚR.

Isai (Headquarters of the Panjgúr Niábat).	2,665
Tasp ...	2,545
Khudábádán ...	2,930
Garmkán ...	1,590
Washbod ...	1,005

Character of villages.

In former times the people were forced to live together for protection in or round the pestiferous little forts which have been so constantly the cause of trouble. Every petty chief and every headman possessed his fort to which those dependent on him hurried as soon as rumours of raiding or fighting had spread. Such of them as remain are built of mud, all more or less on a single principle of defence, square

or elliptic in shape, with the walls thicker at the base than at the top, and from 30 to 40 feet in height. Bastions are located at each corner some 7 feet higher than the walls, and there is usually a square tower commanding the whole, situated in the centre of one of the side-walls. The casements are constructed under the walls and in the bastions, and steps lead to the roofs from the ground floor from which fire is directed downwards through loopholes or over the walls. In some cases traverses are also constructed inside. The water-supply is generally obtained from wells either in the interior square or situated in the bastions. The entrances not infrequently are in a zigzag, the side-walls being loopholed. The mat-huts of the villagers are placed inside the walls or cluster outside round the base. POPULATION

With the advent of the British, however, a change has come over the character of the villages, and now they consist of collections of mat-huts jumbled together without order, but divided by narrow lanes. Here and there is to be seen a more substantial residence, made of sun-dried bricks, but still surrounded with the usual courtyard of matting. The larger villages generally consist of two or three hamlets separated from one another by short intervals, each of which is held by one or more of the different groups composing the population. At the date harvest the population of the permanent villages occupies temporary mat-huts under the trees or in the fields, and at this period all the permanent dwellings are deserted.

In addition to the 125 permanent villages of the country, many hamlets are to be found, the sites of which are shifted at periodical intervals. For instance, Dasht and Nigwar contain large dry crop areas which are divided into so many *rés* or *mahál*. Each such tract possesses a cluster of huts bearing the name of the *rés*, the site of which is changed within the limits of the tract every five or six years. The reason of this curious custom appears to lie in the desire of the cultivators to increase the fertility of the soil in those parts where the soil has been weakened by constant cropping, by the presence of human habitations.

Nomads move about in small bodies to different parts of the country as the necessity of finding water or pasturage for the flocks requires.

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Growth of population.

Tradition asserts that at one time the Kéch valley was very numerously populated, and the extensive remains which are still to be seen give colour to this assertion. In the characteristic language of the country, the crow of the cock in Turbat in those days was repeated till it reached Tump, forty-four miles away.

It appears from the comparison which has already been made with the figures given by Ross that within the last forty years no increase of population has occurred, a fact which is doubtless due to the state of political chaos existing in the country. "Makrán is the home of war and strife; he who has the might possesses the wealth." There can be little doubt that many of the inferior races in Makrán, such as the Darzádas or Nakíbs and Méds are extremely prolific, and with the introduction of the present improved arrangements for the security of the country (1904), it is probable that the next census will indicate a considerable development in numbers.

In the succeeding paragraphs the small numerical strength of the dominant races such as the Gichkis, Naushérwánis and Bízanjaus will be apparent. This fact may be ascribed to the strict rules of endogamy prevailing among such groups and the great difficulty experienced, under ordinary circumstances, in obtaining a wife. Under the Gichki rules of endogamy the circle of their inter-marriage was formerly extremely limited. They appear to have been too proud to take wives from, or give their daughters to, members of even the most respectable Baloch tribes, such as the Rinds and Hots. A few instances did indeed occur in which they took wives from the Kauhdáis and Kalmatis, but they never gave their daughters in return. They boasted that they only inter-married with the Ahmadzais of Kalát, whence their appellation, *khán-é-siád*, the relations of the Khán. As a last resource, they turned to the Naushérwánis or the Mírwáris, but as the number of the leading families among these tribes is limited for reasons identical with those prevailing in the case of the Gichkis, daughters frequently remained without husbands and widow re-marriage seldom occurred. Recently the Gichkis have been forced into wider connections with the Bízanjaus of Nál, the Muhammad Hasnis of Jhalawán and the Jám of Laṣ Béla,

but much of the opposition to marriage outside the family still survives. POPULATION.

Another check on matrimony and a cause of the postponement of marriage till middle life among members of the dominant groups, lies in the high dower payable which often results in a man, even of some means, having to give nearly all he possesses. Under such circumstances polygamy is, except in rare cases, impossible and re-marriage nearly so. The rules of the group also render marriage outside the endogamous group difficult, for children by a Gichki out of a Baloch wife become *tolag* or jackal Gichkis, and as such are subject to a kind of social ostracism, and similarly Naushérwáni children from a Baloch mother are *garrári* or leprous while Mírwáris sink to *jíhandáris*.

Migration. Nomads.

The tendency to nomadism throughout Makrán is not so pronounced as in some other parts of Baluchistán. The nomadic population is large; it is estimated roughly to represent nearly half the population, but it is divided sharply into two classes. The first of these contains those groups who habitually wander over the country throughout the year, the chief of which are the Sangur, Bízanjau, Kílkaur Baloch and Rakhsháni. The other class moves in a much more limited circle, pasturing its flocks and herds of camels throughout the spring and summer in the hills, but returning to the neighbourhood of the permanent villages in the winter. Such are the nomadic sections of Kulánch, Dasht and Nigwar, consisting chiefly of Sardashtis, Bands, Puzh, Jadgáls, Dashtis and Lattis. Besides pasturing their flocks these people are engaged chiefly in the transport business to supplement their means of livelihood, which are otherwise scanty and precarious.

Internal periodic migration takes place at the date harvest when the whole of the country side flocks to Kéch and Panjgúr, the principal date-growing tracts. In the spring a system known as *Bahár cháréni* is in vogue, when many of the permanent inhabitants of the villages are seen wandering in the hills for the sake of the fresh pasture for their flocks and herds and change of air and scene for themselves.

Immigration.

As Makrán is situated on the line connecting the West with the East, it is not surprising to find much historical evidence

POPULATION. of the movement of population both from it and to it. All the early tradition of the Eastern Baloch, who now occupy Sind, Kachhi and the Marri and Bugti hills in Baluchistán and parts of the Punjab pivot round places in Makrán or Persian Baluchistán, and the Rinds of Kachhi and of Mand in Makrán claim blood affinity. On the other hand, while some of the Jadgál groups in Makrán have occupied their present position for centuries, others are known to have made their way westward from Sind and Las Béla in more recent times. Thus the Korak and Kénagízai trace their origin from that State. Immigration of permanent settlers from the Jhalawán country, and the coast of the Persian Gulf, is exemplified by the case of the Kashánis of Panjgúr, who trace their connection with the Shahwáni Bráhuis of Iskalku near Kalát, while Méngals are to be found from Wad and Bízanjaus from Nál. The Gurgnári Bráhuis in Gwárgo came from Gidar in the Jhalawán country and have changed their language from Bráhui to Baluchi within living memory. The Barr from Bahrein are an instance of immigration from the Gulf.

All these immigrants have now become permanent settlers, and it is noticeable that the tendency of their migrations leads them towards the fine cultivable lands of Kéch rather than to other parts of the country. Signs exist that a movement from Persian Baluchistán is in progress, heralded by the arrival of 200 families of Lattis in Dasht during 1903. Owing to the misrule and exactions of petty chiefs which go on across the frontier, the movement seems likely to extend.

Periodic immigration is confined to the season of the date-harvest, when Dizzak, Sarbáz and Báho in Persian Baluchistán and also Las Béla send large contingents to Kéch and Panjgúr, and to the visits of the Lagor and Kosag tribes from Báho who visit Tump and Kéch proper with their buffaloes in the early spring and remain in the country sometimes for a whole year selling milk and butter. The Hindus of the coast reside only temporarily in the country for purposes of trade. They come chiefly from Sind. The Lotias (Khojas) at Gwádar, who originally migrated from Cutch, have taken up permanent residence.

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Emigration.

Emigration is, for the most part, temporary and usually takes place eastwards to India. In former times large caravans of emigrants made their way by land through Las Béla to seek service chiefly in the ranks of the forces maintained by the Native States of Rájputána. Nowadays the traffic has been diverted to the coasting steamers. The emigrants are chiefly Kéch Baloch and Darzádas, who are either nomads or possess little lands. Some of the former have risen to high rank in the Native States with which they have obtained service ; the latter supply the rank and file. A few Darzádas and Nakíbs and many of the Kolwa Baloch make their way, in times of scarcity or absence of rainfall, to Karáchi, where they work as day labourers. The majority of the so-called Makránis, however, who are to be found working at Karáchi in such large numbers come from Dizzak, Sarbáz and other localities in Persian Baluchistán. A good many are employed in the mines which are worked by the North-Western Railway at Khost in the Sibi District. A Baloch, who owns land and water, will never emigrate unless forced to do so. The following statement shows the number of persons censused as Makránis in India in 1901 :—

Locality.	No. of Makránis.	Males.	Females
Baluchistán	2,282	1,172	1,110
Rájputána	975	564	411
Bombay	3,837	2,046	1,791
Total ...	7,094	3,782	3,312

No emigration appears to take place towards Persia.

Vital statistics, infirmities and infant mortality.

No vital or age statistics are available, but it is probable that, as in other parts of Baluchistán, longevity is infrequent owing to mal-nutrition and lack of proper clothing and the absence of any systematic medical treatment. Infirmities are limited in number, and during fourteen months' residence in the country, the Gazetteer party observed only two persons who were blind and lunatic. For a country in which half-cured fish forms one of the staple articles of diet of the

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people, the absence of lepers is remarkable. Night-blindness is common and is attributed to the diet of fish and dates on which many of the people live. The rate of infant mortality is probably very high, the period at which most children die being that of cutting the teeth, when fever occurs. Enquiries made in 1903 among men of means showed that in one case six had died out of fifteen; in another family all thirteen children had died while in a third case three had died out of twelve. The mortality among the poorer classes is probably even higher.

Comparative number of the sexes, and Civil Condition.

At the general census of Baluchistán in 1901 the number of males was found to exceed the number of females, but there is reason to believe that such is not the case in Makrán and this is the general impression among the people of the country. At a census of Pasni made on the 13th of March 1903 by the Gazetteer working party, the results showed 747 females against 742 males, and independent enumerations of groups of Raís Baloch at Turbat and of Méds at Pasni indicated an excess of women in each case. It would of course be dangerous to draw final conclusions from such isolated figures, but when considered in conjunction with the ideas of the people themselves on the subject, the conclusion may fairly be drawn that the proportion of women to men will be found at the next census to be higher in Makrán than elsewhere except in Khárán. Every man in Makrán marries as soon as he possibly can, but the payment of dower (*labb*) frequently delays marriage till middle age. This is specially the case with the poorer nomadic classes. Polygamy is uncommon. Cohabitation with concubines is considered derogatory, and the children of such unions are excluded from inheritance.

Marriage customs.

Marriage takes place after both parties have attained puberty. Among the well-to-do the bridegroom is generally about twenty, while among the poorer classes he is generally rather older. The bride is usually about four years younger. In very rare cases infant betrothals take place, generally among very near relations. The wealthy are the only persons who can afford to pay the dower for a second wife.

When a man's parents wish him to marry, they make their selection, and if the preliminary overtures are well

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received, they then despatch an elder Saiad or near relation, such as an uncle or elder brother to the father of the girl to arrange the betrothal (*zámati*). The future bridegroom's wishes are either not consulted at all, or, if consulted, are entirely subordinated to his parents' view of the matter. The bride has nothing to say in the matter. If the father of the bride consents to the proposed union, the amount of dower (*labb*) is fixed and also the date of the wedding. This ceremony, which is known as *chakkána*, is considered binding but not so as to render retreat entirely impossible. It is considered a want of good breeding on the man's part to retreat without a plausible excuse, and any one who does so is regarded with contempt. In the case of the women, the betrothal is considered binding, except under special circumstances, such as adultery on her part or strong suspicion of it. In such a case, the dower or at any rate, part of it such as the ornaments, is returned and the other expenses incurred by the bridegroom are recouped.

The payment of bride-price in vogue in other parts of Baluchistán does not extend to Makrán, but every tribe possesses a recognised amount of dower (*labb*) which consists of three things, viz., property called *mírás*; ornaments known as *sohr*; and servile dependants (*bandag*). This dower becomes the sole property of the bride and is generally "prompt" but part of it can also be deferred. Besides the dower, the *zámat*, or bridegroom elect, must present dresses (*pardách*) to the bride and sheep and grain to her father for the entertainment of the wedding guests.

All these preliminaries having been settled, the marriage (*súr*) is solemnized on the date fixed in accordance with the usual Muhammadan rites, and the bridegroom lives for some days, months or even years with the parents of the bride (*dishtar*).

Dower.

The word *labb*, used in Bráhui or eastern Baluchi, means bride-price, but it does not convey this meaning in Makrán. In other parts of Baluchistán the money paid as bride-price is given in cash and is appropriated by the father or other guardian of the bride. In Makrán, however, the *labb* or *jaház* is paid in landed property, ornaments or servile dependants and forms the personal property of the bride in which she has every right of disposal.

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As already mentioned, different rates of dower exist among the various groups. They constitute the recognised standard rates fixed by ancient custom, but they are, by no means binding, since marriage is a matter of choice on both sides. Sometimes higher and sometimes lower rates are settled. Such cases, however, constitute departures from established custom. In recent times the rate of dower has exhibited a tendency to increase in the case of the wealthy and to decrease in the case of the poor.

To indicate the general principles on which dower is settled, it will be useful to give the general standard of dower amongst the Gichkis of Kéch and Panjgúr. The terms are sufficiently remarkable. Among the Gichkis of Kéch the property given consists of two *hangáms* of land and water with date trees under one of the larger *kárézes*. The *sohr* takes the form of ornaments to the value of 100 *sohr* or Rs. 500 in cash. The present value of a gold *sohr* (1904) is Rs. 7-8, but for purposes of dower and blood-money it is reckoned at its ancient value of Rs. 5. The *bandag* consists of twelve servile dependants, six male and six female. The *pardách* or dresses consist of 40 *sohr* or Rs. 200 in cash, or the following articles of apparel: twelve dresses, six silk and six cotton; twelve articles of bedding, mattresses, coverlets, etc., twelve mosquito curtains; a cotton dress each for the nurse and governess, and *hinni* (*Lawsonia inermis*) scented oils and such like. As the total cost of these articles generally exceeds Rs. 200, the bridegroom usually compounds by paying the cash. Finally comes the *pas-o-dán* which is composed of 60 standard maunds of grain and sixty sheep.

The Gichkis of Panjgúr pay thirty *bandag* instead of *mirás*. The *bandag* consists of servile dependants, fifteen male and fifteen female, or instead of each servile dependant ten date trees or a plot of land which takes 25 seers of seed (*tuhm-já*). To this are added 30 *sohr* in cash or ornaments; three silk dresses and three cotton as *pardách* and such *pas-o-dán* as may be mutually agreed upon. These rates obtain for endogamous marriages, but if a Panjgúr Gichki gives his daughter to a Naushérwáni, Mírwári or Muhammad Hasni, he demands forty servile dependants and 40 *sohr*.

Bow price.

Another curious payment which may be mentioned is called *káman-bahá* or bow-price. It consists of a present

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made by the bridegroom to the brother of the bride or to her first cousin which generally takes the form of a horse, rifle, sword or some other weapon. Cash payments are also substituted nowadays, the Gichkis giving from Rs. 600 to Rs. 1,000 and the better classes of Baloch from Rs. 300 to Rs. 500. A herdsman's bow-price is generally a camel or three or four sheep. The idea prevails throughout western Baluchistán that the bestowal of a daughter in marriage is humiliating in itself and, so far as can be gathered, this feeling appears to afford the basis for this curious custom of bow-price, the payment of *kamán-bahá* being a kind of compensation for the gift of a bride and intended to symbolise the laying down of arms by the bridegroom before the bride's family and the recognition of their social superiority.

The Rinds of Mand who are the fire-eaters of Makrán and very punctilious about points of honour lay much stress on the demand for *kamán-bahá*, and the notion extends to other primitive Baloch of the valleys. The Baloch of Kéch proper, however, are inclined to hold it in contempt.

Bijjár.

With the object of obtaining the large amount of *labb* which has to be paid for his bride it is usual for a Baloch bridegroom to go himself or to send his father or uncle to his fellow tribesmen, relations and friends and even to strangers to collect subscriptions. This custom is known as *bijjár* and every one, who is asked, gives according to his means; one presents a sheep or two, another a camel, a third some weapon and a fourth cash. It is not considered respectable to refuse. The chiefs of the country are now inclined to demand *bijjár* as a right and make the round of their people realizing as much as they can but never less than Rs. 5 from an ordinary family and more from those that are better off.

Rights of the wife in her dower.

The portion of the dower which consists of moveable property, such as servile dependants and ornaments, is generally "prompt" but the land and water is "deferred." The bride possesses powers of alienation and is liable for the payment of her own debts. Where the marriage has not been happy, it frequently happens that the wife takes over the entire management of her "prompt" dower property and calls on the husband to pay the portion which has been "deferred." If the woman pre-deceases her husband, the

POPULATION. Muhammadan law of inheritance is followed, half of the dower reverting to the husband, and half going to any children there may be from that wife, or if there be no children, to the lineal heir on the father's side.

Property acquired by the bride from her father.

A father is expected to make his daughter presents proportionate to his means, such as cooking utensils, household furniture, and a few ornaments, and in these things the wife also retains full proprietary rights. Occasionally also separation of property takes place in the father's life-time and the daughter receives her proportion.

Divorce.

Divorce is commonly practised among the Baloch and lower classes among whom it is given on trivial grounds, but seldom in the case of the dominant races. Both husband and wife possess the right to divorce. If the woman desires divorce she loses her dower ; if the husband divorces her he has to pay the "deferred" amount. It is common for wives to apply for divorce, and divorce under any circumstances, except on account of indecency and adultery, does not reflect discredit on the woman nor lower her social status. To take a *divorcée* to wife is not considered discreditable. She is treated as a widow and receives the widow-rate of dower which is half the ordinary rate payable for a virgin.

A wife divorced for proved adultery has no right to her "deferred" dower, but the woman's nearest relations generally force the adulterer to pay the amount of dower promised by the late husband and also compensation for loss of respect (*mayár*).

Penalties for adultery.

Immorality among the servile dependants, Loris, Darzádas, and poorer Baloch, is common, but less frequent and less scandalously open among the better classes. Theoretically, death is the punishment of a faithless wife caught *flagrante delicto*, but in practice, this seldom occurs, and an injured husband is ready to salve his conscience with compensation in money from the adulterer and to take the woman back. If only suspicion has been aroused, the husband usually informs the father or the brother of the woman and it is incumbent on them to kill her. When a woman has been killed and the adulterer escapes and the case comes before the authorities it is usual for him to be ordered to pay a fine (*malám*) and to be mulcted in the

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amount of dower together with payment of compensation for loss of honour (*mayár*) to the father or brother of the woman killed. If the woman is only divorced, the adulterer is obliged to marry her and to pay a fine to the State and the dower to the injured husband, while in place of *mayár* he has to find an amount of dower equal to that received from the first husband. If the adulterer is unable to pay, it is incumbent on the father, brother or husband to avenge the dishonour by his blood and for the woman to be killed by the brother. This system gave rise in the past to endless retaliation and constant blood-feuds among the better classes, but the more common method of settlement among the majority of people was to apply to some sardár to effect an amicable arrangement.

The status of women and rights to property.

From what has already been said it will be apparent that woman in Makrán occupies a much stronger position than her sisters in other parts of Baluchistán and that her status is even better than it would be in India proper. She has entire control over the property acquired from her husband as dower and as the Muhammadan law of inheritance is followed, she may expect in course of time to inherit a portion of her parents' property and will be entitled to a share in her husband's property if he pre-deceases her. She is the "better-half," therefore, from every point of view, and the husband, having frequently given nearly all he possessed in dower, takes a secondary place in the household and in a sense is dependent on the charity of his wife. If not on good terms with his wife many a husband would find it difficult to maintain himself and his followers and it behoves him, therefore, to submit to his wife's domination. Nor, if he disagrees with her, is he usually in a position to find another wife owing to the large amount of dower demanded. As indicating the pre-eminent position occupied by woman, it may be mentioned that it is customary to attribute the qualities of a son or daughter to the mother and not to the father. Thus, when lauding some sardár's liberality, Makránis will say: "And no wonder; how able a woman was his mother!" It seems reasonable to suppose that the high place thus assigned to woman in Makrán had its origin in the Arab conquest and occupation of the country between the seventh and tenth centuries.

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Inheritance by widows.

In Kéch proper, the full rights of inheritance in her husband's property recognised by Muhammadan law are secured to a widow; and a rich widow, therefore, is an object of earnest search among the gentry of Turbat. Elsewhere, the custom of *bájái* exists in accordance with which a widow, if desirous of remarriage, must marry the brother or other collateral heir of her deceased husband. If she marries an outsider she has to abandon the dower given by the first husband. If she does not re-marry she remains in possession of her dower and on her death, her heirs are, in default of issue, her relations on the father's side; her husband's heirs receive nothing. Great stress is laid on the custom of *bájái* by the people of Panjgúr, but in 1903 they signed a document on the advice of the *názim* abandoning the custom. In Tump, Mand, Kolwa, Kulánch and Dasht it is not generally considered respectable to prefer a claim for *bájái* but instances occasionally occur.

Inheritance.

All questions of inheritance are, as already mentioned, regulated by Muhammadan law and the Makránis, unlike the Afgháns and Bráhuis, make no distinction in the case of women who have full rights of alienation in the case of property acquired by inheritance. The only deviation from ordinary Muhammadan law is to be found among the Rinds of Mand who possess a remarkable custom of allowing a daughter an equal share with a son. The power of the son to maintain himself by robbery, theft, cattle-lifting and such acts, privileges denied to a weak woman, is the alleged reason for the custom. Among the Méds, the daughters are given no actual share in the boats and fishing tackle but are paid the equivalent in cash.

Language. Jadgáli.

The languages spoken are three in number: Baluchi, Jadgáli and Lori-Chíni. The last two may be passed over with few words. Jadgáli is spoken by the few Jadgáls of Kulánch and is practically identical with Lási, the language of Las Béla, and an offshoot of Sindi. Its survival after so many generations, surrounded as it has been with Baluchi, is interesting as indicating the endogamous propensities of the Jadgáls like other people in Makrán.

Lori-chíni.

Lori-Chíni, the language of the Loris, said to be derived from the Sindi word *Chaéni*, "said" or "invented", is not a separate tongue, but is a curious secret artificial jargon

invented by the Loris and spoken before strangers. The dialects of *Lori-Chíni* in vogue among different sections of Loris, differ in various localities, but the words are generally inverted forms of Baluchi and sometimes also of Urdu, Sindi and Punjábi. A few instances may be quoted by way of example :—

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One	Ek	The Urdu numeral.	
Three	Hés	Inverted form of Baluchi, *séh*.	
Four	Rách	do.	of *chár*.
Five	Champ	do.	of *pánch*.
Ear	Shog	do.	of *gosh*.
Hair	Dúm	do.	of *múd*.
Head	Ras	do.	*sar*.
Belly	Tép	do.	of Urdu *pét*.
Brother	Dirábad	do.	of Persian *brádar*.
Flesh	Shogt	do.	of Baluchi *gosht*.

Among words peculiar to the jargon may be mentioned *tibbar* (father), *somb* (nose), and *goma* (a rupee).

Western Baluchi or Makráni.

Baluchi is the language most extensively spoken and has been studied by European scholars to whom it is known as Western Baluchi or Makráni to distinguish it from the dialect spoken in eastern Baluchistán and the Punjáb and known as Eastern Baluchi. It is presumably to Baluchi that Ibn Haukal (tenth century) refers when he writes : "In Makrán they use Persian and Makránic", a statement which is corroborated later by Al-Idrisi (eleventh century) who says : "The people of Makrán speak Persian and a dialect peculiar to the Province." Marco Polo at the end of the thirteenth century also notices the *peculiar* language spoken in Makrán.

The Europeans who have studied the Baluchi of Makrán are Mr. E. Pierce and Major Mockler. In his description* of the Mákráni-Baluchi dialect published in 1874, the former has included in his grammar a number of sentences and a short vocabulary. The following description of the language and its speakers is given :— "The Mekránee-Bélochee is the dialect spoken by the people living in the eastern and southern parts of Baloochistán. Its limits on the sea coast

* *Journal of the Bombay Branch of the Royal Asiatic Society*, No. XXXI, Vol. XI, 1875.

POPULATION. are the Malán mountains on the east, and a line drawn about fifty miles west of Charbar (Cháhbár) on the west. Inland, it is spoken generally over the large provinces of Kéj, Kulánch and Kolwa, with the adjacent districts.

"The dialect spoken over the whole of this tract varies very slightly, and the people of any one district are intelligible to people of the others. There are, however, innumerable small variations in the words used in every district, and people are often unacquainted with words in common use amongst people living forty or fifty miles distant.

"In the districts of Báho and Dushtyári, north-west of Gwádar, the country is inhabited by Judgáls (Sindee tribes settled in Makrán), and the language of these districts is consequently a dialect of Sindee. The dialect spoken by the Máyds (Méd—a fisherman), inhabiting the coast villages of Ormára, Pusnee and Gwádar, differs slightly from that spoken by the people living in the jungle.

"The dialect which I have more particularly chosen to describe is that spoken by the country people living east of Gwádar, as in their dialect the words adopted from the Persian are used without many of the corruptions common to the people about Gwádar and to the westward. In the vocabularies the pronunciation used east of Gwádar will be found in the first place. The western forms, where differing, are given after the eastern form.

"From about fifty miles west of Charbar (Cháhbár), a different dialect commences to be spoken. This is almost unintelligible to the people living to the east, and appears to resemble Persian much more closely than the Gwádar dialect. Persian words are largely introduced without alteration, but the construction still retains the Bélóchee character. In this district Persian commences to be to a certain extent current.

"The Mekránee-Bélochee appears to be a dialect of Persian mixed up with a great many words of Indian origin, which have probably been introduced by the Judgáls. It appears to have little connection with the modern Persian, many of the words derived from the latter language being words now obsolete or very rarely heard. One of the most notable features in Beloochee is the retention of the "*majhúl*"

sounds of واوُ and ی, which have been entirely discarded by the modern Persians. **Population.**

"The words of Indian origin are principally nouns, but a few of the verbs in very common use are of undoubtedly Indian origin, as *ladaga* to load, *lagaga* to strike, and *chāraga* to look. Amongst the adverbs also are *hanín* now, *ida* here, *uda* there and *kadín* when.

"The principal changes undergone by Persian words in their introduction into Béloochee are :—

I. Substitution of *g* for the silent *h*.

II. The softening of all throat sounds as *kh* (خ) into *k* or *h*, *gh* (غ) into *g*.

III. The alteration of the sound of the long *alif* from the sound of *a* in *fall* to that of *a* in *arch*.

IV. The substitution of *g* or *gw* for *b* as *gwát* for *bád*, *gesh* for *besh*, *gwázi* for *bází*, *gwán* (*gwánk*) for *báng*.

V. Substitution of *w* for *khw* (خو) as *wáb* for *khwáb*, *wat* for *khud*, *wánaga* for *khwándan*, *waraga* for *khúrdan*.

VI. Substitution of *í* for *o* or *ú* as *dír* for *dúr*, *bíta* for *búda*, etc. These words may, however, generally be pronounced either with *o*, *ú* or *í*. The substitution of *í* for *o*, or *ú* is peculiar to the western part of Mekrán.

VII. A general disposition may be noticed to end all words in *k* or *g*."

Major Mockler* thus describes the Baluchi spoken in Makrán : "It will hardly appear impertinent if we now ask whether, the language being the same throughout, any marked peculiarities, in pronunciation, idiom, or in the use of particular words, are met with in different parts of the country ? To what group, family or sub-division of languages does this one belong? and is it the original language of the country ? also in what parts is it most purely spoken at the present time ? To what race or races do the people who now speak it belong? from whence did those of foreign extraction (if any) come ? and when ?

"To these questions we may answer, that the pronunciation varies slightly in the different districts of Makrán, (the Southern and Western portion of Baloochistán), and certain words, or different forms of the same words, are found more or less restricted to certain portions of the country,

**Introduction to a Grammar of the Baloochee Language*, London 1877

POPULATION. which peculiarities, together with syntactical or idiomatic difference (if the handbooks which have appeared on the subject can be trusted), are so marked in the dialects of the tribes inhabiting the Sulaimán range, as to render them little better than a *patois* of Beloochee.

"As regards the so-called Beloochee language itself, we may say that it is an Aryan tongue of the Iranian group*, and appears to be a sister language to the Pehlavee, one which at any rate branched off from the old Persian about the same time as the Pehlavee† did, and may, I think, be fairly considered an offshoot from the old Persian, developed in Makrán, and to this extent an original language. How far it has been influenced in its infancy, or later, by the presence or influx into the country of the people speaking other tongues, is a question it is unnecessary to discuss here, as it in no way affects the question of its Iranian origin. *** The language of Makrán is both in pronunciation, grammatical construction and idiom, an unmistakable Iranian tongue, and philologically homogeneous in its parts; while that spoken by the tribes of the Sulaimán range is as unmistakably the same language, but imperfectly acquired by them, during their passage through Makrán (they were between twelve and fifteen years in the country), and pronounced by them as Arabs or Syrians might be expected to pronounce it, with the introduction of Semitic gutturals and other sounds foreign to an Iranian tongue. We find also in the latter dialect, as might be expected, the addition of many Hindostanee words not used in Makrán, and a syntax of grammatical construction (or the want of one) somewhat startling at times.‡ As regards the precise locality in which the language is now most purely spoken, I cannot

* Dr. Grierson classes Baluchi as belonging to the Iranian branch of the Aryan sub-family of the Indo-European family.—*Ed.*

† I am indebted to Dr. Andreas, Professor of Philology in the University of Kiel, a Pehlavee Scholar, and an authority on this group of languages especially, for kindly pointing out this relationship between the Balóchi and the Pehlavee.—*E. M.*

‡ All my remarks on the dialects of the hill-tribes of the Western Frontier are based on what I gather from the contents of the Balóchi Manuals of Messrs. C. E. Gladstone, Bengal Civil Service, and R. I. Bruce, Assistant Commissioner of Ràjanpúr. I have no personal acquaintance with these dialects.—*E. M.*

venture to speak positively; but the maximum of purity would naturally be looked for in a somewhat central position in the country and one which has not been much subjected to foreign influences, and is, I think, so found in the speech of the more primitive inhabitants of the mountainous tracts both North and South of Kéj district." POPULATION.

It may be noted that the difference between Eastern and Western Baluchi is not so great as to render one dialect unintelligible to speakers of the other. The Persian substratum in Western Baluchi renders it soft, fluent and musical, and better adapted, therefore, to the expression of tender feelings and deeds of chivalry than its eastern sister. In Eastern Baluchi the admixture of modern Sindi and Punjabi words imparts a rougher intonation and greater difficulty of pronunciation.

The differences in the local dialects of Makráni Baluchi mentioned by Mockler appear to be only conspicuous in the case of the Baluchi spoken along the coast and at Mand as distinguished from that spoken in the interior. The former dialect largely resembles that spoken in Eastern Baluchistán and the Punjab, except for the absence of Sindi and Punjabi words and the substitution of "*ph*" for the "*p*" of Eastern Baluchi, e.g., *phág* for *pág*. The distinguishing feature between the Baluchi of the interior and that of the coast and Mand is the use of the *Wau Márúf* for *Ydé Márúf*. Thus the inhabitants of Kéch say *buzúr* "take," while on the coast and Mand it is *bizír*. It would appear that the more primitive language is spoken at Mand and along the coast, and in this connection it is interesting to note that popular tradition indicates the Rinds of Mand as the first Baloch settlers in Makrán, and that they threw off offshoots along the coast such as the Kalmatis.

Literature and correspondence.

A considerable body of literature exists in Western Baluchi and many of the leading men keep books, known as *daftar*, in which their favourite ballads are recorded in the Persian character. Among the more famous of these poems may be mentioned that recounting the Rind migration; two poems giving details of the various rulers of Kéch-Makrán, the second of which is by Allo, son of Zarín, Kosag; a ballad by Ghulám Ali describing Malik Dínár Gichki's fight with Taki Khán, Nádir Sháh's general; another by

POPULATION. Hothmán Kalmati describing the fight between Hammal-é-Jíhand and the Portuguese ; and lastly a poem describing a fight at Lashkarán Kaur in Panjgúr between Mír Mohím Khán, Naushérwáni, and Mír Gohrám, Gichki, of Panjgúr on one side and the brothers, Lál Khán and Zangi, Bráhuis of Nushki, on the other. Correspondence is carried on by all classes, except Hindu baniás, in Persian.

Races, tribes and groups.

To the outside world an inhabitant of Makrán will state his nationality as Makráni ; at home he is known as a Baloch. At the same time a sharp local distinction is drawn between the dominant classes, who will be presently described, and the middle or cultivating class whom the former describe as Baloch with a certain feeling of contempt. The Baloch are again divided into smaller groups or units such as Kauhdáis, Jadgáls, Mulláis, etc.

Before entering on a detailed description of each important group, attention must be drawn to the entire absence in Makrán of the organized political or ethnic units, known as tribes, which are to be found in other parts of Baluchistán.* Nearly the whole of the population is composed of separate groups living apart from and independent of one another. In a few cases, as with the Rinds of Mand and the Hots, the larger units contain small eponymous groups, but as a rule the connection between the lesser groups, and the larger units is buried in obscurity. As soon, too, as fission takes place within the larger group or tribe, the separated unit breaks all connection with it and no longer participates in its good and ill. An instance may be quoted in the Hots of Tump who deny all connection with the Rinds of Mand, while the Hots of Kaláto in Dasht have nothing to say to the Hots of Gushtang near Turbat nor to the Hots of Tump. Again, although the Kauhdáis and the Kalmatis are said to be Rinds by origin, they are independent of the Rinds and of each other. The same is the case with the Raís of Turbat who do not consider the Raís of Kalátuk, Tump, Mand and of Panjgúr as their equals, while the latter again in their turn despise the Raís of Jíwnri and other places who have become fishermen.

* For a description of the two types of tribes found in Baluchistán, see *Census of India, 1901*, Vol. V, Chapter VIII.

Nomadism is the chief determining cause of fission, but, as the tribal organisation common to other parts of the country is non-existent, there are not the same inducements to remain in the tribe as exist elsewhere. Hence, too, when a family or group takes up a new abode it retains its identity. The dispersion of families is generally due to disagreements between the mother-in-law and daughter-in-law. The Makrán husband, too, has everything to gain by subservience to the caprices of his wife, whence the proverb: "Seek the husband in the country of his wife. And the cow in the house of the original owner."

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Fission.

Reference will presently be made to the intensely democratic feeling prevailing among the Rinds, and this feeling may be said to extend to the whole of Makrán. Small groups and units are to be found living in each locality, whose notions of self-importance have prevented them from combining and forming the semi-artificial tribal organisation which is common to other parts of Baluchistán. Hence, too, the frequent use of local names, coupled with the general appellation of Baloch: Kallagi-Baloch, Sámi-Baloch, Koh-Baloch, Kolwái, Dashti, &c., and the loss of the ethnic denomination. To this also may be ascribed the great power which the dominant races have always exercised in Makrán. The modern history of Makrán is the history of the dominant classes whose influence and prestige, and, sometimes, tyranny have drawn the disorganized and scattered people to their banners, and whose power has, until recent times, been almost without limit.

Main divisions.

Three main divisions of the population are locally recognized; the dominant classes called *hákim*; the middle classes composed of heterogeneous units long since amalgamated into the single body known as *Baloch*; and the inferior orders of society consisting of menials, village servants, minstrels, artisans and servile dependants who are called *hizmatgár*. The traders of the country consist of Hindus and Lotias (Khojas), most of whom have their homes in India. A few, however, have permanently settled at Gwádar.

The dominant classes consist of the Gichkis, Naushérwánis, Mírwáris and Bízanjaus. These classes constitute the land-owning gentry of Makrán. They hold large revenue-free grants, and previous to the British occupation of Baluchistán,

POPULATION. occupied positions little inferior in power to that of the feudal barons of ancient England. By common usage no blood compensation could be claimed from them for the death of a Baloch, and cases of their taking the life of the lower classes without cause were not infrequent. They murdered, plundered or insulted without let or hindrance. The people living under the control of the leading men were bound to follow them on a call to arms whence the influence for good or evil which they acquired and which has from time to time rendered them so troublesome to the administration. It may be noted that all the groups which form the dominant classes are outsiders, who found the political conditions of the country such as to enable them easily to acquire supremacy among the indigenous population. Such a fact speaks volumes for the want of spirit character in the Makráni.

The Gichkis. The Gichkis who, in spite of their small numbers, have hitherto been the most powerful class in Makrán are divided into two distinct divisions, the Kéch or Dínárzai Gichkis and the Panjgúr or Isázai Gichkis. With the former must also be included the Bulédai Mírs and with the latter the Tolag Gichkis. The latter are not regarded as pure Gichkis, but are the descendants of Gichki fathers and Baloch mothers as explained in the section on **Population**. The distribution of the Gichkis is given in the subjoined statement :—

Locality.	Group.	Residence.	No. of Families.	REMARKS.
Kéch ..	Dínárzai Gichki	Kaush Kalát ..	7	With the exception of the Isázais of Shahrak and Sámi, these are known as Kéch Gichkis.
	"	Turbat	3	
	"	Kalátuk ..	2	
	"	Násirábád ..	3	
	Isázai Gichki ..	Shahrak	8	
	"	Sámi	1	
			24	
Tump ..	Dínárzai Gichki	Tump and Pullábád.	9	
			33	
Buléda ..	Bulédai Mírs ..	Chib (Buléda) ..	20	The Bulédai Mírs are descended from Kéch Gichki fathers and Baloch mothers.
			20	
Panjgúr ..	Isázai Gichki ..	Isái	1	These Isázais are the elder branch of the true Gichki.
	"	Sordo	4	
			5	
Panjgúr ..	Tolag Gichki ..	Isái	2	
	"	Tasp ..	8	
	"	Khudábádán ..	2	
	"	Garmkán ..	8	
	"	Sari Kaurán ..	20	
	"	Washbod ..	4	
			44	

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Assuming that the number of persons in a family is five, the pure Gichkis number 190 and the bastard Gichkis 320, a total of 510 souls. Their name is derived from the Gichk valley in Panjgúr in which their ancestors, who were undoubtedly immigrants from India, first settled on their arrival. The place from which these ancestors came is variously stated as Jaipúr, Jodhpúr Márwár, Jámnagar and Lahore, and has not yet been identified. The period of their arrival, too, is doubtful. Ross states that it took place early in the seventeenth century, but on the other hand the number of generations from their founder, Már Singh, to the present time, is stated to have been either seventeen or twenty which would place their arrival in the country sometime about the fifteenth century.* At all events they had risen to such power and influence in 1740 that an expedition had to be sent against them by Nádir Sháh. They are said to have been converted to Islám three generations after their arrival, but became Zikris on the rise of that sect.

The Panjgúr Gichkis appear to have gradually acquired power and influence until early in the eighteenth century when Mullá Murád, the brother of Mír Alláhdád, the tenth sardár of Panjgúr, made his way to Kéch and ousted the Bulédais from power. Mullá Murád became the religious head of the Zikris, and he and his son, Malik Dínár, appear not only to have been active propagandists, but to have organised the sect on the basis of mutual co-operation and of the possession of all property in common. The events

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* Since the above was written the following story about the origin of the Gichkis was supplied to the Editor by the kindness of Mr. Enthoven of the Bombay Ethnographical Survey. It was obtained from an old book in the possession of the State *barot* of Navanagar State, Kathiawár :—

A Baloch prince named Nazar Mámad had an only child, Kamál Khán, whom he killed at the treacherous instigation of his relations, in an outburst of passion. Determined that none of his relations should sit upon the *gadi*, he sought for some one who could worthily succeed him, and his emissaries landed at Karanga which now forms part of Okhamandal in the Baroda State, whence they kidnapped Samatji, son of the ruler Sadalji, on Friday, *Magsur Sud* 13th, *Samvat* 1614 (*Circa* 1558 A.D.). Samatji, who was related to the Arambhda Vadhe Rájputs of Jodhpur, married Dalebu, daughter of Nazar Mámad, and became ruler of Makrán. The book from which the information is taken states that his descendants are now known as Gichkis.

POPULATION. which followed, on the rise of the Bráhui power, and the acquisition by Nasír Khán I of half the revenues of the country from the Gichkis have been related in the section on **History**. An account of their connection with **Gwádar** will be found in the description of that place. The three Gichki sardárs are the only recognised chiefs in Makrán ; they are the sardár of Kéch, the sardár of Panjgúr and the sardár of Tump. The sardár of Kéch takes precedence of all of them. The present sardárs (1905) are Shéh Omar of Kéch, Mír Abdulla of Panjgúr and Mír Nádil Sháh of Tump. The Sardári of Kéch includes Jamak, Gwarkop Kaush-é-Kalát, Kalátuk, Násirábád, Kulánch, Dasht and the ports of Kalmat and Pasni ; that of Tump extends from Tump to Báli-cháh, Nigwar and Jíwnri. The date of this division is not known, but from an extant *sanad* signed by Mír Nasír Khán I (1750-51 to 1793-4), which refers to it, it appears to have taken place about the middle of the eighteenth century. The two most important men among the Gichkis are sardár Shéh Omar and Mír Mehráb Khán, the sons of the late chief, Mír Báián, but by different mothers. The influence of the former has decreased, and as a result of the settlement which was made in 1898 he has been to a large extent supplanted by his brother. Mír Mehráb Khán was the favourite son of his father, and but for the intervention of the late Sir Robert Sandeman would have become the sardár of Kéch. He appears to have resented this interference with his hopes, and joined in the rebellion of 1898. He enjoys the annual allowance of Rs. 2,260 from the Telegraph subsidy which was formerly given to sardár Shéh Omar, and receives a monthly allowance of Rs. 100 as pay and Rs. 100 as the pay for five levy sowars whom he has to provide when required. He lives in Kaush-é-Kalát near Turbat. Sardár Shéh Omar now receives no allowance.

Other men of note among the Gichkis are Mír Abdul Karím and Shéh Kásim of Kalátuk, who are brothers and receive Rs. 2,260 from the Telegraph subsidy ; Khán Bahádur Muhammad Hasan of Sámi, a Panjgúr Gichki, who receives an annual allowance of Rs. 500 from the Makrán revenues ; and K. S. Mír Durra Khán, Panjgúr Gichki of Turbat. Mír Abdul Karím and Shéh Kásim are cousins of sardár Shéh Omar of Kéch. The titles borne by Mír Durra Khán and

sardár Muhammad Hasan were conferred as a reward for conducting the members of Captain Burn's survey party to safety in 1898. Muhammad Hasan is related to the Naushérwánis of Khárán by marriage with the sister of the present chief, Sir Nauroz Khán.

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Genealogical trees showing the most important branches of the Gichkis will be found in appendices II and III.

Naushérwánis.

The local distribution of the Naushérwánis is as follows :—

Niabat.	Village.	No. of Families.
Kéch ...	Hor (Kolwa)	7
,, ...	Mainaz (Buléda)	1
,, ...	Chib (Buléda)	4
Panjgúr ...	Khudábádán	5
		17

An account of the Naushérwánis of Khárán from whom the Naushérwánis of Makrán are sprung will be found in the latter part of this volume under Khárán. The Naushérwánis of Makrán appear to have contracted marriages with the Gichkis so early as the end of the seventeenth century, for we hear of the sister of Ibráhim, Khán of Khárán, who served Sultán Hussain Ghilzai in 1697,* being married to a Panjgúr Gichki (presumably Mír Yalli), by whom she became the mother of Allahdád Gichki, the tenth sardár of Panjgúr. Doubtless, marriages of Gichki women with the leading family of Khárán also took place and the children would in their turn have obtained a portion of their mother's property by inheritance. A *sanad* in the possession of the Khárán chief shows that a grant of Pídárk and Kolwa was made to Amír Purdil by Nádir Sháh in 1740, but there is no local evidence that he actually took possession of these localities. Indeed it is said that Purdil died on his way home after receiving the *sanad*. The grant of such a *sanad*, however, must have been instrumental in paving the way for the further connection of the Naushérwánis with

Note.—One family is also to be found in Kúhak in Persian Makrán. The total number of the Naushérwánis in Makrán may be estimated from the number of families in the table at about eighty-five.

* G. P. Tate, *Kalát*, page 33.

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Makrán, and it came into special prominence in the time of Jahángír, the chief of Khárán and great-grand-father of the present chief Sir Nauroz Khán. Jahángír married a Gichki woman, by whom he had three sons, Abbás Khán, Mír Lalla and Mohím Khán. Leaving their elder brother to enjoy the chiefship, local accounts state that Mír Lalla and Mír Mohím Khán, who appear to have inherited their mother's property in Panjgúr, made their way to that place and became military advisers of the Gichki chief, Mír Gohrám, who at first allowed them land and water in Sordo for their subsistence and afterwards in Washbod. Mír Mohím Khán, who was so wedded to free-booting that he is said never to have been able to eat anything that was not stolen, captured Kúhak in Persian Makrán from the Zahrozais, the original owners. He and Mír Lalla then proceeded to attack part of Kéch, taking nearly all the forts which were, however, returned to the owners on payment.

Later Mír Mohím Khán married a woman from the Bulédai Mírs, and on the pretence of acquiring her inheritance, he and his brother took the whole of Buléda and Mohím Khán settled there. Shortly after Mír Lalla was killed in the course of a raid on Kolwa in which he was accompanied by Mír Gohrám Gichki, and on hearing the news Mír Mohím Khán set out to avenge him. In this enterprise he was assisted by Mír Abbás, the chief of Khárán, Mír Jahángír Naushérwáni, from Tump, and Mír Gohrám Gichki from Panjgúr. The Mírwáris of Kolwa with 400 men met the combined forces of 3,000 men, but were forced to retreat, and in spite of attempts at settlement by the Jáms of Béla, the Naushérwánis ravaged Kolwa from end to end for seven years. At the end of this time the Mírwáris, who had returned with the Jám of Las Béla, surrendered the whole country between Mádagai Kalát and Bédi to the Naushérwánis except Zík, the Mírwári settlement, and Marra, on their pasture-ground, as blood compensation for the death of Mír Lalla. Gradually, most of the lands were re-sold to the Mírwáris and the Naushérwánis now only hold from Mádagai Kalát to Zík.

Quarrels with the Khán.

Mír Jahángír had also inherited a property of Khudábadán in Panjgúr through his mother which Mír Mehráb Khán of

Kalát (1816-17 to 1839) appears to have confiscated. In 1255 H. (1839 A. D.) however half the revenue was granted by the Ruler of Kalát to Mír Azád Khán of Khárán for services rendered in connection with the supply of a force to Sháh Shuja on his return from India to Afghánistán and to this Nasír Khán II afterwards added half the revenue of Tasp. Quarrels over this property between Khudádád Khán, the successor of Nasír Khán II and Azád Khán led to constant fighting about the Panjgúr property, the conspicuous features of which were the raid on Súráb by Baloch Khán, Naushérwáni, who will be presently mentioned, and the death of Mír Gájián, the Gichki Sardár and Khán's *náib* of Panjgúr, in a raid led by Nauroz Khán, the present Chief of Khárán and they were not set at rest until Sir R. Sandeman's visit to Panjgúr in 1883-84.

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Local distribution.

The Naushérwánis of Kolwa are the descendants of Mír Lalla. The Panjgúr property is in possession of the descendants of Mír Mohím Khán's eldest son, Kúhak in that of the second and Buléda in that of the third. Their rapid rise in Makrán appears to have been due to their bravery and love of fighting which rendered them acceptable co-adjutors to the proud but inert Gichkis. Had not the British interfered, it seems probable that the Naushérwánís would in time have ousted the Gichkis both from Panjgúr and Kéch.

Baloch Khan Naushérwáni.

One of the most remarkable figures of recent Makrán history was Baloch Khán Naushérwáni of Kolwa, son of Mír Shahdád and grandson of Mír Lalla, who has been mentioned above. A notorious free-booter and disturber of the peace, his hand was against every man and every man's hand was against him. Expelled from Kolwa by the Kauhdáis and Bízanjaus he took refuge with Azád Khán of Khárán and in 1871 attacked Súráb as a punishment for which the Khán confiscated his property at Chitkán in Panjgúr. It was released in 1884 while Sir Robert Sandeman was in Panjgúr. He figured conspicuously in a raid on Panjgúr in 1889 which was led by K. B. Muhammad Hasan Khán of Sámi, and was forced to fly to Persian territory but, after surrendering at Quetta, was once more pardoned. But his restless spirit once more led him into intrigue and in 1898 while Mehráb Khán, Gichki, attacked Názim Udho Dáss, Baloch Khán led the assault on Captain Burn's camp at Murghi Kallag. He was afterwards

POPULATION. killed when leading the rebels at Gokprosh. In the same fight fell Mehráb Khán Naushérwáni, grandson of Mír Mohím Khán of Chib, Buléda.

Baloch Khán's successor is Mír Sháhnawáz Khán of Hor in Kolwa who receives an allowance of Rs. 90 per mensem from the Makrán revenues. Another son is Akbar Khán who is the Khán's *náib* of Kolwa. A grandson of Baloch Khán is Muhammad Umar, who led the raid on Kuntdár in 1900 and who is now (1905) a refugee in Afghánistán.

The headquarters of the different families have been given in the statement in the earlier part of this notice. A genealogical table showing the connection of the principal Makrán families with those of Khárán, will be found in appendix IV.

Mírwáris. Most of the Mírwáris live in the Jhalawán country, their headquarters being the Mashkai Valley and Nondaro. The most influential group in Makrán is the Fakírzai who live at the following places in Kolwa :—

	Families.
Chéri Málár	7
Sari Málár	3
Zík	2
Pírándarr	2
Marráh	1
Kulli	1
Gushánag	3
Total ...	19

The insignificance of their numbers is due to constant internal conflicts and wars with the Jadgáls of Las Béla on the one hand and with the Naushérwánis on the other. Six families of Jíhandáris, who are born of Baloch mothers and occupy a social position similar to that of the Tolag Gichkis and Bulédai Mírs, live at Pírándarr ; some twenty-five families of Kotwál nomads in Kolwa and a like number of the Hálid section in the Kíl-Kaur Valley. The only other group consists of a few Gazbur Mírwáris in Kulánch.

The connection of the Mírwáris with Kolwa appears to date from very early times. After the great war between the Bráhuis under Mír Bijjár, son of Mír Umar, son of Míro and the Jadgáls, which took place about the fifteenth century, the descendants of Míro, i.e., the Mírwáris are said to have received Mashkai and Kolwa as their share of the country

which was divided. Who they were and whence they came, history does not relate. The Mírwáris claim Arab blood and the claim does not appear to be altogether baseless. POPULATION.

As representatives of the eldest branch of the family from which the Ahmadzai Kháns of Kalát are sprung and as *náibs* in former times of Mashkai and Kolwa on behalf of the Kháns of Kalát they appear always to have occupied a position of sufficient importance to bring them into touch, generally through matrimonial alliances, with the Gichkis and Naushérwánis. With the latter they were formerly at constant feud and the Naushérwánis acquired their foothold in Kolwa at the expense of the Mírwáris, but nowadays they are on specially friendly terms. Under Mír Wali Muhammad (*c*1883-4) the Mírwáris acquired some power in the country but want of unity and family feuds and poverty have greatly diminished their influence at the present day (1905). Their feuds with the Bízanjaus and Naushérwánis are related in the article on those groups and reference has been made to their bravery and intellectual qualities under physical characteristics.

Jám Hudádád, Fakírzai, of Gushánag is now the ostensible head of the Mírwáris, but the most prominent figures among them are Mír Mazár Khán of Málár in Kolwa and Malik Dínár of Pírándarr formerly of Bédi. Mír Mazár Khán's feud with Mír Kamál Khán Bízanjau of Pídárk about the Pídárk property is a matter of some notoriety and led to much raiding and counter raiding till the case was finally settled in 1903. Malik Dínár is a son of the late Sardár Mír Abdul Karím who died in 1892. The latter was a man of much influence and was the last representative of the Mírwáris who held the post of *náib* of Mashkai and Kolwa. Malik Dínár lives sometimes in Pírándarr and sometimes in Manguli Kalát in Mashkai.

The Mírwáris are regarded with much reverence by the other descendants of their common ancestor, Bráho, such as the Kalandaráris, Gurgnáris, Sumáláris, etc., as being the representatives of the elder branch of the ruling family at Kalát.

The Bízanjaus of Makrán are offshoots of the Jhalawán tribe which has its headquarters at Nál in the Jhalawán country. They consist of a few leading families having Bízanjaus.

POPULATION. considerable influence and a number of scattered groups of Bízanjau tribesmen who are to be found as herdsmen and cultivators in Kolwa, Kulánch, Pídárk and Dasht.

The leading families are with one exception, all Hammalári Bízanjaus and consist of Mír Kamál Khán of Pídárk and his brother Mír Safar Khán, who sometimes lives in Awárán in Kolwa and sometimes in Jáu; Mír Nawáb Khán, son of Mír Kamál Khán who lives at Tump; and Mír Bahádur Khán who lives with his son at Awárán. The connection of these families with Makrán dates from the time when Mír Fakír Muhammad, who died in 1883, was the Khán's *náib* of Kéch. This post he had held for forty years during which time he purchased much property for his sons. Mír Kamál Khán and Mír Safar Khán are brothers of the present Bízanjau chief, Mír Kehára. The Omrári branch of the Bízanjaus, whose headquarters are situated at Nál is represented by Mír Yár Muhammad and his son Mír Manda of Chambur. They are Zikris and occupy a social position which is not so high as that of the Hammaláris. They acquired their property by gift from the Mírwáris, by intermarriage and by purchase.

The Bízanjaus of Pídárk, Tump and Awárán have occasionally intermarried with the Gichkis but such matches have generally been due to their wealth and former influence. Mír Kamál Khán of Pídárk is married to the sister of Mír Nádil Sháh, Gichki, Sardár of Tump and to the sister of K. B. Sardár Muhammad Hasan Gichki of Sámi. His mother was a sister of the late Mír Báián Gichki, the well-known Kéch Sardár and his sister is married to Mír Sarfráz Khán, the brother of Mír Mehráb Khán Gichki. His fort at Pídárk is one of the three forts in Makrán which are not now in the hands of the authorities. For some time he was at feud with the Mírwáris of Málár about his Pídárk property which occasioned many raids and counter raids in which Kamál Khán was assisted by Mír Baloch Khán, Naushérwáni, but the feud has now been settled. Mír Manda of Chambur, Omrári Bízanjau, who was for some time *náib* of Ormára in Las Béla receives Rs. 480 per annum from the Telegraph subsidy.

Though no tribal organisation exists, the Bízanjaus are ready to combine in times of emergency. A feud between

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the Bízanjaus of Daddeh and Nílag and the Rinds of Mand is said to have lasted seventy years and to have ended creditably to the Bízanjaus. In more recent times the Ormára Bízanjaus were at feud with the famous freebooter Baloch Khán, Naushérwáni, of Kolwa. The feud originated with the Kauhdáis to whom Mír Fakír, an Omrári Bízanjau was related by marriage. Mír Fakír espoused the cause of the Kauhdáis and all the Bízanjaus in Kolwa, Nondaro and Jáu took part and Baloch Khán in spite of assistance from Mír Abdul Karím, Mírwári, the Khán's *náib* in Mashkai and Kolwa was worsted and obliged to fly to Khárán.

The other sections of importance among the Bízanjaus in Makrán are the Bahádurzai, Sháhalzai and Siáhpád who live in Sardasht, Pídárk and Kolwa respectively.

The Baloch.

The Baloch form the middle class of the community. They generally possess land and are organised in small communities, each under the *kauhdá* or headman, who acts as a buffer between the chief or the administration and the members of the group. Formerly in times of emergency, the *kauhdá* collected his people or so many of them as were required for the object in view and he generally led them in action. He still occupies a position of considerable influence and instances have been known in which these *kauhdás* have successfully frustrated attempts of the chiefs to exact excessive revenue. The important groups among the Baloch are represented by the Hots ; Jadgáls with whom the Bands of Kulánch and Mehdizais of Gwádar are connected ; Kalmatis, Kattawars, Kauhdáis, Lundis, Raís, Rinds, Sangurs, and Shehzádas in Kéch and by the Barrs, Kashánis, Kénagízais and Mullázais in Panjgúr ; other groups of respectable status but of small numerical strength are the Lattis, who claim affinity with the Kalmatis but do not enjoy the same social status, Mulláis, Puzh and Wádéla. Mention may also be made of the Zámuráni-Baloch and Koh-Baloch who are the nomads of the country and of whom some mention will be found under the localities in which they reside.

Hots.

The Hots, whose name is said to be derived from an eponym meaning a warrior, are strongest in Tump, their headquarters, where they number forty-seven families or about 235 souls They are also to be found in small numbers at

POPULATION. Kaláto in Dasht and in Gushtang and Shahi-Tump near Turbat. They claim affinity with the blue blood of the Rinds and are accepted as connections of that group on the authority of the Baloch couplet :

"Mír Jalál had four sons :
Láshár and Rind were the chiefs :
Hot and Baloch the flockowners ".

A reference to Mír Jalál, the traditional ancestor of the true Baloch, will be found in the article on the *Rinds*. Holdich and Mockler, however, ascribe a much more ancient origin to the Hots, the former identifying them with the Horaitai or Oraitai of Alexander's time and the latter with the Utii of the army of Xerxes.*

Local history relates the supersession of the rule of the Rinds by that of the Hots and the ruins of the Míri of Punún, the Hot, the story of whose love affair with Sassi is so popular in Upper India, are still to be seen opposite Turbat on the right bank of the Kéch Kaur marking their ancient power. The Hots were in their turn ousted by the Maliks.

Though claiming connection with the Rinds, the Hots do not generally intermarry with the latter. Marriages of their girls are occasionally arranged with the dominant classes and the issue does not lose in social status. The dominant classes do not give their daughters to the Hots in return. They have no recognised head or chief and are almost as democratic as the Rinds, the Hots of Tump having nothing to do with the Isázai Hots of Shahi-Tump and neither having anything to say to the Hots of Kaláto. They are better behaved than the Rinds, probably owing to their possession of irrigated property in the tracts in which they live. Their lands were in former days revenue-free but like others they have been assessed to revenue under the present administration.

The Jadgáls. The name Jadgál is applied specially to the small group, numbering about 150 families or 750 souls, which inhabits the *réses* of Bélár, Nalént and Kocha in Kulánch and still retains the Jadgál language. Jadgáls are also to be found in fairly large numbers in Persian Makrán especially round Báho and Dashtiári.

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* Vide page 31, *Journal of A. S. B.* Vol. LXIV, part I, No. 1 1895

As has already been mentioned, Jadgál or Jat settlements in Makrán can be traced in Arab histories to the first centuries of the Muhammadan era. They are described as holding the country between Kirmán and Mansúra in Sind, but whether they came from the west or the east is not stated. The Jats or Jadgáls, however, appear to have been a purely Indian people and the presumption is that their migration had brought them to Makrán from the eastward. POPULATION.

But though the name Jadgál is now confined to the small group in Kulánch, a large proportion of the so-called Baloch of Makrán are certainly connected with them. Among these may be mentioned the influential RAÍS group which claims connection with the Jámots of Las Béla and acknowledges that it has been living in the country since the remotest past and whose members are scattered throughout the country both inland and along the coast. Another section of Jadgáls is the **Kénagizai** living at Isái in Panjgúr and the great **Sangur** tribe is also of Jadgál origin.

The Mehdízais are again an offshoot of the Sangur but now independent of the parent stock and living round Gwádar. Other groups connected with the Jadgáls are the Band of Nalént in Kulánch, the Korak* of Kolwa and the Chilmarzai Méds of the coast.

The Kalmatis are said to derive their name from Kalmat, the Calama of Nearchus and the place of their first settlement. It is, however, known that refugees who had adopted the tenets of the Karmatian heresy became refugees from Bahrein and Al Hassa in the tenth century and migrated towards Sind, and it is a matter for speculation therefore, whether the name Kalmati does not preserve the memory of the heresy or of its progenitor. Kalmati.

The Kalmatis are estimated to number twenty families or 100 souls in Pasni, twelve families or sixty souls in Kalmat and twenty families or 100 souls in Gwádari-Nigwar. These figures do not include a large number of servile dependants in personal attendance upon them. Their head quarters are Pasni where the present Kalmati chief, Mír Mahmúd, resides (1904). He receives an annual allowance of Rs. 520 from the Makrán

* Some interesting information about these pirates whose insolence led to the subjugation of Sind by Arabs will be found in Elliot's *History of India*, Vol. I, 508.

POPULATION. Telegraph subsidy. The Kalmatis claim Rind descent and are accepted as connections by the Rinds. Mockler,* however doubts the assertion and attributes the alleged connection to intermarriage. The Kalmatis appear to have soon acquired complete ascendancy over the Méds of the coast soon after their arrival in Makrán and proceeded to organise from among them bands of buccaneers and pirates which extended their depredations from the Gulf of Omán to Goa. Many sea fights between the Kalmatis' hero Hammal-é-Jíhand, the ruins of whose well and a fort are still to be seen in Gazdán-Bal, and the Portuguese are commemorated in the Kalmati ballads, and it seems probable that Kalmati piracies may have led to the burning of "the beautiful and rich city Pessani" by Luis de Almeyda† in 1581. The celebrated Hammal eventually lost his life in a fight with his Portuguese enemies. In latter times the Kalmatis appear to have come nominally at any rate, under the sway of the Gichki rulers in Kéch and to have paid a small quit rent for the occupation of Pasni where they levied tithes on the fish and customs on trade and controlled the fishing population. Their influence continued gradually to decay though in 1863 they were considered of sufficient importance for the subsidy already mentioned to be conferred on their chief in connection with the protection of the Indo-European telegraph line. Ross mentions that in 1868 the Kalmati chief Mír Bahrám recognised the paramount authority of Kalát and paid the revenue of his district to the *náib* of Kéch. Since then, however, the complete control of Pasni has fallen into the hands of the Khán's officials.

The Kalmatis enjoy a social status second only to the dominant classes in Makrán and superior to that of the Rinds. The dominant classes take wives from them without loss of social status to the issue. Their ballads tell of a prolonged feud with the Burfats of Las Béla immediately after their settlement. Later, they were at feud with the Kauhdáis of Kolwa and with the Rinds, but these feuds no longer cause any trouble.

Kattawar. The Kattawars, numbering ten families or fifty souls, inhabit the country round Kaush-Kalát near Turbat. They

* Vide page 31, *Journal A. S. B.* Vol. LXVI, 1895.

† Vide *Portuguese Asia*, Vol. II, Chapter XX, page 373.

claim Rind affinities and enjoy much the same social status as the Hots, Rais or Lundis which is somewhat inferior to that of the Kalmatis and Kauhdáis. They are endowed in the eyes of their fellows with some religious sanctity and most of them enjoy the title of *mullá*. They are large landowners, much of their land was formerly revenue-free but it has now been assessed. They have no recognised head. POPULATION.

The Kauhdáis (thirty families), whose name is a corruption of the Persian word *Katkhuda* are strongest in Kolwa, but twenty-nine families of them are also to be found scattered throughout Makrán, especially in Nigwar. Their head-quarters are Balor in lower Kolwa. Their claim to be connected with the Rinds is generally accepted and they hold a position analogous to that of the Kalmatis. The dominant classes take wives from among them, but the issue of such unions does not lose in social status. Kauhdái.

The Kauhdái country in Kolwa, which they are said to have acquired with the sword, extends east and west from Mádag-é-Kalát to Síhén Kaúr between Osháp and Sámi. In Nigwar they hold the office of principal headman (*Kauhdá*). After Makrán passed under the control of the Kháns, the Kauhdáis were assessed to revenue at one-tenth and Zarr-é-sháh was also taken from them with one or two exceptions. A full explanation of the system will be found in the chapter on **Land Revenue**. The Kauhdáis have always been famous for their warlike disposition. They had many feuds in times past with the Rinds and Kalmatis and in later days with the Naushérwánis. Their present chief Gangozár, their headman Mír Ghulám Ján and other Kauhdáis of Balor possess a share in the revenues of Jamak and Gwarkop in conjunction with the Khán and the Gichkis. The Kauhdáis obtained their share from that of the Gichkis, in blood compensation.

The Lundis are numerically insignificant numbering about fifteen families or seventy-five souls and live in Kaush-Kalát near Turbat. Ethnically they are connected with the Kashánis of Panjgúr who are again said to be Shahwánis from Iskalku near Kalát. Local stories give the meaning of their name as "tailless", a contemptuous appellation applied to them on their first arrival in Kéch without a following. They entered the service of the Gichkis and having distinguished Lundi.

POPULATION. themselves in that capacity acquired influence and opulence and a social status similar to that of the Raís, Kattawars and other respectable groups in Kéch. In course of time they acquired landed property, which the Gichkis allowed them to hold revenue-free, but they are now assessed to revenue. Their present head is Mír Adína.

Raís. The Raís is considered one of the largest tribes in the country. It is dispersed throughout the Kéch and Panjgúr valleys and along the coast west of Píshukán and extends westward to Báho and Dashtiári in Persian Makrán. No estimate of their total number has been made, but the *élite* of the tribe, which lives in and around Turbat is estimated to number fifty families or 250 souls. They are the most important and influential of the so-called Baloch of that locality, and consider themselves superior in social status to all others.

They claim affinity with the Jámot of Las Béla, but the period at which they settled in the country is unknown. It is probable that they represent the Zats or *Jadgáls* mentioned by the early Arab authors as inhabiting Makrán, for their appellation among other groups is *behdár* or root-holders, indicating the great antiquity of their settlement.

The Musázai Raís, the section of the headman, possesses a social status similar to that of the Kalmatis, Hots and Kauhdáis, with whom they frequently intermarry.

The dominant classes do not, however, take wives from among them. The Raís are large proprietors in Turbat and the neighbourhood, and nearly half of the landed property in Kéch proper between Apsar and Kalátuk is estimated to belong to them. Formerly they were revenue-free, but they are now, with a few exceptions, assessed to revenue. Their present head (1905) is Mullá Khudádád, a man of great influence, about eighty years of age. He took a prominent part in the disturbances which ended in the fight of Gokprosh in 1898. The Raís are peacefully inclined and more civilized than any other tribe in Makrán.

The Rinds. The Rinds constitute the most important division of the Baloch race ; indeed, the title of Rind is loosely applied by outsiders to the Baloch as a whole. So great is their reputation as being of the bluest blood that every Baloch will endeavour, by fair means or foul, to show his

POPULATION.

consanguinity with the Rinds. Their name in Persian signifies a "debauchee," "a turbulent, reckless, daring man." In Makrán they occupy Mand with their headquarters in Gaiáb, Aspikahn and Wakái with Dashtuk, the western part of Zámurán. They have also acquired property in Tump and Dasht. The Rinds of Shorán in Kachhi are an offshoot of their stock, and the name is borne by various groups in the Déra Ghází Khán, Déra Ismáíl Khán, Muzaffargarh, Multán, Jhang, Sháhpúr and Montgomery Districts of the Punjab. Though recognised as a tribe in Makrán, they in reality consist of a number of small independent eponymous groups, including, like other Baloch tribes, alien elements, such as the Mandash from whom they originally acquired Mand. These alien units have been merged in the general body and have now lost their original identity.

They are estimated to number 655 families or 3,275 souls. The principal groups living in Makrán are nineteen in number, and are as follows :—

(1) Gazakandi.	(11) Sháhalzai.
(2) Pérozai.	(12) Mírozai.
(3) Khiázai.	(13) Sháhozai.
(4) Mullázai.	(14) Omarzai.
(5) Bugáni.	(15) Kahmaki.
(6) Bangízai.	(16) Gohrámzai.
(7) Míránzai.	(17) Askáni.
(8) Táhirzai.	(18) Dagáráni.
(9) Kolagi.	(19) Núháni.
(10) Sheh-o-Mír.	

Of these, only the Gazakandi, Askáni, Dagáráni and Núháni require special notice. The Gazakandi, who also call themselves Dombaki and Bangwár, are the section from which the Rind chief would be drawn if the intensely democratic spirit of the Rinds would ever permit their having one.

When a crisis arises they do indeed elect some one to act as their leader and spokesman, but his influence is never permanently established. An instance recently occurred in which a Gazakandi, Wali Muhammad, was elected chief but his son and cousin were killed in the following year and he himself no longer possesses any power. In 1903, when migration to Persian Makrán was contemplated, a chief was selected from another section, the Pérozai. The Askánis are the most numerous clan of the Rinds in Makrán and may almost

POPULATION. be termed an independent tribe. They are scattered in Zámurán, Dashtuk and Persian Makrán, and the Gholám-Bolaks of Kachhi are connected with them. The Dagáránis occupy Aspikahn and Wakái. Offshoots of the Núhánis are the Kosag and Lagor, but they are not recognised as being of true blood. In Persian Makrán the Durrázai Rinds occupy Geshtagán and Bampusht.

The Rinds allege that their ancestors journeyed to Kirmán from Aleppo in Syria, where they met the ruler of that province at Jagín between the mouth of Mínáb river and Bampúr. Hence they moved forward to Makrán, but the exact date of their arrival cannot be traced. It appears, however, to have coincided more or less with the period of the Arab invasions of India. Local information asserts that after the fall of the empire of the Caliphs, the Rinds succeeded the Irákis in the government of Makrán. Their traditions as given in the *Tuhfat-ul Kirám* trace the expansion of the tribe from Jalál-Hán, a descendant from Harún Makráni who was governor of Makrán under Hajjáj (705 A.D.). About the fifteenth century part of the Rinds made their way eastward into the indus valley and north-eastward to Kalát. Mír Chákar, the hero of all ballads among the eastern Baloch, is said to have been born in Ashal-é-Kalát in lower Kolwa at this time. Henceforth the Rind power in Makrán dwindled, but they are still proverbial for their pride, arrogance and punctiliousness on points of the Baloch code of honour. "A Jám may be Jám, but he is Jadgál by descent, and therefore is no equal of the princely race of the Baloch," is their favourite saying.

The decay of the Rinds may be attributed to the individualism, to which reference has already been made and which is proverbial throughout the country. Mockler * noted that the tribe had never acknowledged the authority of any ruler, and that each individual member of it professed to owe obedience to no man, whence the tribe had no recognised head. As an instance of the intensity of the feeling, the story is told that when Mír Chákar, the Rind, went to Delhi he took his seat on the throne, whereupon his fellows crowded round on the arms and other parts, and one man, who could find no other place, sat on the spike at the top with the result that the throne broke and all fell down. It is needless

* Loc. cit: page 30.

to say that dealings with the Rinds are rendered extremely difficult by the factiousness which their individualism engenders. POPULATION.

Though prepared to unite against a common enemy in a crisis, the various sections have always been characterised by their turbulence. The outrages which they had committed previous to Sir Robert Sandeman's visit to Makrán in 1883-4 have been mentioned in the section on **History**, and under the settlement then effected the Rind representatives agreed on February 4, 1884 to be responsible for the good conduct of their respective sections, to prevent injury by their tribesmen to the telegraph line, Government servants, or British subjects, to produce perpetrators of such outrages for punishment by the British Government, and to arrest, if possible, disaffected or refractory members of the tribe. The Gichki Sardár of Kéch and the Khán's *náib* undertook at the same time to supervise the Rind headmen, to assist them in effecting arrests and to prevent future outrages.

At the present time the Rinds are independent and pay no revenue on their lands in Mand but political control is exercised over them. Owing to the levy of revenue on their property in Tump and Dasht in 1903, they were prepared to migrate in a body to Persian Makrán, but eventually abandoned the idea. Their behaviour has much improved, but inter-sectional quarrels are frequent and murder is not uncommon. In former times their indiscriminate raiding, cattle-lifting and robberies involved them in constant feuds with their neighbours. Those with the Kalmatis and Bízanjaus were especially notorious, the latter being alleged to have lasted for seventy years. All these feuds have now, however, been set at rest.

Sangur.

The Sangur is another numerous tribe scattered over the country from Las Béla on the east to the Persian border on the west and extending even into Persian Makrán. They are strongest along the coast between the Basol and Rumbar rivers, where they number 877 families or 4,385 souls. They are undoubtedly of Jadgál origin and claim affinity with the Jokhiás of Sind. Their traditions assert that their earliest migrations took them from Sind towards Kalát, near which place they were settled for a long time, but afterwards were driven down into Makrán, possibly in the great

POPULATION. Bráhui-Jadgál war, which took place about the fifteenth century.

Most of them are nomads and they are famous as camel breeders. The usual occupation of a Sangur is flock-owning, but his Jadgál origin is exhibited in his natural propensity for cultivation, and whenever his wanderings conduct him to a place which is fit for cultivation, he quickly forms a permanent settlement and adopts the life of a cultivator. The Mehdízais, an offshoot of the Sangurs living near Gwádar, and those settled in Kolwa and other parts of the Kéch valley are instances in point. Their head (1905) is Mír Dost Muhammad, Kannar, who resides in Soragi near Turbat.

Shehzádas. Numerically the Shehzádas are insignificant, numbering only some twenty-seven families or 135 souls. Their headquarters is Jíwnri and a few families are to be found in Gabd in lower Dasht. Some also live in Báho-Nigwar in Persian Makrán. Their name indicates that they are the descendants of a *Shékh* * or religious leader, but they claim Afghán descent and assert that their forefather, named Jamand, † came from the country of the Marwats in the Bannu District in the time of Malik Muzaffar Sháh. To Jamand is attributed the work of conducting the combined Kéch and Nihing rivers through the Gokprosh Range into Dasht in payment for which he acquired Gabd. Jíwnri was obtained in blood compensation for one of their chiefs, Mír Khia, third in descent from Jamand, who was killed by one of the Maliks.

Later they were repeatedly attacked by the Arabs of Rásul-Khéma and by the Persians and, as a result, the whole of the male portion of the Shehzádas is said to have been annihilated. Mír Jahángír, Naushérwáni, who lived at the close of the eighteenth and beginning of the nineteenth century, on being expelled from Khárán, visited Jíwnri and married the daughter of Mír Siráj, the Shehzáda chief who had been killed in the fights referred to. Many of the present Shehzádas are descendants of Mír Jahángír, but some are

* In Makrán *h* is frequently substituted for *kh.*—*Ed.*

† According to Afghán genealogies Jamand was a son of Khair-ud-dín *alias* Kharshabún, son of Saraban. Some of the Jamands are now to be found in the Pishín tahsíl of the Quetta-Pishín District. See page 139, *Census of India*, 1901, Vol. V, Baluchistán.

also sprung from posthumous sons of the Jamands killed by the Arabs and Persians. POPULATION.

The Shehzádas occupy a social status equal to that of the Kalmatis and the Kauhdáis, and all claim the distinction of prefixing *Mír* to their name. They possess unirrigated lands in Gabd, Nigwar and round Jíwnri as well as in Báho across the border. The Jíwnri Shehzádas formerly held the right to the tithes on fish and customs duty on trade at Jíwnri at the same time paying a nominal quit rent to the Gichki sardár of Tump. They have recently been deprived of this source of income, however, and many have left Jíwnri and settled in Píshukán in Maskat territory near Gwádar. Most of them are in the service of the Indo-European Telegraph department, which uses them for escort duty. Their present head, Mír Aulia, is a Jemadár.

Barr.

The Barrs are a powerful group in Panjgúr, numbering sixty families or 300 souls, whose head quarters is at Kohbun. They trace their descent to the Bedouins, and as they are characteristically turbulent, this assertion may be correct. Crossing the Gulf of Omán they assert that they settled in the valley of Peshín to the west of Mand, where they are still to be found in large numbers and are known as Barr-o Bulédai owing to intermarriages with the Bulédais. A part of the tribe afterwards migrated to Panjgúr, where the then sardár assigned them the *Kúcha* of Kohbun, and their *Kauhdá* eventually became one of the leading men of the locality. The father of the present *Kauhdá*, Usmán, a youth of fifteen years, enjoyed so much influence that he was made *náib* of Panjgúr after the removal of Sardár Muhammad Ali Khán Gichki. The present *Kauhdá* is connected with most of the leading Baloch families in Panjgúr. Most of the Barrs are nomads, engaged in flock-owning and camel-breeding. They also possess some dry-crop cultivation in Kohbun, and their *Kauhdá* owns irrigated property in Bunistán (Isái), Tasp, Garmkán and Chitkán. Their predatory habits have involved them in feuds with many of their neighbours in times past, but they are now quiet and orderly.

Kashán.

The Kasháni, numbering seventy families or 350 souls, is another powerful tribe in Panjgúr, whose head quarters is at Dasht-é-Shahbánz. They are an offshoot of the Shahwánis of Iskalku near Kalát, one of the leading families of the

POPULATION. Shahwánis having migrated on account of an inter-tribal quarrel with 700 families in the time of the Maliks. Their name appears to be a corruption of Kisháni, the designation of one of the large clans of the Shahwáni tribe and they still keep up their connection with the Shahwánis of Sarawán. Owing to quarrels with the Gichkis most of them migrated in the course of time to Chakansúr in the Helmand valley.

The Kashánis are divided into two sections, the *Mastar Kashání* or leading family said to be Ramdánzai Shahwánis and *húrt Kashání*, or ordinary Kashánis. Their social status is similar to that of the Barr. Like the Barrs, too, the Kashánis are flock-owners and camel-breeders and they also possess some dry-crop cultivation in Shahbánz. Their *Kauhdá*, now (1905) Muhamad Hasan, a young man of some twenty years of age, owns irrigated property in Bunistán.

Mullázai. The Mullázais are another influential group in Panjgúr, numbering 100 families or about 500 persons. Their head quarters is at Tasp. Their original habitat is said to have been Shíráz in Persia, and they are related to the Mullázais of Kalát, who long held high office at the Kalát court. In the course of their migration from Persia some settled in Dizzak, and others in Panjgúr.

They are large proprietors and own irrigated lands chiefly in Tasp, where they have opened out three ruined *Kárézes*, and also in other villages. Some of them are also engaged in trade. Their present head is Mullá Abdurrahmán of Tasp (1905).

Kénagízai. The Kénagízais are estimated to number fifty families or 250 persons and live round the fort of Isái. They are Jadgáls by origin and claim affinity with the Jámot tribe of Las Béla, and they say that they came to Panjgúr at the same time as the Gichkis. They have gradually acquired irrigated property in nearly all the villages of Panjgúr through intermarriage and purchase. With few exceptions they all pay revenue. They occupy a position similar to that of the Raís of Turbat in Kéch and their relations with the Sardár of Panjgúr are similar to those of the Raís with the Sardár of Kéch. They were much trusted in former times by the Chief of Panjgúr and one of the towers of the Isái fort was given to them to defend. Their present head is

POPULATION.

Kauhdá Mír Nabi Bakhsh who held the strong fort of Isái in conjunction with Kauhdá Muhammad Khán, Barr, against the Kháns' *Kárdár*, Abid Husain, in the rising of 1898.

Inferior Races.

The inferior races are represented by the Méds, Darzádas (known in Panjgúr as Nakíbs), Loris and servile dependants. Their position of inferiority is marked by the fact that they constitute the occupational groups of the country, the Méds as fishermen and sailors, the majority of the Darzádas as landless labourers and the Loris as artisans. The servile dependants are engaged in agricultural work and in domestic service. From among the Darzádas is drawn the class of Makráni labourers to be found in other parts of Baluchistán and in India. All these classes seldom eat with the Baloch and are not entitled to receive the news if even the meanest Baloch is present.* They cannot marry girls from among the Baloch and, if they give a daughter in marriage to a Baloch, they receive insignificant sums as bride-price. Their blood-compensation, too, is a comparatively insignificant sum. Locally they are regarded as the aboriginal races of the country.

The Méds.

The Méds, who are estimated to number 1,189 families or 5,945 souls, are to be found throughout the length of the Las Béla and Makrán coast and possess many of the characteristics attributed by Arrian to the Ichthyophagoi. From inscriptions still existing at Gwádar, it appears that the nucleus of the tribe came from Gandává in Kachhi, an origin which corresponds with the historical evidence available regarding their early habitat. † It is also remarkable that their patron saint is Sakhi Tangav, whose tomb is at Dádhar in Kachhi.

In the course of centuries, the Méds appear to have absorbed a large admixture of alien and slave blood, the latter being especially noticeable between Gwádar and Sonmiáni in Las Béla. From Gwádar westward most of them are connected with the Raís. Being an occupational group, those joining them have lost any social status or racial distinction they may have formerly possessed. The typical Méds are

* The tests of social precedence are discussed in a later part of this work.

† Sir Henry Elliot in his *History of India*, Vol. I, page 521, refers to the connection of the Méds with Upper Sind.

POPULATION.

those living between Gwádar and Sonmiáni. Internally the Méds are divided into Méds proper, who carry on the profession of fishing and the Korás or seafaring men.*

Those of known descent, whether Méds or Korás are termed Méd and those of unknown descent, doubtful origin or slave extraction, are called Lánga, i.e., slave. The Méds of known descent are divided into four groups : (*a*) Chilmarzai, (*b*) Jalárzai, (*c*) Gazbur and (*d*) Ormári, commonly known as Olmári. The Chilmarzai constitute the *élite* of the Méd tribe and trace their origin from the Lúmris, Númris or Númriás of Las Béla. The Jalárzai and Gazbur claim Baloch descent. The Olmári allege an Afghán origin. At each port of importance the Méds recognise the authority of their *Kauhdá* who acts as a medium between the people and the Government. The ethnography of the Méds offers a most interesting field of study. They are typical sailors of the East, spendthrifts, happy-go-lucky and extremely superstitious.

Darzáda or Nakíbs.

These people, who number 5,395 families or about 26,975 souls, are one of the most numerous of the races of Makrán. They live scattered throughout the country and are even to be found among the coast population. In Panjgúr they are known as Nakíbs. Their head quarters is Kéch proper, i.e., the tract between Sámi and Násirábád ; in Panjgúr they occupy the irrigated lands on both sides of the Rakhshán Kaur. As already mentioned, they are considered the aborigines of the country.

The Darzádas of Kéch are divided into two classes : the Bázáris, the section of the headman, and the ordinary Darzádas. Among the Nakíbs, the Rádézais are of the best blood. The Darzádas of Kéch are more wealthy and better organised than the Nakíbs of Panjgúr. The Darzádas are led by a headman whose influence in the turbulent past caused him to be much sought after by the sardárs of Kéch. In Panjgúr, the Nakíbs live in separate groups, each under its own headman. Marriages with slaves are less frequent in the case of Darzádas than with the Nakíbs.

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* The connection of the Méds and Korás appears to have been very ancient. Vide *Memoirs D' Histoire et de Geographie Orientales* par M. J. de Goeje, No. 3, 1903. Memoire sur les migrations des Tsiganes á travers l' Asie.

Their chief occupation is agriculture; the majority cultivate the land on behalf of the owners and are paid in kind. They constitute the source from which the supply of labour in Makrán is drawn and follow various handicrafts as shoemakers, potters, weavers, etc. They would also probably make excellent domestic servants. Most of the *Maulvis* and *Qázis* of Kéch are Darzádas. POPULATION.

The Darzádas have a great reputation for bravery and are more hardy and athletic than any of the other Makrán races. They have always taken a prominent part in all local fights, but their natural inclination is towards peaceful occupation. Their morals are lax and, unlike other races they are indifferent about the marriage alliances which they contract, and have no hesitation in giving their daughters to Loris and servile dependants. The wealthy, however, will not marry their daughters to a Gichki, under any circumstances, as her issue will be debarred from inheritance.

Loris.

These curious gypsy folk are scattered throughout the country, and may be divided into two classes, those who are settled and those who are nomadic. The settled Loris are not numerous, their numbers being estimated at some 300 families or about 1,500 souls. Their main divisions are the Sarmastáris, the descendants of Sarmast, and the Zangisháhis. Most of the Loris in Baluchistán trace their origin to Sarmast. The Zangisháhis are alleged to have accompanied the migration of the Gichkis from India, which ended in the settlement of the Gichk valley, and are most numerous in Panjgúr. All Loris, whether settled or wandering, are either handicraftsmen, such as carpenters, blacksmiths and goldsmiths, or musicians and ballad-reciters. The latter seldom compose themselves, but sing the ballads of others, celebrating events of importance in verse. Each occupational group above mentioned is distinguished by a special appellation. Thus a carpenter is known as a *dár-trásh* Lori; a blacksmith as an *asinkár* Lori and a goldsmith as a *zargar* Lori. Musicians are known as *Dohli*, i.e., drummer and ballad-reciters as *Pahlawán*. The latter are considered the most respectable. Besides pursuing the handicrafts mentioned above, the wandering Loris practise jugglery, palmistry and fortune telling. One of their special characteristics is the bartering of donkeys in which they are exceedingly "slim."

POPULATION. The story goes that a Lori began the day with a donkey worth five rupees and after bartering fifty donkeys was in possession of one worth a hundred. They are known as rogues and vagabonds and their petty thieving and cheating are proverbial. Certain menial duties are assigned to them on the occasion of marriages, deaths and circumcisions. They include cooking for the guests, filling the *hukkas*, and the spreading of carpets and mats. At weddings they shave, wash and clothe the bridegroom, beat drums and play musical instruments; while the Lori women attend on the female guests and wait on the bride. A Lori woman who does this is called *mashsháta*. At funeral feasts the Loris may not wash the hands of the guests, but this must be done by one of the equals of the corpse. At weddings he receives tips from all, and also a suit of clothes, and at funerals a small cash present from the heirs of the deceased. He performs the operation at circumcisions.

Servile dependants.

Servile dependants are to be found in almost every household and their numerical strength may be judged from the large number presented in dower by the dominant classes.* Those who cannot afford to give them food and clothing send them out into the world to earn their livelihood for themselves. The bond of connection does not, however, cease thereby, and many of them are to be found at large, living apart from their masters and earning their own livelihood, but still not emancipated. They are liable to work for their master at any time in exchange for food and clothing, but their independent earnings are not appropriated.

The slaves from whom these servile dependants are descended are alleged to have been imported originally by the Méds from the African coast through Maskat, but if the theory of the learned German, Dr. Glaser, is correct that the original home of the Habash was in South-east Arabia, it is possible that this element of the population is one of the oldest in the country, for their features are in many cases distinctly Negritic in type. Other servile dependants are to be seen with Baloch characteristics, who are the descendants of Baloch men and women who were captured in inter-tribal wars and were afterwards sold or bartered.

* See paragraph on **Dower**, *supra*.

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Khojas or Lotias.

Khojas are known as Lotias. Their estimated number is as follows: Gwádar 250, Pasni 26, Isái 5; total 281. Their head quarters is at Gwádar, where they have permanently settled, and whence those at Pasni and in Panjgúr have migrated. Their original home was at Cutch Mándvi in the Bombay Presidency and they are said to have settled in Gwádar five generations ago. They almost invariably stick to the coast and are all engaged in business, which is in most cases wholesale rather than retail. It is in this respect that their methods of trading differ from those of the Hindus. Much of their capital is sunk in the fishing trade, and they also deal in matting, cotton and wool, which they export in return for piece-goods and food-stuffs. They acknowledge the authority of the Aghá Khán, who is represented by a local *mukhi*. This man decides petty disputes. They also have a *panchdit* and a *masjid* at Gwádar. They are recognised as British subjects, and their interests are supervised by the Director of the Persian Gulf Telegraphs. They possess no political influence.

Hindus.

The distribution and estimated strength of the Hindus is as follows:—Gwádar 200, Pasni 41, Kalmat 5, Kolwa 10, Kéch valley and Dasht 20, Panjgúr 3; total 279. Their head quarters, like that of the Lotias, is at Gwádar, but unlike the Lotias they have not permanently settled there and generally return to India in their old age. Their first settlement is said to have taken place about four generations ago; they migrated from Sind with which province they still maintain their connection. Married men are seldom to be found outside Gwádar. They belong to the following castes: Bhátia, Multáni Serái, Lohána, Sindi, Punjábi, and Chápra.

The entire trade of the interior is in their hands, and it is mostly carried on retail and by barter. As in other parts of Baluchistán, the Hindus find it difficult to conform rigidly to the demands of their religion, and they drink from the hands of Muhammadans whom they employ as domestic servants. In several instances Hindus have married slave girls, the children being brought up as Muhammadans. They have no political influence and occupy a position of inferiority. At Gwádar their affairs are managed by a *panchdit* which decides petty disputes, and also collects the fees for the maintenance of their temple.

POPULATION. Physical and moral characteristics. The dominant classes. Gichkis.

The physical characteristics of the dominant classes differ little from one another. Their features are, as a rule, oval and regular, the eyes large and dark or hazel in colour, the nose long and straight, the complexion fair and sometimes olive, the hair black and the height medium, about 5 feet 6 inches. The younger men are thin and wiry, but age develops a tendency to corpulence. The hair is either worn long and tied in a knot and turned up over the head or cut at the nape of the neck, a fashion said to have been introduced by the Naushérwánis. Some of the handsomest men in Makrán are to be found among the Mírwáris. The Gichkis of Panjgúr can always be distinguished from those of Kéch by their darker complexion.

The Kéch Gichki is lazy, indolent, proud and somewhat pompous, but hospitable and more generous than his brother, the Panjgúr Gichki. The latter is fond of manly sports such as riding, hunting, shooting, etc.

Naushérwánis.

The Naushérwánis are brave but arrogant and very touchy on points of Baloch honour. Sir Thomas Holdich* remarks that "as a fighting, raiding, restless clan they are perhaps unequalled on the border." They are hospitable and extravagant in their liberality.

Mírwáris.

The Mírwáris, like the Naushérwánis, are brave and courageous, but their strength as a group has been dissipated in the frequent quarrels that have occurred among them. They are the genealogists, historians and poets of the country, and as ready with the pen as with the sword. They are hospitable in the extreme.

The Baloch.

Through the lapse of centuries of intermarriage any distinguishing characteristics, which the heterogeneous races and groups, now included under the single appellation of Baloch, may have originally possessed, have been lost. They have regular features, with short straight noses, bright black or hazel eyes, and a copper skin. They are of medium size, thin and wiry, with powerful muscles and, with the exception of the Rinds of Mand, who shave their heads when past the prime of life, always wear the long hair gathered at the back and turned up over the head. Unlike the poorer classes of the Baluchistán highlands

* *The Indian Borderland*, pp. 202-3.

they pay considerable attention to personal cleanliness. Of their character Colonel Ross writes :—* POPULATION.

"Makránis are faithful in performing a duty of trust which they may undertake for hire. Though not a bold and daring race, they are usually courageous in danger, and though not eager about running into peril, they are not over-careful of their persons. In their own internal conflicts they generally avoid close fighting, and the bloodshed is consequently inconsiderable. Though not powerfully built, the Makráni is capable of enduring much fatigue and privation, and it is not an uncommon thing for a man to travel on foot at the rate of 50 miles and upwards a day, subsisting by the way on a few dry dates carried in a bag by his side."

It may be added that a fight among the Makrán Baloch seldom ends in the loss of more than one or two killed on either side, but the attacking force returns after cutting down date trees, burning the standing crops and destroying the *kárézes*.

Darzádas and Nakíbs.

The Darzádas and Nakíbs are well built, robust and muscular, with thick broad shoulders, low wide foreheads, short, thick and almost flat noses and large dark eyes. They are of medium size, and many of them show signs of African blood in the short curly hair and thick lips. Their skin is a dark copper colour and not uncommonly quite black. The Darzáda or Nakíb is, generally, engaged in peaceful pursuits, but in times of necessity few can surpass him in courage, boldness or endurance. He is a jovial and careless fellow and merry to the verge of the obscene. He is hospitable and obliging in matters of courtesy and if trained would probably make a useful and faithful domestic servant. He possesses an institution known as *puch-kún* to which the members are initiated by drinking a cup of *bhang*. One of the first tests of membership is the power of keeping one's temper under a storm of abuse.

Méds.

The Méds are above the average stature with broad heads, oval faces and noses distinguished by the length of the tip. Their skin is brownish and they have hazel eyes. They are strong, athletic and robust, capable of performing marvellous feats of strength and possessing great powers of endurance on the sea. They display the

* *Memorandum on Makrán*, p. 30.

POPULATION. reckless, spendthrift and adventurous qualities of all races accustomed to the ocean. Ashore, however, they are awkward and clumsy. The Méd is exceedingly superstitious and a profound believer in the powers of good and evil spirits. Generally he is squalid and dirty, but on gala days, such as the *Id*, he loves to turn out in a showy dress. His morals are lax, and by nature he is jovial and careless. He is hospitable and obliging and a rather dainty eater.

Loris. The Loris are lazy, indolent rovers and wanderers and lacking in the hardiness and power of endurance of most of the other races of Makrán. In their spare and low stature, irregular features, dark eyes and complexion, coarse black hair and timidity of nature, they resemble the Dravidian races of India. Their propensities for cheating and general "slimness" are a bye-word.

Servile dependants. The servile dependants possess all the features of the African type and are a hard working, careless set of people, living from hand to mouth.

Characteristics of the women. The women of the country are hard working and hard-worked. They possess a cheerful temperament and make good and fond mothers. Reference has already been made to the extremely independent position which they occupy. Excluding women of the dominant classes and of the better class Baloch, those of the poor and nomad Baloch, Darzádas, Nakíbs, Méds, Loris and servile dependants are, generally, of lax morals. They have few amusements except singing and spend the day in household work, the care of their children or in sewing and embroidery.

Religion. The whole of the indigenous population is divided between two religions, the Namázis and the Zikris. The Namázis are Muhammadans of the Sunni sect and the Zikris are the followers of a Mahdi, whose doctrines differ in many respects from orthodox Muhammadanism. Hinduism of a somewhat unorthodox kind is professed by the Hindu trading classes, and the only other religion is that of the Khojas or Lotias. The Arabs in the following of the *Wáli* of Gwádar belong to the *Biázi* sect which flourishes in Maskat. Figures of the actual number of Namázis and Zikris are not available, but it is estimated that the Zikris compose half the total population. Some authorities only place the Zikri population at one-third, but as these are Namázis

they are inclined to minimize their number as much as possible. The principal groups belonging to the Zikri sect are the Sangur, Bízanjau, Koh Baloch, Sámi-Baloch, Sájdi and Kil-kaur Baloch. The Zikris may be said, indeed, to include all the nomads of the country. POPULATION.

Islám. Historical.

It is probable that the introduction of Islám took place early in the Muhammadan era and it certainly occurred not later than the beginning of the eighth century when Muhammad *bin* Kásim marched through Makrán to Sind. The population, however, appears soon to have reverted to heretical observances, for Ibn Haukal, writing in the tenth century, mentions Rásak in Persian Makrán as inhabited by schismatics * and Marco Polo, at the end of the thirteenth century, remarks that some of the people are idolators but the most part are Saracens. Later on according to local tradition the tenets of the Shiah sect appear to have been observed and it was to this sect that the ruling family of Maliks belonged. Indeed it would be remarkable if the proximity of Persians had not been felt in this direction.

The practice of Islám *Rifa.*

The practice of Islám, as described in the Census Report † of 1901, applies equally to Makrán as to other parts of the Province with the single exception that women are allowed a share in inheritance. The Méds and other dwellers on the coast carry their superstition to the greatest extreme and have a firm belief in the power of *pirs*. While openly professing Islám nearly all of them observe the rites of one or all of the institutions known as *maulúd*, *sima* or *rifa*, ‡ *shépar-ja*

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* Elliot suggests that these schismatics may have been Karmatian heretics whose name may be still preserved in the tribe of Kalmati. History of India, Vol. I, p. 459, note.

† *Census of India*, Vol. V, pp. 38 and 39.

‡ A reference to the *Rifái* sect will be found in the Miniature Gazetteer of Gwadar.

The late Khan Bahadur Fazlullah's volume on the Gujrat Musalmans, (*Bombay Gazetteer*, Vol. IX, part II), contains the following information about the sect :—

"Rifais, i.e., Exalted, also called Face-slashers (*munhphoda* or *munhchira*), occur in considerable numbers over the whole of Gujrát. They are followers of Sayad Ahmad Kabír and speak Hindustáni. Except that they wear the *dhoti*, waist cloth, they dress like ordinary low class Musalmáns. Holding in the right hand a 12-inch sharp pointed iron spike called the *gurz*, and having near the top many small iron chains, the beggar rattles the chains and if people are slow in

POPULATION. and the *gwát*. The followers of the first are most numerous and are generally called Rifáis The head quarters of the Rifái *pír* is at Bombay, but his representatives live at Pasni and Gwádar.

Shépar-ja. The name *shépar-ja* * is a corruption of *Sheikh Faréid-ja*, the observances being connected with Sheikh Faríd Shakar Ganj, a saint of great renown, whose shrine is said to be somewhere in the Punjab. Its rites are confined to persons of slave extraction, the patron saint, Sheikh Faríd, having himself been a slave by origin. The ceremonies appear to be connected with the fetish worship of Africa, but it is at the same time a curious fact that the songs which are sung at the times when *shépar-ja* is performed are in Sindi or Urdu.

Meetings are held on Monday and Friday nights. A drum fixed on a tripod and covered with a red cloth, which is called Mughul-máni, a corruption of Mongar Mánra, is placed in the centre of a circle and men and women together join in the performance of a dance round it while it is beaten by a man with both hands accompanied by four other men beating the ordinary native two-sided drum. The sound of the drum is accompanied by songs which are taken up by the circle of men and women who gradually work themselves into a frenzy of excitement and whirl round and round. The performances last throughout the night with intervals of rest.

Gwát. The term *gwát*, also known as *zahr*, signifies air or spirit and the Méds have so great a belief in such spirits that every disease is attributed to them. No treatment or cure is attempted but the *mát* or mother of the *Gwátis* is consulted with a view to the casting out of the spirit to which the disease is due. The institution is spreading rapidly among the Méds who have a firm belief in its efficacy and is said to have reached Karáchi. Unlike other similar institutions in

giving him money, strikes at his cheeks or eye with the sharp iron point and seems to cause no wound. They beg in the name of God and are very persistent and troublesome. Though fond of intoxicating drugs, very few of them drink liquor. They are Sunnis in religion, and though most are of the lawless *beshavaa* order of beggars, some are law-abiding and have wives and children. Their boys follow their father's calling and they marry their girls to beggars. They are poor."

* Ja denotes the genitive case in Sindi.

Makrán, it is not connected with any Saint or *pír* and it appears to have been introduced from Maskat and the Persian Gulf. POPULATION.

The leader of the *Gwátis*, whether man or woman, is called *mát* and is believed to be selected by the spirits as their representative or invoker. A person affected by *gwát* or spirit is taken to a selected place known as *aimo*, and is placed at full length on a mat with a sheet over him and incense burning close to his nose. The *mát* now sings incantations to the *gwát* or *zahr* and if the man is really affected by a spirit he begins to tremble and sitting up sways his head and body to and fro at great speed. Presently the patient falls into a kind of trance and the *mát* enquires from the *gwát* what he wants and on what terms he will leave the afflicted person. An answer is then received from the patient that a certain kind of *léb* or meeting must be held and on this being promised, the spirit leaves the patient.

The *lébs* are of different kinds, all the expenses of which must be borne by the person afflicted. They are known as *busoch* costing Rs. 2 and lasting some two hours; *ramsa* costing about Rs. 30 and maintained for three days and nights; *tanzíl* which costs about Rs. 50 and is kept up for the same time; *tubbuk* costing about Rs. 100 and lasting seven days and nights; and *zípa* costing about Rs. 500 and lasting for fourteen days and nights. Resort is seldom had to the more expensive *lébs* which are reserved for the rich.

After the spirit has been cast out, time is taken for the collection of the luxuries which must be supplied to the *gwátis* or initiates during the *léb*, and on the people assembling, the first ceremony consists in throwing three morsels of the *halwa*, which is about to be distributed, towards the north as the share of the *gwát*. The *halwa* is then divided among the initiates and a portion is given to the patient. All are seated in a circle with incense burning in the centre and incantations are recited by the *mát* in praise of the spirits, the initiates present joining in the chorus. Presently the fervour of the meeting is aroused and those present form a circle revolving round the singers and drummers. A kind of frenzy seizes them and they sway their heads, arms and bodies to and fro as they move. As the

POPULATION. excitement increases individuals leave the circle and whirl round and round until at length they fall into a trance. From these the *mát* who acts as a leader in the accompaniment of singing and drumming, enquires whether the spirits are satisfied and so the performance ends. It may be mentioned that men and women both take part in these ceremonies but form separate circles. In large towns each sex has a separate *aimo*.

Extraordinary meetings for *rifa* and *shépar-ja* are held in the fulfilment of vows made in times of emergency and also on an outbreak of disease or in case of social difficulties. The better classes of Baloch of the interior do not, however, identify themselves with any of the observances which have been described. The Méds believe in hosts of saints by sea and land and their superstition surpasses all imagination. Among the local *pírs* Sheikh Ramadán of Pidárk, a Kahéri Shéh by origin is most popular. Pilgrimages are undertaken bare-foot by men and women to his shrine and sheep are offered to him in sacrifice.

Zikris

The majority of the followers of the Zikri sect live in Makrán, but they are also to be found in Mashkai in the Jhalawán country and along the coast of Las Béla. To the Bráhuis, the Zikris are known as Dái, the alleged derivation being from *ddh* meaning a "message" in Baluchi; the Zikris call the Korán *dái*. It is remarkable that the Dáis, Sagetae and Sáki were all ancient Scythian tribes, and it is a matter of no small interest that we should find that many of the clans of the Bráhui tribe of the Sájdi, are Dáis or Zikris. The clue appears to be one that is worthy of closer investigation. Although the Zikris call themselves Musalmáns, their creed is full of superstitions and idolatrous beliefs, and the fact that they read the Korán appears to be the only link between them and orthodox Muhammadans. In all matters of practice there is a radical difference between the Zikris and their Sunni co-religionists, as will presently be shown; indeed their views on the main doctrines of Islám are diametrically opposed.

The Zikris derive their name from the *zikr*, a formula which they repeat in the course of their devotions. Much has been written about them by opponents or partial observers which is misleading and time has not yet been found to make full

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enquiries regarding them*. It is known, however, that the leaders of the sect in Makrán have in their possession books, a study of which will probably throw full light on their origin and other connected questions. From two of these books, the *Safar Náma-é-Mahdi* or wanderings of the Mahdi and the *Tardid-é-Mahdawiyat* or refutation of the dispensation of the Mahdi, it appears that the sect is of Indian origin and was founded by one Muhammad of Dánápúr in Jaunpúr, who is variously stated to have been an Afghán or a Saiad. Expelled thence he made his way to the Deccan where the Ruler was converted, but on the outbreak of a religious rebellion the Mahdi was again driven out and after many wanderings with his immediate followers through Gujarát and in the desert of Bíkánér and Jaisalmér arrived in Sind. Hence he was again expelled from Tatta and thereupon made his way through the Sind valley to Kandahár where Sháh Bég Arghún, son of Zunnún Bég Arghún, is said to have become his disciple. But the *mullás* and the rabble rose against him and he was again driven away to Farrah in the Helmand valley where the *Tardid-é-Mahdawiyat* alleges that he died. The Makrán Zikris, however, allege that he disappeared from Farrah and after visiting Mecca, Medína, Aleppo and other parts of Syria made his way to Persia and through Lár (Láristán) to Kéch where he took up his abode on the Koh-é-Murád. Here he preached his faith for ten years and died after converting the whole country.

Such is the account given by the Zikri books and the earlier part of it corresponds with the history of Saiad Muhammad Jaunpúri given by Abul Fazl † who says: "Saiad Muhammad Jaunpúri was the son of Saiad Budhá Uwaysi. He received instructions under many holy men learned in spiritual and secular knowledge. Carried away by extravagance he laid claim to be a Mahdi and many followers gathered round him and numerous miracles are

* The account here given is more complete and accurate than that to be found in Chapter III of the *Census Report of Baluchistán*, 1901.

† Aín-é-Akbari, Jarrett's Translation, Vol. III, page 373. Abul Fazl's father, Shekh Mubárak, had attached himself to the religious movement whose followers came to be known as *Mahdawis*. An account of the rise of the *Mahdawis* will be found in Blochman's Biography of Abul Fazl, Loc cit. Vol. I., P. iii, et seq.

POPULATION. ascribed to him. He is the founder of the Mahdawi sect. From Jaunpúr he went to Gujarát and was much in favour with Sultán Mahmúd the Great. The narrow-mindedness of the worldlings made India intolerable to him, and he resolved to pass into Persia, but died at Farrah and was there buried." The death of the Saiad Muhammad Jaunpúri at Farrah took place in 1505. He was born about the middle of the fifteenth century about 1442 A.D.

We thus find in the Zikri faith a remnant of the Mahdawi movement which assumed a definite shape in India at the end of the fifteenth century through the teaching of Saiad Muhammad and of which the last is heard in 1628. The story of the introduction of Mahdawi doctrines into Makrán by Saiad Muhammad bears self-evident indications of improbability. It is more likely to have been brought to the country by some of his numerous disciples, some of whom, e.g., Mián Abdulla Niázi, exercised so much influence in India. There appears indeed to have been some connection between the introduction of the new faith and the advent of the Bulédai rule in Makrán, for all local accounts agree that it obtained a footing synchronously with the Bulédais if it was not actually brought by them. No historical or traditional evidence is obtainable about the existence of the Zikri faith in Makrán prior to the advent of the Bulédais and it may be that the link is to be found in Bú Saíd, the first Bulédai ruler, whose original habitat is said to have been Garmsél in the valley of the Helmand and close to Farrah and whose date according to the historical data available was probably synchronous with that of Saiad Muhammad.

The faith flourished greatly during the time of the Bulédais and soon spread throughout the country. The Bulédais were ousted by Mullá Murád, Gichki, who gave a great impetus to the Zikri religion about the beginning of the eighteenth century, and who has been canonised in the Zikri calendar. Mullá Murád proceeded to introduce a more complete organization, and is said to have ordained community of property. He also introduced certain innovations in imitation of orthodox Muhammadanism, choosing Koh-é-Murád near Turbat as the *Kaaba* of the Zikris for their annual pilgrimage and digging a well known as *Cháh-é-zam-*

sam in front of the Turbat fort. But the expansion of a form of belief so obnoxious to orthodox Sunnis attracted the attention of Mír Nasír Khán I of Kalát, and caused him to carry fire and sword into Makrán. An account of his expedition and of the terrible death suffered by Malik Dínár son of Mullá Murád is to be found in Tate's *Kalát.** POPULATION.

Doctrines. The principal doctrines of the orthodox followers of the Zikri faith in Makrán are :—

1. That the dispensation of the Prophet Muhammad has come to an end and he has been superseded by the Mahdi.

2. That the Prophet Muhammad's mission was to preach and spread the doctrine of the *Korán* in their literal sense, but that it remained for the Mahdi to put new constructions on their meaning. That the Mahdi was in fact the *sáhib-é-táwil* of the *Korán*.

3. That prayer (*namáz*) has been dispensed with, and that instead of *namáz* people should resort to *zikr*.

4. That the fast of the *ramzán* need not be kept.

5. That the recognized formula of the Muhammadan faith should be dropped and the formula *lá iláha illalláh. Muhammad Mahdi Rasúl-ulláh* لا اله الا الله محمد مهدی رسول الله should be adopted instead.

6. That instead of *zakát* at the rate of one-fortieth, *ushr* should be given at the rate of one-tenth.

7. That the world and the goods of this world should be avoided.

Practice. Their religious observances take the form of *zikr* and *kishti*. *Zikr* consists of daily prayers at fixed intervals and *kishti* of religious services on specified dates. *Zikr* is repeated in two ways : *zikr-é-jali*, the formula spoken aloud and the *zikr-é-khafi* or formula repeated inwardly. They are very numerous, and each *zikr* consists of about ten or twelve lines. *Zikr* should be performed six times daily as follows :—

1. The zikr of *lá iláha illalláh*, a *zikr-é-khafi* to be repeated by every one thirteen times before early dawn at home. It may be noted that all *zikrs* begin with this formula.

2. *Gwar-bám* or the *zikr* of early dawn. The words are *subhánald-yarjú*, a *zikr-é-jali*, spoken in a loud voice and finished with a *sijda* or prostration. After the prostration

* *A Memoir on the Country and Family of the Ahmadzai Kháns of Kalát*, by Mr. G. P. Tate.

POPULATION. the *sikr-é-khafi*, *lá ilá ha*, *hasbi-rabbi*, and *jallalah jallalah* are repeated, and as the sun rises another prostration is made.

3. *Némroch-é-sikr*, i.e., the midday *sikr*. A *sikr-é-jali* when all the *sikrs* except *subhána lá-yarjú* are repeated. No prostration is made as that is peculiar to the *subhán* formula.

4. *Roch-sard-é-sikr*. The *sikr* of the yellowing day, i.e., a little before sun-set. A *sikr-é-khafi* ending in the *subhán* formula, also said inwardly with a prostration at sun-set.

5. *Sar-shap-é-sikr*. The *sikr* for the beginning of night. A *sikr-é-jali* said at about 10 p.m. in which all the *sikrs* are repeated in a loud voice except *subhán*.

6. *Ném-hangám-é-sikr*. The midnight *sikr*. A *sikr-é-khafi* repeated by individuals. For the proper performance of this *sikr-lá-ilá ha* should be repeated 1,000 times, a *sijda* or prostration being made after every 100 repetitions.

Kishti. *Kishti* is held on any Friday night which falls on the fourteenth of the month, and also during the first ten nights of the month of *Zil-hij* and on the day following the *Id-us-suha*. The principal *kishti* is held on the ninth night of *Zilhij*. Births, circumcisions and marriages are also made the occasions for *kishti*, and it is also performed in pursuance of vows to do so. The performers of *kishti* take their places in a circle as for the ordinary Baloch dance. Drums, etc., are not used, but one or more women with good voices stand in the centre of the circle and sing the praises of the Mahdi in verse, while the men circle round and repeat the chorus. The singers change from song to song accompanied by the men in chorus. When the singer comes to the word *Hádia*, the men answer *gul Mahdia*. *Hádia* means "Who is the leader in the right path ?" and the answer is "Our flower Mahdi". The *kishti* ends when all are tired. In the villages and towns the women hold separate *kishtis* and *sikrs* but among hill Baloch men and women join without distinction. The reports that at these meetings immoral and even incestuous practices are in vogue appear to have no foundation in fact. The stories were probably the concoction of prejudiced persons who were no doubt influenced by the presence of women at the meetings.

Places known as *sikrána* are set apart for the performance of *sikr*. The *sikrána* is not built in any particular fashion

but consists of an ordinary dwarf-palm hut in the villages or of a separate *giddm* among the nomad encampments, which is set apart for the purpose. The door does not face to any particular point of the compass. The only difference in the burial of the Zikri dead from the customs usually in vogue among Musalmáns is the omission of the burial service. Zikri *mullás* exercise much influence, and in their capacity as religious preceptors they have frequently been known in the past to take an unfair advantage of members of their flock. POPULATION.

Under the existing administration the Zikris suffer from various disabilities and many of their rites have to be carried out by stealth. No attempts are made at proselytization, and there are signs that the faith is on the decline. The reason appears to lie partly in the general progress of the people in knowledge and a proportionate diminution in the influence of the *mullás*, partly in more frequent contact with the orthodox tenets of Islám and partly in marriages with Sunni women.

Occupation.

The whole population may be divided into five classes by occupation : landowners, cultivators, flock-owners, seafarers and fishermen, and artisans.

Landowners.

The landowners are the least numerous class and consist of the dominant races and the better class of Baloch. They include the Gichkis, Naushérwánis, Mírwáris, Bízanjau, Rinds, Hots, Raís, Lundis, Kattawars, Kénagízais and Mullázais. Their lands are cultivated by tenants or hired labour. The dominant classes collect revenue from their lands in addition to the proprietor's share of the produce, that is, rents.

Cultivators and flock owners.

The cultivators are the most numerous class and a few of them possess lands of their own. The principal groups so engaged include the Darzádas of the Kéch valley, who are generally cultivators in irrigated lands; Dashtis, Lattis, Bízanjaus, Rinds, and Hots and others in Dasht; Band, Jadgál, Puzh, Wádéla and Sangur in Kulánch ; Kolwáis, Bízanjaus, Sangurs, Mírwáris and Rakhshánis in Kolwa ; and the Nakíbs, Barr, Kasháni, Shambézai and Singozai of the Panjgúr valley. With the exception of the Nakíbs and Darzádas, the rest combine flock-owning and transport with cultivation as they generally hold only dry-crop areas, the supply of water for which is exceedingly precarious.

POPULATION. The flock-owners consist of the Koh-Baloch, who are included in the following of the Naushérwánis; the Sámi Baloch included in the following of the Gichkis; the Kosag, Lagor, Gurgnári, Sájdi and the majority of the Sangur. Some of them are, however, now (1904) adopting agriculture as their principal pursuit.

Sea-faring classes.

The seamen and fishermen are divided into two classes known as Kora and Méd. The Koras or Lángas are said to have derived their origin from freed or unfreed slaves of the Kalmatis, who in former days employed them in their piratical enterprises in the Arabian Sea. These Koras are enterprising fellows, making their way in native crafts to Basra in the Persian Gulf and sometimes so far afield as Colombo and Zanzibár. The Méds follow their occupation of fishing in close proximity to their homes except in winter when they go to Gazdán near Pasni. A full account of the fishing industry will be found elsewhere.

Artisans.

All the artisans except weavers and potters are drawn from among the Loris. The weavers and potters are Darzádas and Nakíbs but the weavers have fallen on evil days since the advent of European manufactured cloth and none are now to be found in Panjgúr, where previously thirty families were employed. The artisans are dispersed throughout the country and attached to different tribes and localities. They are seldom paid in cash, but are generally village servants and paid in kind on a system known as *razm*. With the exception of the Loris their occupation as artisans is generally followed as subsidiary to that of agriculture. Bricklaying is generally done by people from Dizzak. The spare time of the women of the poorer classes is largely employed in the manufacture of woollen articles and the men are in many cases dependent on their earnings. They also sew clothes, grind grain and do other menial work on wages besides helping their husbands at the harvest.

Social life and social precedence

As in other parts of Baluchistán great stress is laid in Makrán on social precedence, and two factors are observed for the determination of relative precedence. These are the giving of a daughter in marriage to a certain person or group, and the right to the receipt of the salutation and news known as *cheh habbar*. The first is the test of the social equality or otherwise of groups or persons, but the second,

cheh habbar, is the test of racial superiority. The giving of a daughter in marriage is not, however, in the opinion of local wiseacres an absolute test as the girls must be given husbands, and as it sometimes happens that a husband is not available within the girl's own group she has to be given to a group lower than her own. For instance the Gichkis will never admit that the Bízanjaus, Muhammad Sanis or Mírwáris are their equals but they give and take daughters in marriage from them. Or again women are given in marriage to men who have acquired wealth and power like the late Mír Fakír Muhammad Bízanjau, the Khán's *Náib* of Kéch. **POPULATION.**

In every assemblage of Makránis the true test to social rank is the right to take the news. As the greatest importance is attached to the salutation, it will not be out of place to describe it at some length. All the boys among the dominant races and among the Baloch are taught the rules of taking the news very carefully and so jealous are the holders of their rights that lives have been lost in the past in defence of them. *Cheh habbar* literally means "what news?" Whenever a new comer arrives in a place where members of different races and groups are assembled, he offers the *salám alaik*, 'peace be with you,' and he is answered only by the person who is of highest rank. The latter first says *alaikus salám*, 'peace be with you,' and adds *wash-aht*, 'welcome.' The other persons who are present next welcome the newcomer and this done the highest in rank asks permission of all those present collectively to take the news. All reply *Jí* in token of assent. If speaking to a common Baloch the questioner says, *habbar deh*; to a man of the middle class he says, *ahwál-kan*; to an equal or superior, *mehar-báni-kan*. The highest in rank among the newcomers, if there are several, thereupon asks permission to give the news, and does so on receiving an affirmative in the reply. A Gichki of Kéch, Gichki of Panjgúr, Naushérwáni, Mírwári or Fakír Muhammadzai (Hammalári) Bízanjau is the *cheh-habbar-é-wája*, the "Lord of the news," among all the Makránis in the order named. A Gichki, whether high or low, rich or poor, chief or not, is supposed to take the news of all, but in practice Gichkis other than the sardár, allow the chief of the Naushérwánis

POPULATION. and others, if older, to take the news. Among the Baloch the Kalmatis, Kauhdáis and Shehzádas are deemed of equal rank, the news being taken by the oldest, if there be no Saiad or *mullá* present. A Saiad or a *mullá*, even if the latter be a Darzáda or a Lori, takes the news if there be no Gichki or other member of the dominant races present. Nowadays the Gichkis even give way to a Saiad owing to the spread of the latter's influence as in other parts of Baluchistán. After the Kalmatis, Kauhdáis and Shehzádas, the news is taken by the Isázai Hots of Gushtang; then by the *kauhdá* of Dasht, a Ghulámsháhzai of Arab extraction; next by the *kauhdá* of Kulánch, a Wádéla; next by the *kauhdá* of Nigwar, a Kauhdái. Next follows the headman of the Raís of Turbat, a Múṣázai, and of the Sangurs who have equal privileges, the oldest taking the news and after them the Lundis and Kattawars. Among the democratic Rinds the right of the *cheh-habbar* belongs to the oldest. Among the Baloch of Panjgúr the Kénagízais Mullázais and the Barr and Kasháni *kauhdás* are considered to be equal in rank and status, and the right of *cheh-habbar* belongs to the oldest. These four are also admitted to be the equals of the Raís of Turbat and of the Lundi, Kattawar, etc., of Kéch.

Custom of hospitality.

Hospitality is confined to the chiefs and richer men among whom the custom is regarded as a duty rather than a virtue.

The people of the country generally are not hospitable owing to the extreme poverty of the majority. The middle classes for the most part live in permanent villages, where their hospitality is confined to friends and acquaintances from whom they, in their turn, experience the same treatment. A kinsman goes to the house of his nearest relation, who entertains him for two meals. Any other relatives who may be in the place, next entertain him for two meals each and also the neighbours of his first host, after which he returns to the house of the original host. A stranger is entertained by the headman of the village or encampment. A guest on first arrival is given all necessaries such as a bed and bedding or, if these are not available, a mat to sleep on and two meals. Afterwards he makes his own arrangements.

The etiquette of entertainment.

When a guest comes to a village the first ceremony to be undertaken is that of *wash-aht* or welcome. After a guest of position has arrived and been welcomed a host sends a bed or mat as a sign that the newcomer is to be entertained. Shortly afterwards the host accompanied by relatives or friends visits the house set apart for the guest and takes the news. If he does not come his hospitality is not accepted. Other visits follow and after a time the host sends dates and curds, if available, or otherwise dates and water. This is followed after an hour or so by a meal befitting the guest's position and rank. No chief nor Baloch who has any pretensions to respectability, ever travels alone, but every one, who can possibly manage to do so, takes two or three companions, as a mark of his importance or social position. The Baluchi proverb: "a single mat is carried away by the wind" illustrates the feeling of the people on the subject and a person without a following carries little or no weight.

Co-operation among individuals or groups.

It is customary for Makránis to raise subscriptions among themselves on certain occasions, the system being known as *bijjár*. *Bijjár* is raised on the occasion of marriages *(súr)*, circumcisions *(burruk)*, the destruction of a house by fire *(ás)*, and when fines *(malám)* and compensation for blood *(hún)* have to be paid. The person concerned visits his relatives, friends, fellow tribesmen and even strangers in some cases and solicits assistance which is given in the shape of cash or animals such as sheep and cattle. The contributions thus made are entirely voluntary, but there is a tendency in some cases for this voluntary character of the custom to be lost sight of, and for the rich and powerful to demand *bijjár* from their poorer brethren as a right. When a death occurs it is usual for relations, neighbours and friends to bring a gift with them on coming to pay their condolences to the relations of the deceased. Such gifts are called *langari*, starvation subscriptions.

If there happens to have been drought in one locality and rain in another, the ordinary Baloch and even Baloch of status make their way to the latter, where their friends or relatives and also the chief and other Baloch of rank give them grain doles according to their means to enable the

POPULATION. sufferers to tide over the bad times. Asking for such doles is called *pindag*, i.e., begging. The poorer Baloch and lowest classes also receive two handfuls of grain from each harvest, a system known as *chankok*.

Manner of spending day by a headman, cultivator and shepherd.

Excepting the shepherds, Makránis, as a whole, lead an idle, easy-going existence. A universal characteristic is the mid-day sleep which every one enjoys from 12 to 3 o'clock, be he chief, cultivator or flock owner. Another feature of the social life consists in the daily meeting (*díwán*) held morning and evening by the headmen of each community.

A chief or headman rises early and after offering his prayers takes breakfast (*harzband*). On emerging from his house he takes his seat under the shade of the tree which by ancient custom has come to be regarded as the meeting place of the village and here he is joined by other idlers until by 10 o'clock a fairly large gathering has assembled. The weather, crops, local politics, old fights and other subjects are discussed till mid-day when every one retires for his *siesta* till about 3 p.m. when another meal is taken and *díwán* is again held till the call to evening prayer. Now and then a visit is made to the fields to see how the crops progress. The household work is done by girls of servile origin and the cultivation by tenants or servile dependants.

The cultivator is busy only at seed time and harvest, especially in large *khushkába* tracts where no weeding is done. The interval is spent like the chiefs and headmen. A cultivator, who owns irrigated lands, attends to his fields daily, does weeding when necessary, and looks to the repairs of his fences. But the cultivator is not idle even when he attends the village meetings, for if his tongue be wagging, his hands are busy in spinning goat hair or wool or making palm leaf sandals or mats.

The shepherd's life is spent in one monotonous round. He leaves the village before dawn with his flock to wander over hill and dale. When the pasture near the village is exhausted, he is sometimes absent from the village or encampment for weeks or months, merely returning to replenish his supply of dates which he largely supplements with milk from his animals. He sleeps in the

midst of his flock or in some cave or hole close by, and is ever on the watch against the attacks of wild animals. His only relaxation is playing his reed pipe (*nal*). POPULATION.

Food.

Four meals are taken daily by the majority of the people which may be designated breakfast (*harzband*), lunch (*nahárí* or *subárag*); the afternoon meal (*némrozai*), and dinner (*shám*). Breakfast is taken immediately after rising; lunch at about mid-day; the afternoon meal between 3 and 4 p.m.; and dinner after sunset. For the afternoon meal, which is a light one, every one consumes dates. Breakfast and lunch in the case of the majority of the people consists of dates washed down with water or milk; for dinner *juár* cakes are eaten. A shepherd will sometimes consume dates for weeks together with all three meals. Boiled fish is taken by every one whenever obtainable, the gravy being sipped with the dates and the flesh being eaten at the end of the meal. The poor seldom see meat of any kind. Among the wealthy the use of rice for breakfast is common, and wheat cakes are substituted for the date ration at lunch and dinner. A man of substance will also eat meat frequently with all three meals, but he has a special preference for fish. The extensive consumption of dates has been indicated by the above remarks, and they may be regarded as the staple food of the population. It is no uncommon thing for a hard worked Zangi or Baddi to consume 2 seers at a sitting, and stories are told of men who have eaten 5 or 6 seers at a time. The date is considered the choicest kind of food and very invigorating, and a supply of it is the only provision taken for a journey. A taste for dates and fish is quickly acquired by strangers, and the subject forms a standing joke against the Bráhuis among the indigenous population. When a Bráhui first comes to Makrán, he is said to turn up his nose at both, but after a few days he sticks fish in his turban and carries dates in the trousers of his uniform.

Juári (locally known as *surrat*) comes next in importance to dates as a food. The flour is ground by the women in handmills, and made into a thick paste with water when it is baked on a stone griddle. The same process is followed with rice which is of poor quality, and consequently seldom boiled whole. The consumption of wheat flour is small and the cakes made from it are generally eaten unleavened every-

POPULATION. where except in Panjgúr. A Makráni prefers his dried fish boiled, but has no objection to eating it raw, a habit which is attributed to the Ichthyophagoi by Arrian. The meat of fowls is that most commonly eaten, but rich men kill goats and sheep occasionally for the entertainment of their guests.

The well-to-do keep cows, but the majority of the people depend for their supply of milk on goats and sheep. The milk is generally taken raw or as curd which is prepared with a piece of copper or silver, alum, *panér-bánd* (*Withania coagulans*), or rennet extracted from the stomach of a kid. Butter is made from curd in a churn made from a leather skin (*hínzak*) ; cheese by extracting the moisture from the curd. Whey is boiled and the residue, after evaporation, made into *shílánch*. The biltong which is so common in the upper highlands is known in Makrán as *tabáig*, and is seldom made except by the wealthier people of Panjgúr.

The condiments in use consist of such articles as turmeric, the seed of the sour pomegranate, tamarind, and pepper. With the exception of the tamarind all the others are pounded, made into cakes and dried for ready use in stews. The better classes also use *ghí* in stews. With the exception of onions, which are generally eaten raw, the garden vegetables common in India are practically unknown. The people, however, are fond of vegetable stews made from beans (*bánk lénk*) and pulse (*masur*). In Panjgúr turnips boiled with dates are regarded as a great luxury. Among wild plants which are used as vegetables may be mentioned *sorichk* which grows chiefly along the coast ; *shagoshag* which is very popular ; *apútag* which grows after rain at the root of the dwarf-palm and is consumed in very large quantities ; *indar-káh* (*Trianthema pentandra*) which is only eaten by the poor in case of great necessity and *gurág-pad* (*Malva parviflora*) which grows in abundance in places reached by the river floods. The last is only eaten when nothing better is procurable.

Dress. The ordinary clothing is poor in quality and consequently cheap. A landholder wears a muslin turban about 10 yards long and of double width, costing Rs. 2-8-0, generally tied over an Afghán peaked cap (*kulla*) ; a short shirt reaching to the knees and made of 5 yards of white long-cloth costing

Rs. 1-4-0 and buttoning on the right shoulder, and baggy trousers made of 3½ yards of the same cloth, which is sometimes dyed black or blue, costing R. 1-0-0. To the above is added a wrapper (*chádar*) of thick sheeting, double width for winter wear, costing Rs. 2, and of single sheeting for summer wear, costing R. 1-0-0. A flock owner or tenant wears a shirt and trousers, and in winter a small turban tied round a small round embroidered cap with a wrapper. All are made of cotton and cost about Rs. 3-0-0. A thinly woven overcoat of dark wool (*shál*), sometimes profusely embroidered, which lasts for many years and costs from Rs. 1-8-0 to Rs. 3-0-0 is worn as a protection from rain or cold. A herdsman or servile dependant possesses only trousers, a small piece of red cloth for tying up his hair and a wrapper, the whole costing Rs. 2-8-0. To this sometimes is added an overcoat. The uses of the wrapper (*chádar*) are many and various ; it is used as a towel, waistband or head-dress and for tying things up to be carried. A landowner wears shoes, price Rs. 2 ; others wear palm-leaf sandals (*sowás*), which they make themselves. He wears his hair long, but the fashion of cutting it short over the nape of the neck in the Afghán way is spreading. POPULATION.

A woman's dress is simpler than a man's, but its quality is generally better. The use of the long shift (*pashk*) reaching to the ankles and of the wrapper (*chádar*) is universal ; drawers, which are a recent innovation, are only worn by the better class women when going out. To protect the wrapper from becoming soiled a short silken scarf (*gushán*) is tied over the hair. The shifts and wrappers of the better classes are made of silk and the former are profusely embroidered in front. Among the poorer classes a single silken shift is given by the bridegroom to the bride at the time of marriage, and for ordinary use she has a shift without embroidery, generally made of red or blue coloured cotton cloth or of spotted or variegated chintz. One shift and wrapper will carry her through a number of years. Her hair is divided by a parting which reaches from the forehead to the nape of the neck, and the hair is then made to bunch in horns on the top, and at the side of the head and afterwards woven into two plaits which are joined at the back. The higher the horns (*mut* or *sháh*) the more fashionable is

POPULATION. the possessor. A profusion of hair is considered a mark of beauty.

Dwellings. The nomadic population lies throughout the country in the tents known as *gidám*. They are generally made of matting stretched on poles for summer and of goat hair blanketing for winter. The latter are more numerous in northern than in southern Makrán. In southern Makrán the dwellings of the settled population generally consist of a wooden frame-work, covered with matting (*log*) and lined with grass, dwarf-palm leaves and tamarisk. In Panjgúr, owing to the cold, many of the houses are made of mud, but the poorer classes retain the mat hut which is sometimes, however, lined with mud. In former days the habitations were always constructed clustering round the forts of the headmen, and no one was allowed to live in any thing but a mat hut which could be easily removed in time of danger. The introduction of greater security has, however, within recent times, resulted in the erection by well-to-do persons of many buildings of sun dried bricks. These houses consist of a single-storey with a flat roof and containing two or three rooms. No verandah is built, but a large open space in front of the house is enclosed by a mud wall or an ordinary fence. They cost about Rs. 60 to Rs. 100, as the material and labour is generally obtained free of cost.

Most of the roofs of the mat huts are pointed at the summit (*kargín*), but others are elliptical (*har-pusht*) and dome-shaped (*tuppu*), the latter being especially noticeable at Mand. In front of the dwelling is a big yard with a mat or date palm fence. The matting of the hut is rain-proof and so strong that it lasts for fifty or sixty years, and the people say that a bullet from a matchlock cannot pierce it.

Disposal of dead. The method of burial usual among Muhammadans is in vogue, the body being laid north and south with the head inclined to the west. The Zikris follow the Muhammadan method, but omit the *namáz-i-janáza* or prayer for the dead. The mourning is kept up for three days after death in the case of a person over seven years old, during which time visits of condolence are received and prayers are offered for the soul of the deceased. The men take off their turbans and wear a sheet hanging on either side of their Baluchi cap, while the women divest themselves of all their orna-

ments except the nose-ring and wear black dresses. People coming from a distance to condole with the relatives of the deceased are entertained by the latter. The mourning in the case of a child under seven lasts only for one day.

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The wandering Loris and nomad Baloch, when away from centres of population, and unable to procure shrouds, bury the dead man in his clothes. The Méds will never take a corpse through the door of the house but break down a portion of the mat wall large enough to allow its exit.

Amusements and festivals.

In-door games, which are numerous, include one called *chauk*, known in India as *chaupat* or *chausar*, which has been introduced from Sind. It is played by four players on a cloth worked in squares and with wooden men. The moves are regulated by six or seven cowries which are thrown on the ground together as dice. Other people, who have never been out of the country, prefer a more homely game called *Hashtán chauki*, which is played by men on a system somewhat similar to that of draughts, knuckle bones being used as the dice. Boys are fond of playing knuckle bones. The Méds of the coast all play the games of cards which are common in India without stakes, except on the occasions of the *Id-uz-zuhá* and *Id-ul-fitr* when men, women, boys and girls all play for stakes. This has now (1904) been prohibited by the Administration on pain of heavy fines.

Ji, a kind of prisoner's base, is the most popular of outdoor games, and regular matches are arranged and played by the young men and boys of the villages in the evenings or moonlight nights. Wrestling and racing are also favourite pastimes among the lower orders. The Méds hold boat and swimming races. Coursing and shooting are in vogue among the dominant races, but the Baloch excel them in skill at both these pursuits. The Méds are the best wrestlers and excel even the Darzádas in feats of personal strength.

Little attention is paid to festivals, even to those usually kept among Muhammadans, and no large assemblies take place at shrines or other places. Sometimes a chief or a Baloch of the better class holds a dance (*chámp*) on the night of the *Id*, when the dancers are furnished by the Darzádas, Nakíbs, servile dependants and Loris. A huge fire is lighted, round which the dance is performed to the

POPULATION. sound of the drum and *surna*. The women of the lower orders also are to be seen in the background enjoying the fun.

The only other festival of importance is the Zikri *hajj* at Koh-é-Murád which takes place on the occasion of the *Id-uz-zuha*. Owing, however, to the influence of Muhammadan officials it has been discontinued for the last few years, and the pilgrims only come in small parties and depart unobtrusively after performing the usual rites.

Names and titles.

Immediately after birth, a name of endearment is generally given to the child which he carries till he becomes of age. Such are *pullén* (flower), *gosho* (long-eared) and *gullo* (rose). Within the first week the child is also christened with a name which is used after the attainment of manhood. Some of these names are those usual to Muhammadans such as Pír Muhammad, Gul Muhammad, Kamál Khán, Mehráb Khan, but most of the Baloch possess names which are possibly of totemistic origin, such as Kahúr (*Prosopis spicigera*), Chagird (*Acacia arabica*), Kunar (*Zizyphus jujuba*), Suhél (Canopus), Gorích (North-wester) and Mazár (Lion). Names peculiar to the Baloch include Lalla, Bijjár, Kannar and Jíhand. Much confusion is caused by the custom of giving a grand-son and grand-daughter the name of the grand-father or grand-mother. Corrupted and vulgarised forms of names are common, especially among the lower classes, e.g., Pírak for Pír Muhammad, Shéro for Shér Muhammad, Dostú for Dost Muhammad and so on. In stating his name a man will generally give his name together with that of his father for purposes of identification. He will also add that of his clan, section or sub-section. Such names are formed by the addition of the suffixes *zai* and *áni* to eponyms. The adjuncts usually used with the names of women are *khátún* and *bíbi*, e.g., Roz Khátún and Bíbi Mahdém.

The suffix *khán* is generally reserved as a title of courtesy for members of the dominant groups, and the Baloch do not assume this title. Members of the upper branches of the dominant races also prefix the word *mír*. The use of *sardár* is confined to the holders of the office of head of a tribe, though it is loosely applied also to others as a matter of courtesy. The only sardárs officially recognised are the Sardár of Kéch, the Sardár of Tump and the Sardár of Panjgúr.

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It is usual to distinguish a large landowner by the addition of his place of residence as Mír Kamál Khán, Pídárk-é-Wája, i.e., Mír Kamál Khán, laird of Pídárk.

Among titles which are used with a religious significance may be mentioned *sheh*, i.e., *shekh* which is applied to a convert to Islám and specially to the converted Gichkis, Sheh Omar, Sheh Kásim, Sheh Lalla, Sheh Muhammad, etc. *Fakírs* and anchorites are also called *sheh*, but as a distinction the name of their tribe or denomination is added thus: Sheh Kahéri or Zikri Sheh Sáhib or *sáhibzáda* is peculiar to Saiads or persons claiming direct descent from the Prophet. *Mullá* is a much coveted title, and is assumed by any one who has read the Korán, though he may not be able to understand it or write Persian; the term is also applied to the priests of the Zikris. *Ustáz* (Persian *Ustád*) is a term peculiar to the Zikris, and is applied to a *mullá* who may bring a Zikri child into the fold, by which act he is considered to become the child's religious preceptor.

Rules of honour.

A knowledge of the rules of honour (*mayár*) prevailing among the people is not without importance from the point of view of the administration and a short reference to them will not be out of place. It is incumbent on a Makráni—

(1) To avenge blood.

(2) To fight to the death for a person who has taken refuge with him. The refugee is called *báot* and is always maintained by his protector so long as he remains under the latter's roof.

(3) To defend to the last property entrusted to another such as a bullock, camel, cash or ornaments.

(4) To be hospitable and to provide for the safety of a guest.

(5) To refrain from killing a woman, a Hindu, a Lori or a boy under the age of puberty.

(6) To pardon any offence if a woman of the offender's family comes to intercede with the person aggrieved.

(7) To refrain from killing a man who has entered a shrine of a *pír* and so long as he remains in it.

(8) To cease fighting when a woman bearing the Korán on her head intervenes between the parties.

(9) To punish an adulterer with death.

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System of reprisals.

Blood can only be avenged by taking the blood of the offender, but if the offender himself be out of reach, his nearest relation, viz., his brother, father, or cousin is slain. Such a system is soon liable to extension with the result that the life of any member of the offender's tribe is taken, and so a blood-feud, unless nipped in the bud, develops by leaps and bounds until either the authorities or friends intervene and the parties are induced to arbitrate. The losses on either side are then reckoned up, and if numbers are equal, compensation is paid to the side which lost the last man (*gud-jang*) at the rates mentioned in the paragraph on blood compensation. If, however, one side has lost more than the other, compensation has to be paid for the balance of lives at the accustomed rates.

Blood compensation.

No rate appears ever to have been fixed for blood compensation on the death of a Gichki or other member of the dominant classes. The fact is that no Baloch ever dared to attempt the life of any of them, while if one of them happened to be killed in an intertribal fight with one of the other dominant classes, his heirs took as compensation what they were able to get at the point of the sword. Thus the whole district of Sámi formed the blood compensation of Már or Mán Singh, Gichki, while the whole of the possessions of the Mírwáris in Kolwá were handed over to the Naushérwánis in the blood compensation of Mír Lalla Naushérwáni.

The degraded position of the Baloch may be gauged from the fact that up to 1899 the heirs of a Baloch could not claim blood compensation against any of the dominant races, nor could a Baloch offer asylum to a refugee (*báot*), nor in case of the commission of adultery by one of the dominant classes with his wife could he obtain *lai*, i.e., compensation for violation of honour. In January 1899, however, an agreement was signed by all the Gichkis and other headmen of Kéch and attested by the Political Agent, Kalát, in which they agreed to pay blood money for a Baloch at the rate of Rs. 1,500, while the fine to be paid to the Government in ordinary cases was not to be less than Rs. 500. It is said by the people that Colonel Reynolds, when Political Agent in Southern Baluchistán, only fixed the amount of blood money for a Baloch at Rs. 200, and if this is true, the new rate of compensation is extremely advantageous for the

race which forms the majority of the population of the country. POPULATION.

In other cases the following rates are recognized as far as can be ascertained :—for a Baloch of the better class, 12,000 zarr or Rs. 3,000 ; for an ordinary Baloch, 8,000 zarr or Rs. 2,000 ; for a Darzáda 6,000 zarr or Rs. 1,500 ; for a Sarmastári Lori 14,000 zarr or Rs. 3,500 ; for other Loris 8,000 zarr or Rs. 2,000 ; for Méds 2,000 zarr or Rs. 500 ; for servile dependants double his price, i.e., about 800 zarr or Rs. 200. One-third of the amount is generally paid in property, one-third in cash and one-third in weapons on which a fictitious value is placed. It may be noted that the rates given for the Loris are those stated by the Loris themselves and are probably exaggerated, but at the same time it is to be remembered that throughout Southern Baluchistán the Baloch code of honour forbids the killing of a Lori, a fact which would account for the enhanced rate. Serious injuries, resulting in the loss of a limb, are generally compensated at half the full rates.

Leading families. Kauhdá Kénagi, Ghulám Sháhzai.

Kauhdá Kénagi, Ghulám Sháhzai, lives in Kohak, one of the *réses* of Dasht. His ancestors migrated to Makrán from the coast of the Gulf of Omán, some ten generations back, and after living for a while in Dasht, acquired the office of *kauhdá*. The *kauhdá* of Dasht takes precedence among all the supporters of the Sardár of Kéch, a position which is indicated by his taking the news from all Baloch, whether headmen or others in Kéch. He also possesses the right of appointing the Sub-*kauhdá* of the various *réses* in Dasht. The *kauhdá* of Dasht possessed great power and influence in the days of the Gichkis, and with the *kauhdá* of Kulánch on several occasions offered an effective resistance to claims against their people put forward by the Gichkis and by the Khán. The present *kauhdá* is a quiet, inoffensive individual, about thirty-two years of age. He holds his lands revenue-free and receives an annual allowance of Rs. 80 out of the *zarr-é-sháh* collections from the Dasht *réses*. Kauhdá Kénagi's father, Nabi Bakhsh, was a friend of Major Mockler and Sir F. J. Goldsmid and rendered them much service and assistance. He also helped Col. Macgregor in 1877 in spite of the protests of Mír Fakír Muhammad Bízanjau, the Khán's *náib*, and of Mír Báián, the Gichki Sardár of Kech.

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Mullá Mubárak Wádéla.

Mullá Mubárak Wádéla is the principal *kauhdá* or headman of Kulánch and a Méngal by origin, his ancestors having migrated from Wad. He lives at Nokbur and is one of the most influential men in Kéch. He is married to the daughter of Mullá Khudádád, headman of the Raís of Turbat, who in his turn married Mullá Mubárak's mother on her first husband's death. These two men were largely responsible for the troubles which took place in 1898 and were among the chief advisers of Mír Mehráb Khán Gichki. Mullá Mubárak holds his lands revenue-free both from the Gichkis and the Khán in virtue of his position and of the assistance he gives in collecting the revenue of Kulánch. He also receives an allowance of Rs. 40 per mensem from the Makrán revenues. He is about fifty years of age. He ranks next to the *kauhdá* of Dasht and is the second of the supporters of the Sardár of Kéch.

Mullá Dád Karím, Mullái.

Mullá Dád Karím, Mullái, is the son of Mullá Rahmat, who was the right hand man of Sardár Mír Báián Gichki, and expelled Shághási Attá Muhammad from Kéch about thirty-five years ago. Mullá Dád Karím is the head priest of all the Zikris of Makrán, and as such exercises great influence among his followers. His father, Mullá Rahmat, has been canonized in the Zikri calendar. Dád Karím is peacefully inclined, but a designing person in his place might cause considerable trouble in political matters. He lives with fourteen other families of Mulláis in Kallag in Kulánch, and makes an annual tour, during which he realizes sufficient to maintain him in comfort and respectability during the year. He and his section style themselves Saiads and trace their origin to Imám Husain. During the rule of the Bulédais the Turbat fort is said to have been in their hands, and the presence of so many Zikri remains in the vicinity of Turbat renders this story not improbable. At the end of the eighteenth century they were ousted by the Gichki Sardár, Shéh Omar, who ultimately met his death at the hands of the Zikri sect. Mullá Rahmat, who has already been mentioned, again possessed himself of Turbat later on, but was expelled by Mír Fakír Muhammad Bízanjau, the Khán's *náib*, from 1843-4 to 1883-4.

CHAPTER II.

ECONOMIC.

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General conditions.

THE general idea of Makrán as an arid, dreary, uninviting waste, in which the armies of Semiramis and Alexander were practically annihilated, is not borne out by the facts of the twentieth century. The fact that numerous traces of irrigation works still exist throughout the country, even in tracts which are now dry crop areas, and the circumstance mentioned by Idrísi that sugar was grown in the country and that silk was produced in exportable quantities, indicates that Makrán enjoyed in the past a high degree of agricultural and commercial civilization. In spite of the vicissitudes through which the country has passed, and of the centuries of bloodshed and strife to which it has been subjected, each change dealing a further blow to its agricultural prosperity, the country can even now compare favourably with the most favoured parts of Baluchistán as regards agriculture. Its chief drawback is the thinness of its population ; cultivators are scarce rather than cultivable lands. As in other parts of Baluchistán, cultivation is dependent either on the rainfall and the floods caused thereby or on permanent irrigation which covers a fairly large area. According to the local authorities the irrigated area stands to the dry and flood crop area in the proportion of 1 to 4, but if all the repairable *kárézes* and other sources of irrigation were utilised the irrigated area could be very largely extended.

Another means of restoring the agricultural prosperity of the country appears to lie in the conservation at some future time of the vast quantities of flood-water which are now carried off to the sea ; and places are not wanting where large schemes could be carried out.

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Travellers have noted that the sub-soil of Makrán appears to be specially adapted for retaining moisture and the rainfall is looked to, not only for rain and flood crop cultivation, but for replenishing the supply of water in the *kárézes* and *kaur-jos* *, from which most of the permanent irrigation is derived. If successive years of drought occur, the people fall back on their flocks and herds, as they are not so prone to migrate as elsewhere in Baluchistán.

The soil of the *khushkába* tracts is very rich and, in the eyes of the Makránis, not inferior in any respect to that of the Kachhi and Béla plains; but that of the irrigated area has become extremely poor from continuous and constant cropping and the plantations of date trees on every field which not only shut out the sun and air from the fields but also divest it of many of its best properties. The proneness to date-planting among the Makránis is one of the most interesting circumstances connected with the cultivation of the land. The date is their staple food and they care little for grain so long as they can get dates to eat.

oil.

The people divide the different kinds of soil in the country into different categories in dry crop and irrigated areas. Those best known in the former are *milk* and *mat*, and in the latter *rék* and *zawár*, *dal* or *dalo* and *sorag*.

Milk.

Milk is a white soft clay brought down from the hills and deposited by the streams and hill torrents. It is considered the most fertile and richest soil in Makrán and is fit for all kinds of grain crops, especially for wheat and barley. The soil of most of the large *khushkába* tracts in Makrán, such as Dasht, Nigwar, Kulánch, Kolwa, Bálgattar, Parom, Shahbánz, Gichk and Rakhshán, is *milk*. It is so soft and friable that a man sinks into it while crossing a field after it has been ploughed; hence it allows the water to sink into it easily and is very retentive of the moisture afterwards. It does not crack or harden and is superior to the alluvial soil of Kachhi in its soft and yielding character. It gives large produce with comparatively little seed. There is another kind of *milk* which is known as *gach* and is deposited by those streams and torrents whose course lies in the white clay hills, which form such a characteristic part of Makrán

* An open water channel drawn off from the pools in the beds of the rivers.

scenery and are called *shúr*; hence the colour of the deposit is a bluish white. Unlike *milk*, *gach* becomes hard and uncultivable after two or three years of cropping and has then to be left fallow for two or three years, during which time some process takes place which renders it again culturable. This is one of the causes necessitating land being left fallow in the *khushkába* tracts especially in Nigwar. Here all the lands under *Nokén ráh kaur* which cultivates half the lands of the Mach-chát *rés* and also half of the Jat *rés* become uncultivable every three years. This is also the case with most of the lands in Kappar and Ban, two *réses* of Kulánch. *Gach* is to be found in almost all the Makrán valleys but is not so extensively distributed as *milk*. AGRICULTURE.

One of the peculiarities of *gach* is its hardening after being flooded after which large crevices form in it, through which the sun's rays penetrate and suck up the moisture. Very close sowing of cereals is, therefore, required to prevent the loss of moisture in the soil, but this in its turn lessens the outturn. Though not particularly suited to cereals, *gach* is well adapted to cotton cultivation, and cotton plants in *gach* soil are said to attain a more luxuriant growth than anywhere else.

Mat consists of a thick layer of silt containing a mixture of earth and sand. It is liable to crack but, in spite of this drawback, is believed to be superior to the *milk* of dry crop areas owing to its fresher properties and greater productiveness. Lands which receive these deposits of *mat* once or twice a year are called *bug*, and most of them are to be found in Dasht and round Isai in Panjgúr. In the bed of the Rakhshán river large *bug* tracts are embanked in order to catch the silt, but this is not the case in Dasht. The Panjgúr *mat* lands are famous for their production of wheat, and those of Dasht for *sohro*, the name given to *juári* grown in dry crop areas. *Mat.*

Of soils in irrigated land, *rék* or *zawár* is composed of *milk* mixed with sand. It is called *rék* in Kéch, and *zawár* in Panjgúr. Most of the irrigated lands contain this soil. *Rék* is considered only inferior to *milk* as it takes the moisture easily and the sub-soil retains it well. Rice does well in *rék*, but it is not suitable for wheat which requires less

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moisture and a soil of better quality. *Zurrat*, the *juári* grown in irrigated areas, also flourishes in it.

Dal or *dalo*.

Dal or *dalo* is a stony soil composed of rubble and *milk* over a hard rocky substratum and is found in fields excavated in hill-sides and along the beds of the rivers. Artificial *milk* soil is sometimes made in gravelly lands by excavating the bigger stones and depositing *milk* brought from other places over the smaller pebbles which are allowed to remain. Of course this process is only undertaken where land is very scarce and water plentiful. Most of the land in the Zámurán *kalags* contains *dal* soil ; as also do those on the banks of the Kéch river in Sámi and the tracts under the Uzzai and Káúsi *kárézes* in Kéch proper. A good deal of land in Tump is also of this kind. *Dalo* is considered especially suitable to the cultivation of wheat and *bánklénk* (beans), for vegetables such as *pindál* (sweet potato), onions and for fruit and date trees.

Kork or *rod*.

Some parts of the country contain a soil which becomes peculiarly hard and almost rock-like, when exposed to the action of running water. In Kéch such soil has received the name of *rod*, meaning copper, and in Panjgúr that of *kork*. This hard soil is not extensively distributed in Kéch, but a good many of the Panjgúr irrigated lands contain it. Its cultivation is not practicable unless *milk* is added to it after it has been dug waist deep. It soon deteriorates as it is impossible to put in sufficient *milk*, and consequently requires an enormous quantity of manure. The only reason why such lands are not entirely thrown out of cultivation appears to be that most of them are irrigated by *kaur-jos*, by which sufficient silt is periodically deposited to give the field a new lease of life. Many of the gardens in Panjgúr are laid out in such lands and *zurrat* is cultivated under the trees.

Sorag.

Sorag is the name given to soil which is saturated with saline matter. Where no other land is available in irrigated tracts, *sorag* soil is rendered cultivable artificially by the application of a thorough manuring of cowdung. Any saline efflorescence on the surface is removed and water is then allowed to stand in the field until the properties of the cowdung are absorbed. Repeated applications of cowdung are made at each sowing causing a gradual increase in the fertility of the soil, until the saline matter altogether dis-

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appears. In the soil thus improved, the date tree does best, but it also suits wheat and rice. *Zurrat* never succeeds in it.

Among the soils of uncultivated areas are *dák*, *pat*, *kallar* and *kap*. Vast tracts of *dák*, consisting of stretches of hard, white bare clay, are to be found in all the wider dry crop tracts, seemingly absolutely flat, but in reality having a gradual and imperceptible slope towards a particular point towards which the surface water drains owing to their hardness. No moisture ever penetrates deeply below their surface and the water runs off towards the embanked fields which surround them. *Dák* lands could easily be rendered culturable, but, owing to the extent of land available, it is not necessary to do so.

Pat.

Pat resembles *dák*, except that it is softer and is covered with rank growth and pasture.

Kallar and *kap* are soils which are more impregnated with salt than *sorag*. The largest tracts of *kallar* are to be found near the coast as at Kalmat and between Jíwnri and Gabd. *Kap* is peculiar to the basins of Kolwa, Bálgattar and Parom, and produces a good quality of salt.

Conformation of surface and cultivation in relation thereto.

The country, as has already been explained, consists of a series of valleys, wide or narrow, each of which is known as a *kúcha*. This term has, however, also come to be used in a rather more restricted sense for those tracts which contain large *khushkába* areas. Flood crop cultivation takes place below the stony slope which borders all valleys. If the valley is a broad one, the centre not infrequently remains uncultivated, as the water of the hill torrents, on which the lands depend for cultivation does not reach them. When rain occurs in the mountains, the surface water is brought to the valleys in torrent beds known as *shéps*. Each of these torrents as it debouches from the mountains and enters the plain, ploughs the soft soil into numerous small shallow channels which gradually deepen as they advance into the plain to where the fields are situated. These channels are called *chil* or *dor*, and form a great obstacle to travelling, long detours being necessitated to avoid them. Every *chil* irrigates several fields.

The scanty rain averaging a few inches is not sufficient to ensure cultivation without artificial assistance. The husbandman's return, therefore, is only assured where his

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cultivation is dependent on the *kárés* or underground water channel, the spring or the *kaur-jo*.

Rainfall and humidity, etc.

The character of the two periods of rainfall *bahárgáh* and *bashshám* has been explained in the section on **Physical Aspects**. The *bashshám* or summer rains between the middle of May and the middle of September are far more copious than the winter storms, and not only the cultivation of the autumn but also that of the spring is made possible by its means. "Summer is the husband and winter the wife," "Summer earns and winter eats" are current proverbs which indicate the importance attached to the summer rains. In dry or flood crop areas it is the custom to set apart certain lands each year for the spring crop and others for the *sohro*, or the autumn *juári*. The spring crop lands, if filled with water by the *bashshám* or summer rains, are ploughed immediately after the water has been absorbed, and smoothed over with the object of retaining the moisture till they can be sown at the beginning of the cold weather. If these fields receive a second watering from the winter rains, the produce is magnificent, and even if they receive no further moisture they produce a moderate crop.

The beginning of the *bashshám* season is heralded to the cultivator by the rising of the Pleiades, called *paur*, in the early morning. Rain is to be expected within five days, and if it does not come, he must wait twenty-five days for the appearance of Cassiopeia, called *tírband*, in the east, a little below the Pleiades. If rain still holds off, the next star he looks for is *zál*, and if his hopes are once more shattered he must expect and prepare for a year of drought. A copious winter fall can never compensate for a short amount in summer. The winter fall is principally useful for watering the spring crops sown on the summer rain and, if it arrives early, also enables a certain amount of spring crop cultivation to be done. It may be noted that the winter fall is, if anything, more abundant and useful on the west side of the country and that the eastern side, which appears to catch the skirt of the Indian monsoon rainfall, is more dependent on the quantity received in summer. Preceding and succeeding the *bashshám* period, the cultivator expects a first and a final shower known as *tarápi* or *garr-áp*. These showers are also called *sar bashshám* or the beginning

of *bashshám* and *gud bashshám* or the end of *bashshám*. The former falls between the 15th of March and the 15th of May, and the latter between the 15th of September and the end of October. They are very sudden and limited in extent, the sun frequently shining in one place while heavy rain is falling a short distance away.

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The periods of continuous deficiency in the rainfall, which constantly take place, are a factor constantly to be reckoned with by the agriculturists, and towards the coast, periods of five years have been known to elapse without good rain.

System of cultivation in relation to rainfall.

From the above remarks it will be seen that the mountainous nature of the country and the insignificance of the rainfall are the most important factors in considering the system of cultivation. The hill torrents collect and pour their flood water into the valleys, by embanking which the cultivator is enabled to store sufficient moisture for sowing and afterwards for irrigating his crops. The floods too are a prominent factor in *kaur-jo* cultivation, for they hollow out and fill the pools from which the channels are taken off. Without floods the *kaur-jos* soon dry up and the water of *kárézes* too soon decreases in amount. Indeed local wiseacres assert that the only *kaur-jos* in Kéch, which can withstand two years of drought, are Chib and Bit *kaur-jos* in Buléda, the Sámi *kaur-jo* in Sámi, the Nokkash in Kaush Kalát, the Ginna and Kirmán-dizz in Kalátuk, and the Mír Isaijo in Tump.

Almost the whole of the population is dependent in some way or other on agriculture, the only exceptions being Hindus, Khojas and Méds. The people, whether high or low, man or boy, are essentially agriculturists and well versed in their business. The first enquiries made of every traveller, after the news has been given and received, are about the state of the crops. How are my beans? How is my wheat? What is the state of my date crop? And if twenty people are met in a day the same questions are asked from each.

Population engaged in, and dependent on, agriculture.

The dominant classes and the Baloch in irrigated areas generally get their lands cultivated by the Nakíbs and Darzádas. The Baloch largely confine themselves to the dry crop areas and add to this the profession of flockowning for which they exhibit a special tendency. Among them only

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the Dashtis and Kolwáis can be said to be expert cultivators. A Baloch proprietor who is well versed in agricultural knowledge, is known as a *dehkán*. The Darzádas and Nakíbs are by far the most laborious tillers of the soil; in Kéch they are always to be seen looking to the fences of their fields (all irrigated lands are fenced), collecting manure, swarming up the date trees to impregnate the spathes, or collect the fruit, when ripe, watering the fields or watching the crops by night besides performing many miscellaneous jobs such as cleaning and repairing the *kárézes* and *kaur-jos*, excavating new fields and collecting dwarf palm for their landlord and grass for their bullocks. Under the directions of the Baloch proprietors, the Darzádas in Kéch are the life and soul of the irrigated cultivation. The Panjgúr proprietors are, unlike those of Kéch, very ignorant of agricultural lore, and in consequence everything is left to the Nakíbs who not only supply the labour but the brains required for cultivation.

Seasons of the year, sowing and harvest.

The cultivator divides the year into four periods, by the sowing and cutting of the different crops. These are *tuhm kishán* or the sowing of the spring crop; *jopág*, the reaping and harvesting of the spring crop; *karrái*, the period for sowing the autumn crop, and *ér-aht*, the end of the date season and the reaping and the harvesting of the autumn crop. The time of *tuhm kishán* is determined by the rising of the constellation called *Takht-é-Sulaimán* (the Great Bear), and it only lasts for the months of October and November. On the first appearance of the constellation, embankments are repaired and ploughing begun. If *tarápi* showers fall, wheat and barley, which constitute the principal spring crops, are sown in Kéch in the first week of November when all the seven stars of the Great Bear appear in the evening. But sowings can take place as late as the end of December. In Kolwa and Panjgúr, owing to the colder climate, wheat and barley are sown in October, about fifteen to twenty days earlier than in Kéch, and the harvest is reaped about ten days later. The reaping of the spring crop (*jopág*) takes place between Zilhij and Muharram (15th of March to 15th of April).

The ordinary season for *karrái* sowings or the *kharif* crop is between the end of February and of March, but the principal autumn crop of *sohro* (*Andropogon sorghum*) is largely

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sown in dry crop lands, and here sowings may take place at any time between the close of February and the end of July, whenever rain falls. The harvest is gathered from 90 to 100 days after sowing, and the latest sowings are reaped at the end of October, at the rising of Suhél, which heralds the close of the *ér-aht* harvest.

This is the most anxious time for the cultivator whose hopes are centred in the *sohro* crop and the *bashshám* rain by which it is cultivated, for, next to the date, *sohro* is the principal staple food of the country. If by good luck his lands are filled by the *sar-bashshám*, he sows his crop and comes to Kéch to enjoy the *ámén* with a quiet mind, for he is certain of two crops from his single sowing. But if there is no early rainfall, he must stick to his land in the hope of a later fall.

In irrigated lands rice and *zurrat*, the variety of *Andropogon sorghum* grown under irrigated lands, are sown immediately after *jopág* and are reaped at the same time as the gathering of the date fruit.

The following are the chief crops produced at each harvest :—

Spring crop. (*Tuhm kishán* or *peshkishár.*)		Autumn crop. (*Garma kishár* or *kishár.*)	
Irrigated land.	Unirrigated land.	Irrigated land.	Unirrigated. land.
(1) Wheat.	(1) Wheat.	(1) Rice.	(1) *Sohro*, mixed crop including :—
(2) Barley.	(2) Barley.	(2) *Zurrat.*	(*a*) *Sohro* (*Andropogon sorghum.*)
(3) *Bánklénk.*	(3) *Arzun* (*Panicum miliaceum.*)	(3) Cotton (on a small scale.)	(*b*) *Másh* (*Phaseolus mungo.*)
(4) Lucerne (on a small scale.)		(4) Garden and vegetable produce.	(*c*) *Parmásh* (*Phaseolus aconitifolius.*)
(5) *Nigínz* (*Lens esculenta*) (on a small scale.)			(*d*) *Mák* (*Zea mays.*)
(6) Tobacco (on a small scale.)			(*e*) Melons.
			(*f*) Water melons, and
			(*g*) Cotton.

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Agricultural calendar.

The Arabian calendar is followed in Makrán and the names of the corresponding months in the English calendar are those of 1903. The table exhibits the operations usually performed in each.

English.	Vernacular.	Operations performed.
1. January. ...	Shawwál. ...	... A month of leisure. In irrigated lands fences of the fields, etc., are repaired. Embankments of unirrigated lands are repaired and fields ploughed.
2. February ...	Zi Káda ...	... In irrigated lands rice and *surrat* fields are ploughed, manured and prepared. If there has been rain, early sowings for the autumn crop take place in unirrigated land.
3. March ...	Zi-hijja ...	... The impregnation of the date trees begins; rice and *surrat* are sown. Reaping of the spring crop begins in irrigated and unirrigated areas.
4. April ...	Muharram...	... The spring harvest completed; *surrat** seedlings transplanted in Panjgúr. The embankments of the unirrigated lands are repaired in expectation of the *sar-bashshám* rain.

* Transplantation of *surrat* seedlings only takes place in Panjgúr. In Kéch *surrat* is sown as any other crop.

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	English.	Vernacular.	Operations performed.
5.	May	... Safar ...	... In irrigated areas the population goes into camp under their date groves to watch the progress of the date crop and attend to the rice, and *zurrat* cultivation. In unirrigated lands the cultivator is busy with the sowing of *Pashti* or late *kharif* crop. Rice seedlings are transplanted.
6.*	June	... Rabi-ul-awwal	... From the 20th of June to about the end of October is the busiest time for a cultivator of irrigated lands both in Kéch and Panjgúr. He is occupied in gathering and storing the date fruit and harvesting the autumn crops. In unirrigated lands he is also busy in harvesting the autumn crops if there has been any rain; otherwise he lives in Kéch or Panjgúr, enjoying the *ámén*, engaged in the transport and bartering of fish for dates, etc., and manufacturing mats, sandals, etc., which he also exchanges for dates.

* The exact dates of sowing and harvesting the autumn crop cannot be given. Sowings of the autumn crop can take place at any time from March to July when rain falls, and the harvest takes place from 90 to 100 days later.

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English.	Vernacular.	Operations performed.
7. July ...	Rabi-ul-ákhir ...	Same as June.—The *dmén* or date harvest is in full swing.
8. August ...	Jamádi-ul-awwal ...	Do. do.
9. September..	Jamádi-ul-ákhir ...	Same as June.—Cotton is gathered in this month and rice is harvested.
10. October ...	Rajab	In irrigated lands the fields are prepared for the spring crop sowings, and unirrigated lands are ploughed in expectation of the *gud-bashshám*. Cotton gathering continues.
11. November...	Shábán	The sowing of the spring crop commences. Cotton picking is finished.
12. December...	Ramazán	Operations of previous month continued and finished.

The busy season for the cultivator of unirrigated land lasts from February to September. No sooner are ploughing operations over in February than attention has to be paid to the wheat and barley crop which is ready for cutting by the beginning of April. No sooner is this finished than some part of his mixed autumn crop of *sohro*, cotton, *másh* (*Phaseolus mungo*), *parmásh* (*Phaseolus aconitifolius*), *mák* (*Zea mays*), melons (*Cucumis melo*) and water melons (*Citrullus vulgaris*) is ready for garnering, and this continues till October with the exception of the cotton, picking of which continues till the end of November. In November the spring crop is sown and from this time the cultivator can rest to the following February. On the other hand the cultivator of irrigated lands is always busy, and when not engaged in the sowing or harvesting of his crops, he is busy in manuring, watering, or fencing his fields or, in the hardest

job of all, the repairing and cleaning of the sources of irrigation.

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Principal crops.

By far the most important crop of the country is the date, a detailed account of which will be found in a subsequent section. Among cereals, *zurrat*, the local name for *juári* is of the first importance and is largely cultivated both in dry crop and irrigated areas, and of other food grains, wheat, barley and rice, come next in order. Except at Panjgúr, wheat is mostly sown in irrigated lands, but owing to the number of the date trees on such lands the produce is insignificant, and hence wheat bread is considered a luxury. It is only in unusually good years, which occur very rarely, that a harvest of wheat is obtained from dry crop tracts. Barley is grown everywhere in small quantities except Kolwa, of which locality it forms practically the only spring crop. Rice is grown only in irrigated lands in Kéch, Tump, Pídárk, Buléda and Panjgúr, etc.

No oil-seeds are grown except sesamum (*kunchit*) and this only in very small quantities and no oil is extracted from it. Of fibres, the only one plant grown is cotton.

Amongst the miscellaneous crops may be mentioned *másh* (*Phaseolus mungo*), *parmásh* (*Phaseolus aconitifolius*), *mák* (*Zea mays*), melons (*Cucumis melo*) and water melons (*Citrullus vulgaris*) which are grown in dry crop areas mixed with *juári*. A mixed crop is also obtained from irrigated lands consisting of *bánklénk*, and *píndál* (*Ipomaea batatas*) and *nigínz* (*Lens esculenta*). Little attention is given to vegetable cultivation; a few pumpkins and brinjals being produced in Kéch and some turnips in Panjgúr but they are only grown for private use. *Arzun* is grown as a food grain in Kappar, a *rés* in Kulánch ; elsewhere it is cultivated on a small scale as a fodder crop.

Staple-food grains, *juári* (local name *zurrat* or *sohro*).

The generic term applied to *Andropogon sorghum* in Makrán is *zurrat*, but the use of this word has gradually become restricted to that produced in irrigated land, while *sohro* is the word used for a different variety which is grown in dry crop areas. *Zurrat* is white in colour and the grain is bigger than *sohro*, but it requires a great deal of water ; *sohro* on the other hand bears a reddish grain and requires ess water.

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Dry cultivation.

Repairs to the embankments of the *sohro* fields are begun as soon as the spring crop is sown. Embanked fields are called *band* and the embankments *ispand*. The embankments are made with the broad plank harrow shod with iron called *arin* or *kén*, 3½ feet long and 2 feet broad. Some of the *bands* enclose large tracts of land and those in Kolwa and Kulánch especially are famous for the size of their embankments. Ploughing (*shomag* or *langár kanag*) follows; the clods are broken and the surface levelled with the help of the log called *marz* or *málag*, which is 6 feet long, 1 foot broad, and about 6 inches thick.

The cultivator now only has to await the rain or floods. If his embankments receive *yak pur*, i.e., one filling, he considers himself repaid for all his labour; if they receive *do pur*, or two fillings, he is more than repaid; but if the number of fillings reaches three (*sehpur*) all occurring at proper intervals his cup of good fortune overflows. Half fillings are termed *kand-o-kábél*, which means the watering of the depressions and trenches which lie round the fields at the foot of the embankments. If the field is filled to three-quarters, it is called *shapch-o-gwaz*.

Fields which have received a watering from the winter rains are sown from the 1st of February up to the 15th of March. This is called the *máhalau*, or early sowing, and is the best original season for sowing *sohro*. Such sowings always produce a crop, but a second *pur*, when the seed has sprouted, gives an excellent return. Subsequent sowings, known as *pasht* or *pashti* can take place up to July, but the produce is not so great. The stalks of *pasht* sowing, moreover, are liable to give colic to cattle if eaten green.

After receiving a *pur*, the field is left untouched for a week to allow the soil to absorb the moisture, after which it is *namb* or moist. Ploughing follows; this is generally double (*do-dast-langár*); if single, the ploughing is close and both ends of the furrows are double-ploughed as the share does not penetrate deep at the sides. No smoothing is done. Sowing is done with the drill (*kapátag*) owing to the great heat and to ensure that the seed goes deep enough to receive a sufficient quantity of moisture. Sowing with the drill is known as *palli*, but a drill woven from dwarf palm called *kapátag* is used instead of the wooden drill, usual elsewhere.

Sowing broadcast is known as *sar chand* or *shánk dayag* and is generally resorted to in the case of spring crops. Not only *sohro*, but cotton, *másh*, *parmásh*, *mak*, melons and water melons are generally sown in the same field and are reaped in succession as soon as they are ripe. In the early part of the season the sprouts (*tij*) appear in ten or twelve days, but if the weather is milder and warmer, in four to six days. After fourteen days when the plant is 3 inches high the crop is *sabz*, and in a month when it becomes level with the furrows it is *pal-é-darréch*. Just before the ear appears the plant is *gabb*. The crop when in ear is *hoshag*, and *pug-shán* when the beard appears in the ears, and while the grain is still milky, it is *shírag* or *kohal*. The grain is ready for the mill within twenty days from the ear becoming *hoshag*. When being harvested (*ron*) the ears are first cut off the stalks after which the latter are cut about 3 inches above the ground. The *karab* is left in the field to dry and the ears are taken to the threshing floor called *johán-ja* or *johán-dán* where they are turned several times a day with the two-pronged fork (*do-sháha* or *jamko*) or with the five-pronged fork (*panchán*) for about four days. AGRICULTURE.

Threshing.

Threshing is done by three methods, *ram*, *kunt* and *hopag-o-mushag*. The first is that usual in India, viz., by trampling; the second is done with the heavy beam which is dragged over the ears; and the third is done with the flail. The second way is usually confined to wheat and barley crops; and the third to millets, *másh*, etc.

Winnowing

The implement used in winnowing is the wooden spade, called *kásag* or *hanshon* with which the grain and chaff are thrown in the air. Winnowing is called *ér-dayag* and is always done in the afternoon since the *jahli gwát* springs up at that time and continues till evening. The chaff is called *pug* and the grain *dán*. The grain, when housed, is put into large bags woven from dwarf palm called *pát*. The respectability and social status of a person is determined by the dimensions and number of his *páts*; the local proverb has it that the post of Kauhdá of Dasht depends on the *pát*. In Zámurán and the *khushkábas* of Panjgúr the grain is stored in a pit dug in the ground, called *kurm*.

Juári sowings.

Máhalau juári is sown between February and March and harvested in May and June. Later or *pashti* sowings,

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between April and July, depend entirely on the rain, the crop being harvested within 90 to 100 days from the date of sowing. A *mahalau* crop of *juári* which receives a second watering from the *sar-bashshám* or *garr-áp* between the times when the plant is *pal-é-dar-réch* and *gabb*, not only produces a splendid crop at the first reaping, but ensures three harvests. Hence *garr-áp* is regarded by the cultivators as pure gold. For after the first crop (*mátdár* or *maddár*) has been harvested in May or June, new sprouts appear which will produce a somewhat smaller crop to be cut in August (*téjár*). The third cutting takes place in October (*doimi téjár*) unless cotton has been sown in the same field when the roots are stubbed up after the second cutting.

Pashti cultivation usually produces only a small outturn owing to the evaporation caused by the hot sun at the time when the crop is sown. With a second watering, however, it gives a moderate return. Sometimes it withers up altogether in indifferent soil. Even under the most favourable conditions it is never a favourite with the cultivator, not only on account of its small outturn, but because it prevents him enjoying the *ámén* season in Kéch or Panjgúr.

Crop area in the Dasht valley.

In the alluvial lands, known as *bug*, along the banks of the Dasht river, the cultivator, though certain both of a good spring and autumn crop, has an anxious time, for a high flood is liable to carry away everything he has sown. He watches the hills towards Kéch and Buléda, therefore, with his heart in his mouth, for a storm in that quarter may mean his destruction.

Juári in irrigated lands.

Zurrat, a variety of *sohro* which is peculiar to *siáháp* because it requires more water, is unlike *sohro* inasmuch as its seed time and harvest are fixed. The earliest crop is called *liwáruk*, from the fact that it ripens at the time of the *liwár* wind, and is sown in March or April, immediately after the reaping of the spring crop and in the same fields which were under wheat, barley or beans. Harvest takes place at the beginning of July and a second crop is obtained in September. Mostly *liwáruk* is cultivated in Kalátuk, Násirábád, Nodiz and Churbuk.

The next *zurrat* crop is called *gwardahl*; it is a favourite with the cultivators of Kéch and Tump. There are three

sowings; that sown at the end of May or the beginning of June is called *káppán kulli*, from the fact that the half ripe dates are in *rang* at this time and squirrels and birds knock down much of the fruit. The crop is harvested at the end of September. The second sowing takes place at the end of June and the crop is reaped at the end of October. It is called *nokná*, because the date fruit is just ripening when it is sown. The third sowing is known as *dishtári bur* as the *dishtári* date is ready for gathering when it is sown. This is sown in August and ripens by the 15th of December.

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Zurrat in Kéch is sown broadcast. The field is first watered and then double-ploughed and left ready for the crop which the husbandman intends to till. Before sowing, he manures the field and then irrigates it. The seed is then put in and a double ploughing, followed by smoothing with the *marz*, takes place. The different stages of the crop are the same as in dry crop land.

Watering.

If the crop is uneven, the plants in the thicker parts are first transplanted to the thinner (*dast jan*). Subsequent waterings take place weekly. *Zurrat* matures in 110 to 120 days or some three weeks later than *sohro*.

Zurrat cultivation in Zámurán and Panjgúr.

A different system is followed in Zámurán and Panjgúr, where the seed is sown in a small bed, and the plants, when 6 inches high, are transplanted to the fields. They are usually set at intervals of one foot, but in good fields the distance is 2 feet as this affords plenty of room for the plants to grow. Waterings take place fortnightly owing to the cooler climate and the crop matures about a month later than in Kéch.

Weeding.

Little attention is paid to weeding called *lad-o-búch*. In unirrigated areas, when the lands are ploughed, the weeds are collected and burnt when dry. In irrigated land the *zurrat* is occasionally weeded when in ear. Tobacco fields are also cleaned when the plants are in flower, but other crops are not weeded at all.

Varieties.

The varieties of *zurrat* and *sohro* locally recognised include *kéchi zurrat*, *pashshámag zurrat*, *bor sohro* and *putto sohro*. *Kéchi zurrat* is peculiar to Kéch, and is of two kinds, *sohrdap*, the grain of which is spotted red near the base. The rest of the grain is white. It is most widely sown in irrigated lands of the Kéch *niábat*.

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Pashshámag is peculiar to Tump sub-*niábat*. Its ear is said to be larger than that of *kéchi zurrat*, but the colour and the size of the grain are the same. Like *kéchi zurrat* it is of two kinds, *sohrdap* and *ispétdap*. The grain of the *sohro* sown in dry crop areas is reddish and the grain is smaller in size than *kéchi zurrat*. *Sohro* is of two kinds, *bor* or brown and *putto* or hairy. The former is cultivated everywhere except in Kolwa where *putto* is grown. *Putto* is lighter in colour, but the grain is larger than that of *bor*. Both kinds of *sohro* have a peculiar sweet stalk which is eaten like sugarcane. Among varieties which are less extensively distributed may be mentioned, the *mazan-hosh* of Zámurán which possesses a very big ear as its name implies. Its grain is large and light in colour but with a black spot at the base. Three *mazan-hosh* ears, the Zámuránis say, suffice for a guest and his horse. Ears weighing 1½ seer are said to have been grown. The stalk is hard and strong and is only used for forage when green; when dry it is burnt as fuel.

Pattiko or dwarf, as its name signifies, is a sub-variety of *mazan-hosh*, the only difference being that its stalk is much shorter. *Láksar*, which is widely grown in Panjgúr, is said to resemble *mazan-hosh*, but its ear bends downwards when it is ripe.

Of all these varieties *sohro* is the most important. It is the only kind which is produced in quantities sufficient for export, and it is used not only for human consumption but as fodder for animals also.

Diseases.

The two worst forms of diseases in the *judri* are *bé-dánagi* or grainlessness, and *ispét-ták*. *Bé-dánagi* results in the ears holding no grain. It appears as the ears are ripening and the cultivators attribute it to the wind, known as *sar-gwát*, which, they allege, causes small insects, resembling gnats, to be generated in the ears, which eat away the milky substance of the grain. The second crop of the *máhalau* and the *pashti* sowings are considered to be specially liable to it. If a *gorich* wind springs up after the crop has been attacked, a part of the produce is saved; otherwise an attack results in the total destruction of the crop. Once it has begun, it spreads very rapidly and is said to attack single stalks growing by

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themselves. *Ispet-ták* attacks the crop when it is *gabb*, turning the leaves white and drying up the stalks. Neither its cause nor a remedy is known. Unlike *bé-dánagi* it does not attack the crop wholesale.

Both diseases are said to occur periodically, *bé-dánagi* occurring once in six or seven years and *ispét-ták* every four or five years.

Uses.

As the staple food grain of the country, *juári* is generally made into cakes and eaten with fish or with *laghati* dates. Sometimes all three are eaten at the same time. It is also consumed with milk and its preparations. In irrigated areas where rice is grown, the flour of both grains is mixed and made into cakes, the combination being said to produce a peculiarly good flavour.

When half ripe the grain is boiled in milk by the well-to-do or in water by the poor, and after the addition of a little salt, is eaten with great relish.

It is the usual grain ration for cattle (*kadím*) and if mixed with *laghati* dates and given to horses and camels, is considered to be very fattening.

Juári chaff called *karab* is a favourite food with all live-stock but especially camels, which it fattens wonderfully.

The stalks, both green and dry, are used as fodder for cattle ; camels and horses do best on the green stalks. The roots and the stalks of the *mazan-hosh* in Zámurán are used as fuel.

Wheat.

Wheat is cultivated both in dry crop and irrigated lands. In the former it can only be successfully grown when suitable rainfall occurs. Wheat is not cultivated in Kolwa, as it is said to be peculiarly liable there to a disease called *dard* to which reference will be made later. It is also not cultivated in irrigated lands in Panjgúr, owing to the absence of light and air caused by the numerous date trees, but its place is taken by barley.

In Kéch, wheat is cultivated in the fields, on which the date trees stand, and as they are not so closely planted, as in Panjgúr, a crop is generally obtained, though the yield is insignificant. The few irrigated lands on which there are no date trees, especially those in Júsak, Kalátuk, Násirábád and Tump, cover so small an area as to be scarcely worthy of special notice.

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Mand is the best known locality for the production of wheat and a single flood in the dry crop lands is sufficient to ensure excellent crops.

The wheat produced in the country is insufficient for local requirements and has hitherto had to be imported for the few levies with the *názím*. "*Galla-o-gosht*" or wheat bread and meat are quite a luxury to the bulk of the population. Wheat flour is imported from Karáchi and grain comes via Máshkél in Khárán and from Sarawán.

Irrigated cultivation.

The fields set apart for the cultivation of wheat are called *gallai dagár*. They are ploughed as soon as the last wheat crop is off the ground and are afterwards left till the date crop has been picked, unless *zurrat* is cultivated in them in the interval. After the date harvest a second ploughing takes place, and at *tuhm kishán*, from the 20th of October to the end of November, the field is watered and the seed is sown broadcast three days after when the moisture has been absorbed. This is succeeded by a single ploughing and levelling with the beam.

This sowing is called *máhalau*. Other sowings, called *pasht* or *pashti*, can take place up to December, but the produce of the latter is much less than that of the former. The seed sprouts four to seven days after sowing and is then *tij* or *rusta*; thirteen days later it is *sabz* and about 3 to 6 inches high; within the next twenty days the plant spreads becoming *chuk-o-mát* or the mother and sons and at this time the first watering after sowing is given; a second watering follows fourteen to eighteen days later and is called *do-ápag*. When knots form in the stalks, fifty or sixty days after sowing, the crop is *tír-o-pal* or *bog*, and is now grazed down (*híthwarán* or *kahwarán*). Ninety days after sowing, the crop is as high as a man's knee and begins to swell with the ear (*gabb* or *lápo*) and a month later begins to come to maturity. It is reaped in the fifth month with the sickle, the handfuls (*dázron*) being collected into bundles fit for a man to carry (*grám*) and so transported to the threshing floor.

Wheat in unirrigated lands.

The only difference in the system of cultivation in dry crop lands is the use of the *kapátag* or drill. The capacity of the soil of these dry crop tracts for retaining moisture is indicated by the fact that a field which received irrigation so early in the year as February, is ploughed down and levelled, and

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is kept for sowing in the following October and November. The same system is followed with fields receiving the summer rainfall; and a crop so sown is assured, but will be of excellent quality if it receives moisture during the first sixty days of its growth. The alluvial lands formed by the *bands* in the Rakhshán river are regarded as the best dry crop tract for wheat.

Varieties.

The generic term for wheat is *galla*; and its varieties are known as *mátoshag*, and *chírok*, which are most extensively cultivated in the Kéch valley and *panáro* or *pazhmak*, which are commonest in Buléda, Zámurán and Panjgúr; another kind is *dahak* which is grown in Panjgúr. The colour of both *mátoshag* and *chírok* wheat is red but the latter is somewhat darker than the former. *Mátoshag* is famous for the size of its grain. It is cultivated only on a limited scale, as it is easily affected by *dard*. *Chírok* is considered the variety indigenous to Makrán and the grain is very small except in Panjgúr. It is much appreciated for its flavour and sweetness, and is popular for parching when green (*tápag* and *mushag*). It is very sweet to the taste and in Panjgúr and other localities is sown in equal proportions with other varieties. *Panáro* is the largest wheat grown in the country and is lighter in colour and rounder in shape than the others. Bread made from it, however, is not so sweet as that made from *chírok*, nor so nutritious as that made from *dahak*. *Dahak* resembles *chírok* but is larger and yellower in colour. Locally it is considered the equal of Mastung wheat in taste and quality but is believed to be even more nutritious.

Diseases.

The only disease to which wheat is liable is *dard* of which a mention has already been made. It generally attacks the crop at the time when it is coming into ear, causing the stalks to collapse as if in a paroxysm of "pain," whence its name. The stalk then shrivels and the ear is lost. Its visitations are either temporary and restricted, or general and extensive. The former are said to occur at intervals of three or four years but the damage done is slight; the latter sometimes damage two-thirds of the total crop.

Within living memory, some thirty-five years ago, an attack of *dard* occurred which is alleged to have been so

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extensive and virulent that the people set fire to their fields which were just ripening. The disease also attacks rice. This crop in Pídárk is said to have been attacked and lost for four successive seasons up to 1901. The only remedy known to the people is the application of the dried and powdered blood of sheep and goats which have been killed on the festival of the *Id-uz-zuha*.

Manure.

Dry crop lands are not manured at all and very little manure is used in irrigated land. It is not usual for any to be carried to the fields and put into it but about the close of the *ámén* season when all the nomads descend with their flocks to the *shahristán*, the cultivator arranges with the flockowners to let his flock sleep in each wheat field for a week. The consideration generally takes the shape of *laghati* dates. The system is known as *saránkén* or surface-manuring.

Subsidiary food crops. Barley.

Barley is grown on the same lines as wheat both in irrigated and unirrigated land, and is most extensively cultivated in Kolwa where it flourishes wonderfully. Instances are quoted, in which, fields which received a watering in March while the ripe barley crop was still standing, have been prepared for the next barley crop as soon as the standing crop was harvested and have yielded a fair crop, without further rain, twelve months later. Crops are said to have been obtained from a single watering received in January, on which the seed was sown in November, and the harvest reaped in the following March. A second watering, after the seed has sprouted ensures a crop. When the plants are at the proper stage, they are grazed down or cut back for nearly a month to prevent the crop from being attacked by *dard*. So luxurious is the growth, that the husbandmen say that the part which has been cut one day is level with the rest the day following. If the Kolwa barley fields receive a second flood, the news quickly spreads to Kéch and Panjgúr, whence the Kolwa cultivators are in the habit of getting their dates during the *ámén*, and creditors and traders go hurrying to Kolwa for the harvest, while caravans come from Béla for the grain.

Barley is made into leavened cakes and is also used as the grain ration for animals.

Barley and wheat *bhúsa* is called *sípar* to distinguish it from that of other crops, called *pug*, and is stored as fodder for all animals. The Makrán camel, however, does not eat straw as do those in other parts of Baluchistán.

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Rice.

Rice is the most important autumn crop in irrigated tracts and next to *juári* forms the staple food grain of the people in the localities where it is grown. It requires a great deal of labour and also an enormous amount of manure; it is in fact the only crop in the cultivation of which manure is used in Makrán, human refuse, dung, weeds and leaves being collected for the purpose throughout the year. It has been classed as a subsidiary grain crop as it is peculiar to irrigated localities and is cultivated on a small scale compared with *juári*, wheat or barley.

Rice cultivation. Sowing.

The rice seed is sown at the end of March or the beginning of April, and the crop is reaped in September.

To prepare a bed for sowing rice, a double ploughing is first required, after which the green branches of *kark* (*Calotropis gigantea*) are put into it to lessen the heat of the soil. If no *kark* is available, tobacco stalks or a plant called *kákénk* are used in Kéch and the branches of *ispantán* and *eshark* in Panjgúr. The bed is now filled with water and the branches are then well trampled into the field, a process called *kark-o-áp*; after which a light log with a boy standing on it is drawn through it by two men to make the surface level. In small plots, the levelling is done by three or four men working together with their hands.

The next process is *lurd-é-dar kanag* which consists in changing the muddy water by opening the *dak* or channel of exit and letting water in by the *garruk* or entrance channel. This being done the field is filled with clean water, on which the seed is thrown broadcast and which goes at once to the bottom. Care is now taken to keep the field constantly filled with about 2 inches of water. Within fifty-five to sixty days of sowing the crop attains a height of about a foot, and is fit for transplantation. Meanwhile the fields, to which the plants are to be taken, are prepared by a double dry ploughing (*hushkár*), which is followed by watering and ploughing on four consecutive days while the water is standing in the fields (*shaláp* or *shirdkár*). Expert cultivators assert that the number of wet ploughings should

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be fourteen but this is not practicable. After both the dry and wet ploughings, the field is ready for transplantation (*sarkár*) and the farmyard manure which has been collected in the intervals on the embankments is now put in with baskets ; to this are added the green branches of the tamarisk after which the field is left for a fortnight. The decomposition of the manure and tamarisk branches causes a horrible stench, which pervades the irrigated areas at this season. The worse the field smells, the better it is considered for rice cultivation and those fields are considered the best in which the frogs die of the smell. At the end of a fortnight another ploughing takes place and the surface is levelled, after which transplantation takes place, the seedling being planted in tufts called *púla*, at intervals of about 18 inches. The field is irrigated and a fresh supply of water is admitted every three or four days, about 3 inches of water being kept continuously in the field. In Panjgúr owing to the greater coldness of the climate water is only given every seven days, and it is not allowed to remain standing in the field which, however, is always kept muddy and damp. The crop matures within 120 days from the time of transplantation.

Varieties of rice.

Rice generally is known as *brinj* and five varieties are recognised, viz., *murgi*, *wazhbo* or *sukhun*, *siáh*, *ispét* and *kúto*. *Murgi* is cultivated principally in Kéch, Tump, Mand, Buléda and Sámi ; it is generally ground into flour and eaten as bread and is considered second only to wheat. It is not considered sufficiently palatable to be boiled (*bat*). It differs from other varieties in its short, fat grain and thick ear. It requires a good soil and a constant supply of water. Its husk is yellow and the grain white. *Wazhbo* or *sukhun* is little cultivated in Kéch and its neighbourhood but a moderate amount is to be seen in Buléda and it is the only variety grown in Panjgúr. It is good for boiling. The grain is thinner but longer than *murgi*. Its husk is reddish in colour. In Buléda it grows well on a poor soil but in Panjgúr it is sown in the best soil. Here it only requires watering once a fortnight. *Siáh* is only grown in Pídárk, Jamak, Gwarkop and Sámi. It has a dark husk and the grain is red, and is made into bread. *Ispét* is grown in the same localities except in Sámi. It has a reddish husk and

the grain is shorter even than that of *murgi*. *Kúto* is only sown in Zámurán. Its name means "bald," and the absence of a beard is its chief characteristic.

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Like wheat, rice is liable to attacks from *dard*. Rice straw is used as fodder for animals but contains little nourishment. It is not made into *bhúsa*.

Miscellaneous crops sown with *sohro*.

As already mentioned, several miscellaneous crops are sown with *sohro*, viz., *arzun*, melons and water melons, *másh*, *parmásh*, *mák*, and cotton. The first and last will be described separately.

Melons and water melons.

Melons and water melons ripen at the same time as *sohro*, the latter being reaped first. The melons are eaten fresh and some of the water melons are stored. A Makráni does not usually wait for a melon to ripen before eating it. Makrán melons and water melons are wanting both in size and taste. The stalks are used as camel fodder.

***Másh* (*Phaseolus mungo*).**

Másh is cultivated as a subsidiary crop and is only sown in dry crop lands with *juári*. It is sown broadcast and is reaped a month after the *sohro*. Threshing is done with the flail. The straw is called *másh-ai-pug* and makes a good camel fodder. The green plants are also given to camels and greedily eaten.

Másh grain is generally used as a pulse and made into a stew with *ghi* and spices. It is also cooked with rice by the well-to-do, a combination which is called *bat-o-másh*.

***Mák* (*Zea mays*).**

Mák ripens at the same time as *másh* but is not all reaped at once; the pods are gathered weekly after which the stalk is reaped. The grain is also made into a stew, but the poor generally boil it and eat it with salt. The straw is used as a camel fodder.

***Parmásh* (*Phaseolus aconitifolius*).**

Parmásh, known in India as *moth*, ripens a fortnight later than *másh* and is harvested in the same way. It is chiefly sown for the sake of its fodder, and the well-to-do send their riding camels to the dry crop tracts to be fed on it, as it is very fattening.

The varieties cultivated in Makrán are of two kinds, *mulk* or indigenous, and *garruki*. *Mulki* ripens earlier, but the plant does not attain the bushy growth of *garruki*. The latter has a broader leaf and keeps green to the end of September. Its pods are not so liable to be eaten by birds as is the case with the *mulki* variety, as they are hidden among the leaves.

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Parmásh grain is made into a stew and is also boiled and eaten with the addition of salt. It is considered very fattening if given boiled with dates to horses and camels.

Arzun.

Arzun can be grown at any time of the year. Nasír Khán I of Kalát is said to have expressed amazement as to how the people of Makrán obtained a livelihood after he had burnt all their crops at each of his nine expeditions, and was told that their sowing was *arzun* which ripens within two or two and a quarter months of sowing. It is generally sown in the autumn, but is also sown with *sohro* in the summer, and in this case is reaped just as the *juári* comes into ear. If cultivated as a spring crop it is sown by itself and is treated in the same way as wheat or barley. Only a very small quantity is occasionally grown in irrigated lands (*siáháp*) and the crop may be said to be peculiar to *khushkába.* Kulánch, and especially the Kappar *rés* in Kulánch, is best known for *arzun* cultivation.

The grain is ground and made into bread, which, however, is dry and constipating. *Juári* is sometimes mixed with it. *Arzun* is also crushed and boiled.

The plant is given green to animals and the dry straw is also used as fodder.

Miscellaneous spring crops. Beans.

Among miscellaneous crops sown in the autumn *bánklénk* (beans), which is cultivated in irrigated land, deserves special notice. In Kéch *bánklénk* is sown in the fields in which *zurrat* has been cultivated in the preceding summer. One man ploughs the field while another sets the seed in the furrows at short intervals. But in Panjgúr, as the *zurrat* is reaped one month later than in Kéch and sowings of *bánklénk* begin a month earlier, it is sown in the fields in which the *pashti* or late *zurrat* is still standing; consequently no ploughing can be done, but the seed is planted in holes dug with the sickle amidst the standing crop. The same system, known as *kalluk,* is also ordinarily followed in Panjgúr, even where a *máhalau* crop of *zurrat* has been actually reaped. If *nigins* is sown with *bánklénk,* as is occasionally done in Panjgúr, the land is watered, after which the *nigins* seed is scattered broadcast and the field is ploughed, *bánklénk* being finally put in on the *kalluk* system. *Bánklénk* is irrigated in the same way as wheat and is harvested at the same time. When in flower it is called *pul* and when in pod *kosirk.*

It is the most favourite pulse used by the Makránis and much prized. In Bulēda it is ground and made into cakes, and is also cooked with rice; generally, however, it is made into stew, *nárusht*. After being boiled, it is largely bartered by hawkers for dates, cereals, etc. Raw *bánklénk* is bartered for two to three weights of best fresh dates. The poor buy *bánklénk* at the harvest time and barter it, during the following *ámén*, for dates which they carry to Gwádar or Pasni, where they exchange them for dried fish, and again barter the fish for cereals, etc., in the interior.

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The straw makes good fodder for camels and is stored with this object. The tops, cut when the plant is green, are also very fattening.

Fibres. Cotton.

Cotton, known as *karpás*, is generally grown in dry crop areas, Kulánch and Dasht being best known for its cultivation. A very small quantity is also grown in the irrigated tracts of Kéch and Tump, merely for the sake of rotation of crops. It is sown with *sohro* and ripens latest of all the mixed crops sown with the latter. The seed is always soaked for twenty-four hours before it is sown. It is then sown with the hand in furrows at intervals of some 6 feet. A very small amount of seed is used even for a large field. The growth is slow and it is only about 2 feet high at the time of the *sohro* harvest, the more luxuriant growth of the *sohro* retarding its progress. It is now known as *nihál*. After the *sohro* harvest it grows faster, and by the time all the other crops in the field have been harvested, it is 4 or 5 feet high and is called *karpás*. After being in flower for ten or fifteen days, the bolls begin to form, when the crop is *minj*. After they have developed they are *kulont*. At the end of September the early winter *gorich* begins to blow, causing the bolls to burst, and they are gathered at weekly intervals up to the beginning of December.

Pluckings can take place from a single crop for five successive years. In the first year the yield is inconsiderable, but the cotton is of the best quality and is known as *niháli karpás*. In the second and third years the yield increases three-fold and is known as *karpás*. The picking (*chén*) begins earlier, at the end of August, but September and October give the largest yield after which it gradually decreases. In the fourth year the yield decreases con-

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siderably and the plants become old and stiff (*dad*). The cotton, too, loses its quality. If not uprooted at this time, as is usually done, the outturn in the fifth year is insignificant and the cotton of the poorest quality. The women, children or servile dependants of the cultivator generally do the picking. If hired labour is employed, special terms are agreed upon. There is no general system of dividing the amount picked between the labourer and the employer. A good cotton plant yields in one season from 2 to 3 standard seers of cotton in eight to ten pickings.

A variety of cotton grown in irrigated lands is reddish brown in colour and is called *wad-rang*. The cotton is used for the manufacture of *khéses*.

Much of the cotton produced is sent to Gwádar and Pasni in the bolls by the Hindu traders who purchase it from the cultivators. Only that for local use is cleaned locally with an implement called the *char*.

Manure and rotation.

It will be seen from the foregoing pages that manure is only used for wheat and rice in irrigated lands, and occasionally for *surrat*. A mode of manuring dry crop lands, especially in Nigwar, is to remove the site of the villages to such lands as have lost their fertility so that the dirt of the village may, in course of time, restore the soil.

It is seldom found possible to allow land to lie fallow in irrigated areas, but, where it is possible to do so, fallow is allowed for one or two years as often as possible. When irrigated land has become practically useless, the owner, a man of means, cultivates rice during the summer by way of rotation, and the amount of manure which is used renders it capable of cultivation with wheat or barley during the winter. A wheat crop in irrigated lands is occasionally followed by barley and afterwards with *surrat*, or by *bánklénk* followed by cotton or *surrat*, after which wheat is again cultivated, but the usual practice is to sow wheat in the same field year after year.

Lands subject to floods are not left fallow, as each flood deposits a layer of silt which constantly restores their qualities.

Khushkába lands proper, i.e., those dependent entirely on rain, are never cultivated for continuous periods, owing to the uncertainty of the rainfall, and do not therefore require

to be left fallow. Moreover, a few fields are filled in one season and others in the next, giving a natural rotation. So large, again, is the amount of land available that the cultivator is able to set aside different plots for *sohro*, wheat and barley.

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Garden and vegetable production.

The date is to be seen everywhere, but fruit orchards generally are scarce. They are to be seen here and there in Kéch and Panjgúr, where there is a supply of permanent water. Mangoes are the most numerous trees in Kéch; there are also guavas, lemons, sweet and sour limes, plantains (*moz*), sebestens (*Cordia myxa*), locally known as *líwár*, *kunár* (*Zizyphus jujuba*), the tamarind (*chíchak*) and a few figs. Zámurán produces apples and Panjgúr grapes and pomegranates in large quantities. A considerable extension of gardens, orchards and vineyards is said to have taken place in Panjgúr within the last forty years. Formerly no fruit was sold but now (1904) numerous walled gardens are to be found. The grapes are exchanged for *juári* in the proportion of 1 to 2 or sell at about 12 seers per rupee in the height of the season. The pomegranates are sold at eighty for a rupee. All this fruit is consumed locally and none is exported. On the whole the quality of the fruit is indifferent, nor is it likely to improve as the Makráni's passion for dates prevents him from using available supply of water for any other kind of fruit. Both sweet melons and water melons are grown, but are not of particularly good quality.

Vegetables of the commoner kinds may be said to be a rarity, the Makráni looking on such things with contempt and terming them indiscriminately *káh*, i.e., grass. Radishes and carrots are grown both in Kéch and Panjgúr; turnips are cultivated only in the latter place and are considered a luxury to be eaten with dates. Pumpkins called *khosích* and a few brinjals are also grown in Kéch for the consumption of the rich. A little spinach has recently been introduced into Turbat from Kachhi, and onions are to be got here and there. The only vegetable commonly cultivated in Kéch is the sweet potato (*Ipomaea batatas*), locally known as *pindál*, which can be had nearly all the year round. It is propagated like the potato, and is most productive in the cold weather. It is boiled by hawkers and

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bartered in equal weights with cereals of all kinds except rice, for which it is exchanged in the proportion of 2 to 1.

Dates.

Dates (*ná* or *hurmág*) are *par excellence* the crop of Makrán and a story is told which well illustrates the importance attached by the Makránis to *ámén*, the season of harvesting the dates. A Makráni went to India and heard much of the generosity of a certain king. He enquired whether the king was in the habit of giving food to his subjects, and on receiving a reply in the negative, he laughed and scoffed at such a ruler. Asked why he did so, he said that in his country there was a chief who visited all parts during four months of every year. During his stay he always gave sweet fresh food, not only to all the people of the country, the dwellers in the jungle, the cultivators, the rich and the poor, but also to the camels, the cows, the donkeys, the sheep and the dogs, and his benevolence was so far-reaching that, not only during his stay in the country but on taking his departure, he bestowed on each man sufficient to provide him throughout the remainder of the year. In surprise his listeners asked what chief this could be, and the answer was: " Our chief is Mír Ámén."

Ámén, the date season from July to September, is the pivoting point, round which the thoughts of all the people of Makrán circle and, no sooner has the season arrived, than the people flock from all parts to Kéch and Panjgúr. The highland Baloch pour down into the valleys, while the fishermen and nomads of the barren coast come trooping northward into the date districts. The women of all the country-side are collected in the date-producing tracts, and so many of their husbands, as can possibly do so, accompany them. Here all remain for four months picking dates and living on what is, to them, the fat of the land. Horses, camels, cows, donkeys, everybody, everything lives on the date.

HISTORICAL.—The date in the torrid zone of Asia goes back to pre-historic times. In Makrán, tradition asserts that the date was introduced at the time of the early Arab invasions when that race established cantonments in different parts of Makrán and Sind; but evidence is to be found of the existence of the date in Makrán at a much earlier period than the seventh century, for both Arrian and

Strabo mention the palm-tree and dates of Gedrosia when Alexander the Great marched through that country in 326 B.C. In the Anabasis we are told that the principal food of the Icthyophagoi was dates in addition to fish, and it was by obtaining a large supply of dates that the remnant of Alexander's army was saved from destruction in the terrible wastes in which it found itself. AGRICULTURE.

It seems probable that offshoots of trees from Arabia and the Euphrates valley have been introduced from time to time into Makrán. There has been from time immemorial a great deal of traffic between Gwádar and the other coast ports of Makrán and Maskat, and the names of some of the species of dates such as *jowána bu shams*, *masúdi*, *músali* (from Músal in Syria), *rabai*, *barni* and *haléni* are probably Arabic in a more or less corrupted form.

VARIETIES.—Date trees (*mach*) are to be found almost everywhere, but the principal localities which are famous for them are Kéch and Panjgúr. All dates belong to the species *Phœnix dactylifera*, and varieties have not been distinguished by botanists, but it is well known how immensely nicer to the palate some kinds are than others. Makrán is no exception to this rule, and more than a hundred different names are to be found for the various kinds. The general distinction made is in the colour, size, shape and taste of the fruit. Some kinds are large, making more than a mouthful; some kinds are tiny like marbles; some are dry; some are juicy; some like the *shúsh* and *páchiki* are nothing but skin and bone. Long familiarity enables expert cultivators to distinguish the better known kinds of dates by their leaves and general appearance, but this is impossible for the ordinary individual.

All date-trees are divided by the Makránis into two classes, *nasabi* and *kuroch*. *Nasabi* are pedigree trees, the names of which have been handed down from generation to generation, while *kuroch** are indigenous, self sown trees, some of which are good and some indifferent. The *nasabi* trees include the best and highest priced varieties such as *ap-é-dandán*, *bégam jangi*, *haléni*, *názani*, or *názan-é-tabaqi*, *zard-é-kallagi*, *múzáti* or *múzáwati* and *sabzo*, which are all first class varieties. Among pedigree dates of second quality

* NOTE.—*Kuroch* literally means a bastard.

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may be mentioned *jowána-bu-shams*, *dandári*, *gurbago*, *shingish kand* and the Panjgúr date *kah-rubá* from which the juice is extracted for filling the famous *humb* or date-jars. Of pedigree dates of ordinary quality *dishtári*, *rogini*, *kaléri*, *husséni* and *kungo* are perhaps the best known; to this class may also be added *gogná*, the cow-date, the largest date known in Makrán with the exception of *kala dizzaki*. Lists of dates classified according to the quality of the fruit will be found in appendix V.

The qualities of all these dates vary considerably and they are used for different purposes; thus: *ap-é-dandán* in Kéch and *sabzo*, its counter-part in taste in Panjgúr, are seldom preserved and nearly always eaten fresh. The same may be said of *názani*, *bégam-jangi*, *haléni* and *chapshuk*. *Múzáti* or *múzáwati* are, on the other hand, nearly always specially preserved in *humbs* for export. These kinds are especially fine and juicy. There can be little doubt that the best kinds of Makrán dates, daintily put up in boxes, as the French in Algeria so well know how to do, would fetch good prices in European markets.

CULTIVATION.—The date-tree is almost invariably raised from a selected offset (*gwang* or *nihál*). Trees do indeed grow from seed, but the fruit is poor, and it has been noted that the fruit of a tree grown from seed does not resemble that of the parent tree. When the date tree is young it produces a number of root-suckers round the root, a cluster of which is called *jap*, *zhap*, *júnzh zhappuk* or *puch*. Out of these root suckers three or four offsets are selected and the remainder are cut off, as they take much nourishment out of the parent tree. Once the root-suckers have been removed new ones are seldom made.

At the time of the removal of the offsets some of the root-suckers are permitted to remain attached to the parent tree and are known as *jamal* or *jár*. These *jamal* or *jár*, even though they attain a height equal to that of the parent stock, are never known as *mach*. They gradually separate themselves further and further from the main stem, and in five or six years attain a man's height. They produce fruit like the ordinary trees and sooner than trees grown from offsets.

The offsets selected for the growth of new trees, which are known as *gwang* from the time of their selection and the

removal of the useless root-suckers, are allowed to remain with the parent-tree for a period which varies from three to ten years. The more valuable the tree the shorter the time for which the offsets are allowed to remain with the parent-stem, but the minimum period must be three years. Thus in the case of good trees like *haléni* and *bégam-jangi*, the offsets are removed as soon as possible. The leaflets of an offset attain full size when it is only two years old. At this time, however, the plant is only about 3 feet high, and it is a curious fact that it seldom makes much further growth up to the time of its removal from the parent-stock. AGRICULTURE.

At the end of three to eight years the time has come for transplantation to the cultivator's fields. The best soil for dates is the white clay known as *milk*. The fields are generally small square plots, about 60 yards by 45. A channel (*kalmír*), about 2 feet broad by 1½ feet deep, is first dug between two contiguous fields, and at intervals of 7 to 14 yards along this channel, circular holes are dug of varying sizes but generally about 8 to 12 inches deep. This is done at the end of winter and beginning of spring, between the end of February and the beginning of April.

The offsets are now brought. All leaflets on the lower part of the main stem are cut off and are used for binding together the upper leaflets round the main stem (*kúsh*), which are also cut off at a point about 6 inches above the top of the stem. The whole of that portion of the offset which will be above the ground when planted is now wrapped in date fibre (*púnz*) or in matting made of the dwarf palm. This protects it from the heat in summer and from the cold in winter. The offset is then put in one of the holes and rammed tight with earth. Very few of the offsets fail.

For forty days after planting, water is given every alternate day. After that, water is required every fourth day for a year. At the end of this time leaflets begin to grow and to appear above the wrapper of date-fibre, but the wrapper is not removed until the upper end of the stem (*kúsh*) has made its appearance.

At the end of about four years, the stem has grown about 2 feet high and presents the appearance of a dwarf tree. From this time it begins to fruit, generally bearing two or three bunches which nearly touch the ground. By the time

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it is eight years old the tree attains a man's height and is known as *mach*, i.e., a full-grown tree. After the first year it has been given water every seventh day; as soon as its roots have penetrated into the surrounding fields it no longer requires a special supply of water or manure but obtains the necessary moisture and nourishment from the cultivation of the field in which it stands. The strength of the tree, however, and the quality of fruit depend largely on the soil and the supply of water which it gets. It grows very rapidly when young (*warna*), and if it gets plenty of water, experts say that it will retain its youth during the lives of three men or about 180 years. If, on the other hand, it gets little water it soon grows old, and both the quantity and the quality of the fruit deteriorate. A tree which has been well cared for attains a height of 80 to 100 feet and a girth of about 5 feet.

The kinds known as *péshná*, *dishtári*, *rogini* and *jowáná* grow very rapidly and attain a greater height than others. *Chapshuk*, *haléni*, *kungo shakari* and *kúzanibád* are earlier bearers than the rest. So greatly is the date tree valued in Makrán that a temporary tenant, who plants fresh date trees and afterwards abandons the tenancy, retains a half share in the trees thus planted in which he has an alienable hereditary right. Strangers frequently turn up in the date-groves claiming half the produce of the tree with the owner. The cultivation of the date tree is undoubtedly increasing rapidly. As new sources of irrigation are opened up, thousands of date trees are planted, and planting takes place in dry crop areas whenever the water is sufficiently near the surface.

The fruit season.

The date tree owner's year contains four well-marked periods: *machosp, pappukwár*, *rang* or *kulont* with *nokná* and *ámén*. *Machosp* is the season of the fertilisation of the date-spathes; *pappukwár* denotes the eating of the green fruit; *rang* or *kulont* the appearance of the colour of the date, ending with *nokná*, the new fruit, when a few early ones are to be gathered; and *ámén* the season when the fruit has matured and plucking takes place.

Soon after the middle of February the terminal bunch or heart of green leaves (*kúsh*) begins to produce ten or twenty brown coloured sheathes or spathes. These spathes are known as *doliko* or *kokir;* those of the female tree are

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about 2 feet long and 4 to 6 inches wide, while those of the male tree *(gush)* are rather broader. The spathe is conically shaped at the bottom and wide towards the top. When the female spathe has come to maturity it cracks exactly in the centre of one side. The time has now come for impregnation. The spathe of the male tree is not allowed to open, as by so doing the pollen which it contains becomes ineffective. Before opening, it is detached from the stem and the *holumb* is extracted. The *holumb* consists of a central stalk containing forty to fifty small flexible sprigs, along each of which grow small grains or seeds in which is contained some white powder or pollen. The sprigs from the *holumb* are now taken to the female tree, and one to ten are inserted into the spathe which has cracked. Fertilisation takes place within three days, after which the services of the male sprigs are no longer required.

Some trees require more twigs to effect impregnation than others. The better sorts, for instance, such as *haléni*, *bégam-jangi* and *dishtári*, which produce large and heavy bunches of dates, require as many as ten twigs, while for inferior sorts, such as *kungo*, a single twig is sufficient. If any male spathes appear before the female spathes are ready for impregnation, the cultivators preserve the male sprigs by extracting them from the spathe and hanging them up in their houses away from exposure to wind and rain. Sprigs thus dried will last for several months, but they are not so effective as the fresh ones. In a few cases natural fertilisation takes place, the pollen from the male spathe being carried by bees, or blown by the wind to the female dates, but as a rule resort is had to artificial impregnation.

The interior of the female spathe contains twelve or fifteen small yellow coloured flexible twigs about 18 inches long, and on each of these twigs appear twelve or fifteen eyelets. If the fertilisation has been insufficient, or even if fertilisation has not taken place, each of these eyelets produces four grains which constitute the fruit in embryo. On development, however, such fruit is sour, stoneless and tasteless and falls from the tree in large quantities. It is not eaten by human beings but is given to animals. A

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useless bunch of this kind is known as *pińag*. If, on the other hand, full fertilisation has taken place, a single date forms on each of the eyelets and no grains make their appearance. After the fruit stem has burst from it, the paper-like covering of the spathe becomes like the bark of a tree and in this state it is known as *kolicha.*

The green dates.

Three months after *machosp*, that is to say, by the middle of May, the fruit has developed and become deep green. It is known as *pappuk*. Much bustle may now be observed among the women folk, and early in the mornings all the women and girls are to be seen in the soft light of early dawn moving towards the fields carrying copper pots and wooden dishes in their hands. Children follow the party singing songs, which mix with the muffled talk of the women, and presently all are to be seen returning with their vessels laden with the new fruit on their heads. *Pappuk* dates are not much relished by the rich, who for the most part feed their animals on them, but they are eaten in large quantities by the poor, generally in one of two ways, *sorápag* or *rékiwár*. *Sorápag* (sour water) is made by putting the immature dates into a flat basket made of a dwarf palm with high sides (*sabt*). They are then beaten with a stick, and the sour juice is extracted without rubbing off the skin. The fruit is then put into a vessel, an earthen one for preference, and kept under a thick coverlet for a night, when the fruit resembles ripe dates in appearance though not in taste. *Rékiwár* means "eating after ripening on the sand." The dates are picked in the morning and placed in the sun on the sand till they look like ripe dates.

The appearance of colour on the fruit.

About the end of May only one subject of conversation prevails among all classes, *rang* or *kulont*, that is to say, the appearance of the colour of the matured fruit. Everybody has been on the tip-toe of expectation for the *nishdni*, the observance of a single date in colour, and no sooner has one been seen than the news is transmitted from mouth to mouth. This is the *gwáhi*. Stranger or friend, every one is full of the *gwáhi*, and the person who possesses the information will not give it at once and at full length, but bit by bit and grudgingly, so that he may fully enjoy the anxiety of his listeners, who are all eager to hear the news and whose faces indicate every sensation of satisfaction and delight.

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The period of the *rang* lasts in Kéch for about the first twenty days of June, and the half-ripe dates of immature colour are called *kulont*. The date when *kulont* is heavier than when ripe (*ná*), as it contains more juice. A *kulont* will not skin in water, while the *ná* will do so.

***Ámén*, the date harvest**

From the 20th of June to the end of the month small quantities of ripe dates are obtainable but they are regarded as curiosities and sent as presents to friends. July, August and September is the *ámén* or harvesting season. What the origin of this word is it would be interesting to know; it has a curious resemblance to the *amen* of the Hebrew. The season begins with the *péshná*, or "first of all," and ends with the *pashpág*, or "latest of all," and it is at this time that all the Makránis are collected in the date groves as already described.

The most common method of gathering the fruit in Kéch is with the small jar-shaped palm-basket (*sund*) which has a small string made of palm leaf round its neck. This is passed over the bunch of dates, when it is half ripe, and the mouth is closed by drawing the string tight. After about three weeks the bunch of dates and the basket are removed together.

Plucking the dates.

A picker climbs the tree with the help of an ascender, called *tor* in Kéch and *parbun* in Panjgúr. This ascender consists of a flat broad strap woven from palm leaves, called *chakata* about 22 inches long by 8½ inches at its broadest point. At one end of this strap is a loop and at the other, two palm ropes, the one long and the other short. The short rope is to carry the climber's knife. The long one is passed from the strap round the trunk of the tree, and through the loop at the other end of the strap. It is then fastened to a smaller loop at the place where it commenced, thus describing a complete circle. When the picker is climbing the strap is kept on the flat of the back, but when he is plucking the fruit it is placed round the loins.

On reaching the top the climber either uses his *sund* or a piece of cloth, which he attaches to his waist, and which is stretched by a small stick with a hook in the centre. This hook enables the cloth to be fastened to the leaf of the tree, while the climber shakes the fruit into it. The climber at the same time gradually works round the tree so as

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to collect from each bunch. This method is most common in Tump and Panjgùr.

Those kinds of dates which contain a large amount of saccharine juice such as *haléni*, *bégam-jangi* and *chapshuk* are not put into palm leaf baskets, as by this process they become black inside (*pon*) and decay, but they are shaken off and preserved in jars. The ripe fruit of each tree is gathered every third day, and the plucking of a tree lasts for about a month.

Bastard dates.

During *ámén* fresh bunches of dates appear on the tree. The fruit is small as impregnation is not possible at this time of the year. It ripens in May of the following year but it is stoneless, has little taste, and is of no use. It is termed by the cultivators *kíhur*, i.e., bastard.

Weight of produce.

The actual weight of fruit produced per tree is difficult to estimate. Actual experiments made in 1903 indicated the weight of the half ripe fruit of a single *haléni* tree at 3½ standard maunds, but the fruit, when ripe, is much lighter than when half-ripe and probably less in weight by about one-third. The average produce of ripe fruit from a tree may therefore be estimated at from 1½ to 3 standard maunds. Even this amount varies largely according to the character of the tree, the soil in which it grows and the amount of water it receives. It is probable that a good tree of the *gogná* kind, which is well situated and well cultivated, will yield as much as 6 maunds. A story is told of a wager made by the Gichki and Naushérwáni chiefs as to whether a full grown Khárán camel could lift the *kulont* produce of a *múzáti* tree in Panjgúr, but it failed to do so. The estimates of the weight of produce given in the statement, which will be found in appendix V, were obtained from the cultivators themselves but are probably below the mark.

Preservation of the dates.

Dates are preserved in several different ways. The best kinds, which are intended for sale, are generally preserved as *humb* or *dánagi*, while inferior kinds are made into *laghati*. The latter process is the most general and most popular method of preserving for all purposes throughout Kéch.

The *humb*.

Three sizes of *humb* are in use, large, medium and small. The two latter are somewhat like a drain-pipe narrowing towards the neck, which is about 3 inches wide; the larger kind resembles a large pitcher with a wide

mouth and is only kept for home use. Dates when exported are always packed in the small *humb*. A large *humb* costs 3 annas; a medium sized one 2 annas; and a small one about 1 anna. They are made at Isai and Turbat from red clay obtained from the hills. *Haléni*, *bégam-jangi*, *chapshuk*, *kaléri* and *músdti* or *muzdwati* are the kinds most commonly used for preserving in jars. As a rule they are so preserved when fully ripe, but the immature fruit of the *haléni* date is sometimes gathered and put into the sun for four to eight days and then preserved. In Panjgúr the *músdti* alone is used for preserving by this method, and in this locality a somewhat different method of preservation is followed to that in vogue in Kéch. AGRICULTURE.

In Kéch the process followed for extracting the juice to be put with the dates is as follows. A space of ground is cleared about 4 feet by 2 hollowed towards the centre and carefully plastered. In the centre, an earthenware bowl with a broad mouth (*tagár*) is fixed. Four *sund* or two *patkos** of some kind of date, which contains a large amount of saccharine juice, such as *humbi*, *kaleruk*, *rogini* or *gonzali*, are then placed on the other side of the sloping space above the bowl, and on the top of them is laid a heavy trunk of a date tree. With this the baskets of dates are pressed, and if more pressure is required other trunks are superadded. The juice is gathered in the bowl, one bowl of juice being sufficient for two jars of dates of medium size and containing about 4 or 5 seers. In Panjgúr the date known as *kahrubá* is that from which juice is extracted.

Dánagi.

Dánagi is made from all kinds of dates, superior or inferior. Generally, each kind of date is preserved separately, but sometimes several kinds are mixed together. When the fruit is ripe and well developed it is plucked and in the case of superior kinds, the little hard yellow attachment at the end of the stem (*srumpag*) is extracted. The dates are then put into dried goat or sheep skins, known as *hinzak*, or into baskets made of palm leaves, called *pát*, which are then closed. *Dánagi* of an inferior quality is made of dates at all stages of ripening.

Laghati.

Laghati denotes "pounded with the feet." By this method, which is not in vogue in Panjgúr, dates of inferior

* *Note.*—A *patkos*=2 *sund*.

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quality are pressed with the feet on a big palm mat, and are then put into palm-leaf bags each of which holds about 12 standard seers. *Laghati* thus made constitutes the principal food of the poor of Makrán and it is also given to all kinds of animals. A large amount of it is exported and is a common article of trade. When intended for personal use, special care is taken in the preparation of *laghati*, the dates being selected and the small yellow attachment being removed.

Special preparations.

Special preparations are also made of the better qualities of dates. *Haléni* and *múzáti* are made into *hárag*, the immature fruit of these trees being boiled and then dried in the sun. *Dastlaghásh* is prepared from *haléni* and *dandári* in Kéch and from *múzáti* in Panjgúr by skinning the fruit, extracting the stone and its yellow attachment, and then kneading the dates into a paste. They are then put into a dry sheep skin (*hínzak*), which contains about a maund, or into small date-palm bags, known as *garko* in Kéch and *páchak* at Panjgúr. *Tallo* is another preparation made from *haléni* and *bégam-jangi*, the dates from these trees being cut lengthwise into two pieces and then preserved in jars. This process is in vogue only in Kéch. In Panjgúr the *múzáti* date is cut in two halves horizontally and then threaded on a string, each string, when full, weighing about 1 lb. Such dates are known as *lar*. Another preparation made at Panjgúr, which is known as *chuptagén kulont*, is manufactured by cutting the immature fruit of the *sabzo* date into small pieces and then preserving it in juice in a jar. This is not made for sale. In Kéch, *hárag* prepared from *múzáti* dates is pounded very fine and mixed with fried sesame and called *kunchitohárag*.

Trade in dates.

The trade in dates is exclusively in the hands of the Hindu baniá and is chiefly carried on by barter. In 1903, a seer of wheat was being bartered in Kéch for four of dates; a seer of rice, beans, millet or barley for 3 of dates; and a seer of good fish for 6 of dates. Salt and dates were being exchanged in equal quantities.

In the same year in Panjgúr, wheat and *múzáti* dates were being exchanged in equal quantities during *ámén*, while other kinds were being bartered at the rate of 3 seers of dates to 1 of wheat. The rate of exchange of dates

for barley was as 2 or 3 to 1, and for *juári* or maize equal quantities or as 1 to 2. AGRICULTURE.

Immediately after the date harvest a *pát*, containing 12 seers of *laghati* dates, sells at 8 to 12 annas. The price of the ordinary Kéch *humb* after the *ámén* is 8 annas, but it subsequently rises to R. 1. Panjgúr *humbs* sell for Rs. 20 per hundred after the *ámén*, and later on at 4 annas a piece. *Hárag* is sold at from 18 to 24 seers per rupee. In Panjgúr the *múzáti* date generally sells after a good harvest at the rate of 24 seers per rupee, but in bad years the price rises to 18 seers per rupee. Other kinds sell at the rate of 1½ maunds per rupee in good years and 36 seers in bad years. The cultivators make frequent exchanges of dates for grain among themselves. Another class, chiefly from Kolwa and Kulánch, is engaged in the carrying trade between the ports and Kéch, bringing salt-fish and exchanging it for dates. Caravans from the Jhalawán and Sarawán country, Las Béla and Dizzak come to Panjgúr bringing tobacco and grain which are exchanged for dates.

Miscellaneous products

Date leaflets are used in the manufacture of baskets and also for making mats and many other articles. The *kúsh* of the tree, or terminal heart, is extracted and eaten with great relish. It is considered a dainty, and is frequently sent as a present by an inferior to a superior. A concoction, made by boiling dates, is given to children immediately after birth, and dates mixed with ashes and *ghi* are used as a fomentation. A solution of date, *kark* (*Calotropis gigantea*), and salt is used for tanning. The tree provides the only timber available for building and so long as it is not embedded in the ground is hard and durable, especially the trunks of the *dishtári*, *gonzali*, *jowána* and *péshna*.

The way in which dates are consumed has been described in the section on **Population.** Animals of all kinds are fattened by giving them a gruel (*nok*), made of compressed dates kneaded in water, every morning and evening during the *ámén* season. In the day time fodder is given mixed with half ripe dates and in the evening the grain ration is also mixed with dates. The result on the animal, whether cow, horse, camel or sheep, is quickly apparent. Care should be taken not to work the animal hard during this

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time or to allow it in the sun, as it is liable to die from a disease called *pígsind*, which means "fat rupture."

Diseases.

The most serious disease which attacks the date tree is described by the cultivators as madness. The branches and leaves of the tree become crumpled, crooked and drooping, though retaining their green colour, and the tree in some cases does not recover from the effects.

The *gorích* wind, if it blows between April and June, does much injury to the unripe dates and causes a disease known as *chal* or *ramp*, and rain between July and September also injures the fruit and turns it sour. This is known as *bash*. In Panjgúr, from some unknown cause, much of the fruit falls off in certain years both at the time of *pappuk* and of *rang*. It is also alleged that within recent times in Panjgúr many of the trees only fruit in every alternate year. The *sabzo* date in Panjgúr is not a hardy tree and sometimes all the fruit is stoneless (*pínag*).

The date in Panjgúr.

Except where reference has been made to Panjgúr, the above remarks have special application to the cultivation of the date in Kéch. The differences in the methods of cultivation, preservation etc., occurring in the colder climate of Panjgúr are, however, insignificant. The date is known as *hurmág* in Panjgúr as distinguished from the *ná* of Kéch. The seasons of *machosp*, *rang* and *ámén*, too, are later, *machosp* lasting from 15th of March to 15th of May; *rang* from 15th of June to 15th of July; and *ámén* from 1st of August to the end of October or 15th of November. Owing to the colder climate, the *gwang* takes longer to come to maturity and to bear fruit; *kahrubá* trees do not bear for five years and *múzáti* for eight, even in the best soil. The people of Panjgúr, too, are indifferent cultivators as compared with those of Kéch; they seldom plant their trees in lines and place them much closer together, thereby causing deterioration in the soil with a resultant decrease in produce. Many of the young *gwang* also die off; sometimes as many as 50 per cent.

In extracting the juice of the *kahrubd* date for *humb* preservation, a press is used made either from the stock of a date tree or from a mud pillar with a hollow round the top in which flat stones are placed with the *sund* between them and pressure is induced with the trunks of date trees

attached to a growing tree. *Laghati* is not manufactured in Panjgúr; *dápagi* is the usual method of preservation, and owing to pressure not having been brought to bear on the fruit it is liable to rot (*chal* or *pon*) and to attacks from insects, and it seldom lasts for more than six months. A list of the dates characteristic of Panjgúr will be found in the appendix, to which reference has already been made.

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Extension or decrease of and improvements in cultivation.

The methods of cultivation are still extremely primitive and no improvement of any kind is observable. There is historical evidence that Makrán was once renowned for its sugarcane and there seems to be no reason why, in time, the cultivation of this and other Indian crops, as gram, should not be introduced with advantage.

That cultivation, with the advent of peace and security, is gradually extending, there can be little doubt, proof of which is forthcoming in the attention now given by nomads to agriculture and in the slow but gradual opening up of new sources of irrigation such as the channel lately cut from the Kíl Kaur to irrigate land in Osháp and another called Kásmi-jo which has been recently excavated in Upper Kolwa. Probably a good deal could be done in future by the extension of well cultivation and many old *káréses* still are to be seen, the re-opening of which would lead to further progress.

Agricultural implements.

A complete list of the implements used with the vernacular names of each will be found in appendix VI.

The cultivators' principal implements are the plough which is known as *langár*, and the plank-harrow or scraper (*arin* or *kén*) with which he makes embankments, the clod crusher or log used in place of a roller for breaking clods and smoothing the ground known as *marz* or *málag*. Among minor implements may be mentioned the *kalmagor* or *korás*, an iron-pronged fork used for making small embankments, the *rambi* or spud used for weeding, the *kodál* or mattock, the *bard* or shovel and the *dás* or sickle. An iron bar with a sharp point, used for digging holes and largely used by Makráni cultivators for transplanting date plants, is known as *múbang* or *métin*. Forks either with two prongs (*do-sháha*) or five prongs (*panchán*) are used for winnowing, and also a wooden spade called *dali*. The

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arin or *kén* is drawn with iron chains, but sometimes dwarf palm ropes are used.

No wooden carts are used; the animal employed for collecting and removing manure is the donkey; for tilling the ground, the bullock; and for transport of the produce, the camel.

Indebtedness of the cultivators.

So far as can be ascertained, the cultivating classes in Makrán are, generally speaking, not heavily involved in debt. There appear to be several reasons for this state of things, among them being the fact that their standard of living is low; that the cultivator generally supplements his means of livelihood by flockowning and by transport; that the unsettled state of the country has hitherto prevented Hindu banias from carrying on money-lending transactions on a large scale with safety; that the system of co-operation, known as *bijjár*, and subscriptions detailed in the section on **Population** obviates the necessity of contracting debt for ceremonial occasions; and last but not least, the right of property possessed in much of the land and water by the women as their dower. The love of his land is inbred in the Baloch and he has the strongest objection to part with it.

Such few sales of land as are negotiated generally take place in irrigated areas, and the arrangement is entered into for the mutual advantage both of vendor and purchaser, as the former probably desires to invest the money obtained by the sale in a more convenient locality. The right of pre-emption, it may be mentioned, is recognised everywhere.

Mortgages are generally contracted between the cultivators themselves. Interest is not taken, but the mortgagee is given possession, on terms previously arranged, until the principal is repaid. No Hindu engages in such transactions. He confines himself to making grain advances on the cultivator's crop which are repaid at the next harvest. On the coast, the usual rate of interest for small cash advances is 1 anna in the rupee per mensem. Mortgage bonds and sale deeds, called *kabz*, are executed by the local *mullá*.

Domestic animals.

Camels, horses, donkeys and bullocks are the principal domestic animals. A few buffaloes are also kept. Large numbers of sheep and goats are reared in the country and

there are a good many groups whose sole occupation is flockowning while, as already stated, many of the cultivators combine flockowning with cultivation. Fowls are reared in large quantities in the country; the price for a fowl of medium size, viz., 4 annas, required by Government servants has been fixed by the Administration. Eggs can also be had in large quantities and cost 3 annas per dozen. AGRICULTURE.

Dogs. Watch dogs are kept by all flockowners. Makrán is famous for its greyhounds, especially Panjgúr. The Baloch headman has a mania for keeping them, chiefly owing to the amount of game which they pick up, thus keeping him supplied with fresh meat. A really good animal which can catch a ravine deer fetches from Rs. 80 to Rs. 100, while the price of those used for coursing hares varies from Rs. 15 to Rs. 40. Instances are quoted in which owners of a first class dog have refused to part with it in exchange for two camels.

The dogs kept are the *búr* and *tázi*. The former are the long haired variety used as watch dogs and by shepherds. Greyhounds (*tázi*) which are said to have been originally imported from Arabia are very popular with Makránis, and the wealthy possess breeds which are much prized. Instances are quoted of camels and even horses being exchanged for greyhounds. Great care is taken in crossing, and puppies are carefully nurtured, cooked, not raw food being always given to them. When full grown, they are used in pursuit of deer. The most numerous variety is of the short coated sort; the Persian Greyhound (*pushi*) with long hair on its ears, etc., is found in smaller numbers. Greyhounds are generally used with the help of trackers who put the game up.

Camels. Makrán enjoys a considerable reputation as a camel breeding country and produces some very good specimens. Indeed camel breeding and camel owning may also be called a passion with the Baloch, and every household possesses one or more.

Kulánch is one of the best breeding grounds in Makrán and herd owners (*bagdár*) are numerous. Many transport animals can also be collected there. The largest owner is one Dádén Bízanjau; but the Bands, Sangurs and Jadgáls are also engaged both in breeding and in the transport trade.

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The total number of all camels in Kulánch (1904) is estimated at some 2,000 animals. Dasht is famous for its riding camels, it probably possesses about 2,700 camels of all sorts and the largest owners are the Dashti, Latti, Birdi, Lagor and Langási. The *lérau* or full grown camel of Kolwa is well-known for its size and strength and fetches good prices. The locality is said to contain some 1,500 camels, the largest breeders and owners being the Bízanjau, Sangur, Kolwái, Korak, Rakhsháni and Koh-Baloch. Buléda probably possesses about 600 camels, the owners being Rakhshánis, Koh-Baloch, Barr and Tájozais. Small numbers are to be found in Nigwar, Mand and Bálgattar and also in Kéch. In Panjgúr, the Barr Kasháni, Shambézai, Singozai, Deháni and Gurgnári are the principal breeders and transport owners. Panjgúr camels are bought and taken to Sarawán by the Bráhuis in large numbers, as, of all Makrán camels, they alone are hardy enough to stand the cold of the highlands. Assuming the numbers above to be correct, the total number of camels in Makrán is probably not more than 10,000.

The owners mentioned above generally tend the animals themselves or employ their dependants to do so; in a few cases they employ graziers called *bag-jat*. The payments made to them are given in the section on Wages.

Riding camels are to be found everywhere and the dominant classes, the well-to-do Baloch, and the local traders always keep them. They are in fact the most common riding animal, horses being scarce and expensive. Special care is taken with regard to their feed, and a ration of grain (*kadím*) is given to them daily besides fodder. During *ámén* they are fattened with dates.

Horses.

Horses are scarce and are of no special breed. The reason is apparently to be found partly in a prejudice which Makránis have hitherto exhibited to riding mares and partly to the unsuitability of much of the country to the horse, especially of the coast tracts where no good fodder is to be had. The only stock which appears to have ever attained a local reputation was that of the Kalmatis. The number of mares in the country is still insignificant. A good many horses of an inferior type have been imported from Persia and other parts of Baluchistán in recent years, and nothing

pleases a local beau so much as to be mounted on a neighing, snorting, ambling stallion. AGRICULTURE.

Donkeys. The breed of donkeys is remarkable for its fleetness rather than its size, and wonderful stories are told of donkeys making the journey from Turbat to Gwádar in a day. The best come from Persian Makrán, where much attention is given to breeding and high prices are paid for a breed known as *barri* which is imported from the littoral of the Gulf of Omán. They fetch from Rs. 150 to Rs. 200 each. The custom of the headmen in Persian Makrán riding donkeys while their following are mounted on horses, is a constant subject for jokes among the Kéch gentry.

Much merchandise is carried on donkeys from Panjgúr and Zámurán to Pasni and other places, and the donkey is largely employed by the cultivator of irrigated lands for collecting manure.

The donkeys are bred by the Nakíbs, Darzádas and Loris, stallions being kept by the last named. The Baloch are averse to breeding.

A considerable trade is also carried on by the wandering Loris who bring donkeys from across the Persian border and exchange them in Makrán.

Cattle. The Makrán bullock is small and generally brown in colour. The cultivators generally breed sufficient for the plough, and Kulánch and Nigwar are the only places where a few are bred for sale in other localities. Those of Nigwar are much sought owing to their toughness in the plough.

The bullock is not used for carrying in Makrán and the custom is said to be very old, a curious survival of Hindu feeling in a Muhammadan country.

Buffaloes. Buffaloes are to be found in Kéch, at Osháp, and there are a few at Awárán in Kolwa and a few with the Sangurs along the coast. The Kosag from Báho bring many buffaloes into Kéch at their periodical migrations and the milk, curds, etc., are sold by their women.

Sheep and goats. As a grazing ground Makrán compares favourably with other parts of Baluchistán owing to the large uncultivated tracts which it contains, in most of which fodder is plentiful. Large numbers of sheep and goats are everywhere to be found, but the former are probably most numerous especially in Panjgúr.

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The Makráni flock-owner classifies his flocks either as *siáh-pas*, i.e., goats or *ispét-pas* (dropping the 't' in pronunciation) i.e., sheep. The indigenous goat is a black one with long hair; the only other variety met with is the Malabári, chiefly along the coast and occasionally in the interior. It is kept at home and is much valued for the large supply of milk it gives. The breed is said to have been imported by the Méds from Malabár. The sheep of the country is of the fat-tailed kind and of different colours; white is most common, black comes next to white as regards numbers, while browns (*bor*) and greys (*kirg*) are found in about equal numbers. The wool of brown and grey sheep is not sold by the Baloch, but is kept for making overcoats (*shál*). A four-horned sheep, generally white, is peculiar to Dasht and Nigwar.

Goats and camels are shorn only once during the year and each animal produces about a seer of hair. Sheep are shorn twice a year and produce about 2 seers of wool at each shearing. The only article in which there is much trade is sheep's wool which was selling at Rs. 10 per standard maund in 1903. Camels' hair was selling at Rs. 6-10-8 and goats' hair also at about Rs. 6-10-8 in the same year.

Calendar of the flock-owner.

The Baloch flock-owner divides his year into four seasons, *bahárgáh*, which lasts from February to April (this period differs from the *bahárgáh* of the cultivator); *bashshám* from May to September; *chén*, or the shearing season from October to the middle of November; and *simistán* from November to January. *Bahárgáh* or the spring is the flock-owner's paradise, and at the end of February, he emerges from the shelter of the glens in the hills round Panjgúr or from the villages in Kéch to feed his flock in the fresh pasture brought up by the winter rain. He shears his sheep, goats and camels at the beginning of March and at the end of the same month, and at the beginning of April lambing begins. He now has plenty of milk which he makes into *shílánch* or condensed whey, *panér* or fresh cream cheese, and butter from which *ghí* is manufactured. The flocks go dry about September. At the beginning of the *bashshám* he moves towards the permanently inhabited tracts (*shahristán*) to be ready for the date harvest and at this time he pastures his flocks in the neighbouring hills. By the time of the second shear-

ing season he has moved to the place which he intends to make his winter quarters and where he will be well sheltered from the *gorich* wind. At this time the second shearing of the sheep takes place. The goat and camel hair is reserved for domestic use in blanketing for tents, sacking and ropes. The *ghi* made during the summer is sold to the local banias at the rate of 1½ to 2 seers per rupee.

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Average value of each kind of animal.

The prices of various animals differ according to their quality and age. Those mentioned below are for average full grown animals. The price of a loading camel varies from Rs. 40 to Rs. 50 and of a female from Rs. 35 to Rs. 40. A riding camel can be bought for Rs. 60 to Rs. 75. Ponies can be purchased for from Rs. 45 to Rs. 60; a horse costs from Rs. 200 upwards. The price of a pair of bullocks varies from Rs. 50 to Rs. 60 and of a cow from Rs. 20 to Rs. 25. A cow buffalo fetches from Rs. 40 to Rs. 60. A donkey of the *barri* variety whether male or female fetches from Rs. 60 to Rs. 75. The price of an ordinary donkey is from Rs. 15 to Rs. 20. A sheep fetches from Rs. 4 to Rs. 5, and a goat from Rs. 2-8 to Rs. 3.

Pasture grounds.

Except in the neighbourhood of Turbat and Panjgúr, Makrán abounds in pasture; indeed it may be described as one vast pasture ground. The valleys, the beds of rivers, and the courses of streams abound in grazing, a fact which has led to the immigration of many tribes of Bráhui origin which have taken up their permanent abode in the country.

Flocks can be pastured everywhere but the Dasht; Kulánch, Kolwa, Buléda, Parom and Rakhshán valleys are among the richest grazing tracts. Kolwa especially has two excellent pasture grounds in Marrah, between Gushánag and Zik, and Léngari Drug, between Bazdád and Awárán. The former is an area of closed drainage in the east central part of Kolwa; the latter is flooded by the Wahli stream and its confluents. The grass in both localities is known as *drug*, (*Eragrostis cynosurioides*) that of Marrah attains a height of 4 or 5 feet. In favourable years the place with its high waving grass fringed by a jungle of *kahúr* trees and filled with herds of sheep, camels, cattle, and buffaloes besides numerous horses, all browsing on the rich pasture, presents a most animated scene. Up to 1903 the Mírwáris levied grazing tax in Marrah, but this is now taken by

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the local administration. Among river basins, those of the Gwárgo, the Kíl, especially Osháp, the Gísh, the Tagrán, the Kulbar, the Shádi and the Rumbar are best known, and among mountains, Zámurán. As indicating the absence of fodder in the neighbourhood of the head quarter stations, it may be mentioned that by the end of the time that the military force was in Panjgúr between 1891 and 1893 the whole of the neighbourhood had been cleared of fodder to feed 150 animals.

No difficulty is experienced in feeding cattle in Makrán, for a fairly large portion of the cultivated area is irrigated and besides *karab*, bean and millet straw and small quantities of lucerne are available. *Kásh* (*Saccharum spontaneum*), *díl* (*Cyperus esculentus*), *barshonk* and many other grasses afford good fodder for bullocks, cows and buffaloes. Sheep and goats eat *kándár* or *baun*, *gor-káh* (*Ischæmum angustifolium*), *putronk*, *díl*, *kásh*, *pútár*, *gomaz* (*Allium sphaerocephalum*), *sundum*, *maghér* (*Rumex vesicarius*) and *makánkúr*. Goats and camels browse on the *kunar* (*Zizyphus jujuba*), *kabbar* (*Salvadora oleoides*), *kahúr* (*Prosopis spicigera*) and *chigird*.

Cattle diseases.

A few of the more common diseases known to the cultivators are mentioned here with the object of assisting any one who may undertake the study of them at a future date.

Among horses colic (*dard*) is of somewhat frequent occurrence and often ends fatally. Branding or the administration of dates kneaded in *ghí* are the usual indigenous remedies employed. Another disease peculiar to horses is called *jaugír* one of the symptoms of which is said to be the contraction of the muscles of the chest. Branding or bleeding in the chest or fomentations with hot water are employed as a remedy.

Among camels the *mérránt* and *murgok* are the most dreaded diseases. The characteristic of *mérránt* is a gradual decline. Cow's milk and pounded turmeric are given internally and the animal is kept warm. In *murgok*, the animal's neck becomes stiff and contorted and death generally ensues within three days. In cases of itch, which attacks sheep and goats as well as camels, segregation is resorted to and a decoction made from *gú-gazz* leaves, a variety of tamarisk, is applied externally.

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Besides the itch, the most common diseases among sheep and goats are *rího* or purging accompanied by symptoms of dysentery, *kullok*, cough and *limpúshk* or cold. *Rího* is considered most dangerous and no remedy is known for it. Change of pasture generally cures *limpúshk* and *kullok*, and they are not regarded as dangerous.

Bullocks and cows attacked by the latter ailments are treated with inhalations of sesame oil and sometimes with a mixture of cow's milk and sesame oil.

The people are not expert either in diagnosing or curing cattle diseases and the help of Bráhuis is generally sought for the purpose.

Irrigation. General conditions.

As in other parts of Baluchistán, cultivation can, therefore, only be practised with certainty when the scanty rainfall is stored by natural or artificial means. Some of the principal staples, including dates and rice, depend entirely on permanent irrigation. Hence the importance of the *káréz*, *kahn* as it is known in Makrán, and of the open channel (*kaurjo*). The only other sources of supply of permanent irrigation are wells. In 1904 there were 127 *kárézes* and 118 large *kaurjos* (this number not including smaller ones which are numerous especially in Zámurán and Panjgúr), and 76 wells.

Lands in which spring crops are raised require to be irrigated in the autumn, when they are ploughed, smoothed and prepared, and occasionally during December and January, but regularly during February and March to bring the crop to maturity. Land cultivated with autumn crops needs irrigation from February to July for sowings and constantly thereafter till the crops ripen. Rice especially requires continuous watering.

Sources of irrigation The *Káréz*.

The importance attached to irrigation from *kárézes* may be gauged from the Baloch saying: "A mosque should be demolished if it obstructs the course of a *káréz*." The system of excavating them is generally attributed by the present inhabitants to the Arabs; but, if the evidence afforded by the names attached to the Káúsi and Khusravi *kárézes*, to which reference has been made in the section on **History**, is of any value, *kárézes* must have been known and used in Makrán in times far anterior to those of the Arabs.

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Scientific explanation of the *káréz*.

As a source of irrigation, the *káréz* is so important that the following extracts from an article on *kárézés* by Mr. R. D. Oldham, of the Geological Survey of India, may be quoted:* "As the theory of the *kárez* is a matter on which much misconception is prevalent, it will be well to treat of it briefly. The ordinary explanation is that an underground spring having been discovered, a series of shafts connected by tunnels is made, by which the water is brought out to the surface. This idea of an underground spring is extremely prevalent and owes its origin to the description of the natives who have frequently told me that the water entered their *kárézes* from springs. I have scrambled through the underground passages of some of these *kárézes* to investigate the matter and have found, as might be expected, that the description is a natural but misleading one. In a few cases the *káréz* does appear to derive its supply from what may, without great impropriety, be called an underground spring. * * * * Such cases are, however, very exceptional, and, as a rule, the explanation, both of the real facts and of the origin of the misconception regarding the action of the *kárézes*, is very different.

"As the *kárézes* are never lined in any way, it is impossible to drive them through incoherent material charged with water; it would, moreover, be unnecessary to do so, as, if an incoherent bed of sand or gravel charged with water were once struck, the supply would amply satisfy the desires of the *káréz*-diggers. The *kárézes*, then, after they enter ground charged with water, can only be driven through stuff which is rendered coherent by a greater or less admixture of cementing material. But this cementing material not only renders the ground firm enough to form the sides and roof of the tunnel, but lessens the permeability of the ground and, what we are more concerned with, makes it irregularly permeable. When the *káréz* is driven through such a deposit, the water will first of all drain away at those spots where it is most permeable, very probably washing out the fine-grained matrix and forming a small channel penetrating to a greater or less distance from the sides of the tunnel. Into this channel water will percolate and, instead

* *Records of the Geological Survey of India*, Vol. XXV, Part I, 1892.

of oozing from the sides, enter the *kárés* principally at certain defined spots, giving rise to what are called springs. The origin of the commonly held idea is thus naturally and easily explained, but to call these 'underground springs' is a misnomer and as misleading as it would be to apply the same name to an ordinary surface well.

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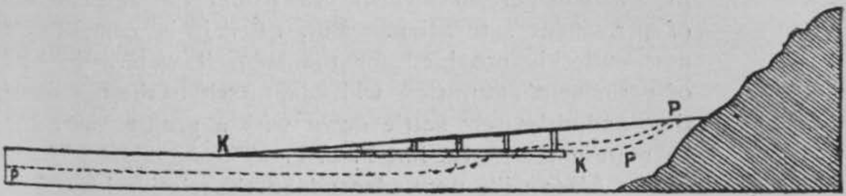


FIG. 1.

"Having stated what is not, it is now necessary to describe what is, the correct explanation of a *kárés*. In Fig. 1, a diagrammatic section of one of the gravel slopes is represented, the dotted line P. P. represents the limit of permanent saturation, that is the limit below which the gravels are always charged with water even in the driest season. Such a limit exists everywhere, but the form of its contour depends on a variety of conditions, such as the rainfall, discharge of streams at the head of the fan, permeability of the gravels, etc., which need not here be considered in detail. Now, if the *kárés* K. K. is driven into the slope, that portion of it which lies below the line P. P. will drain the sub-soil of its water and discharge this at the outlet. It will be seen from this, that in its nature and mode of action the *kárés* is only a sub-soil drain; in both cases the object is to bring water, which lies underground, to the surface, the only difference being that in the one case it is tried to obtain the use, and in the other to get rid, of the water.

"From the nature of the case these *kárézes* are affected by the rainfall in a marked manner—a single dry season, and, still more, a succession of years of deficient rainfall, causes a diminution in the discharge of the *kárés*. Last year (1890) the falling off of water-supply was very widespread and, so far as the diminished discharge was only due to the dryness of the season, was not altogether an unmixed evil, for it led to an energetic cleaning out and in some cases lengthening

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of the *kárez* which will improve its ultimate capacity. In a new *káréz*, however, the failure may be due to another cause, which is more serious, as it permanently affects the supply of water, and may make this fall so low as to lead to the abandonment of the *káréz*.

"When the *káréz* K. K. in Fig. 1 is first made, water will flow freely into it from the surrounding gravels in all that portion which lies within the original limit of permanent saturation. But, after it is completed, a new outlet is provided for the sub-soil water, the limit of permanent saturation will adapt itself to the new conditions and ultimately settle down with a profile which may be represented by the line P. P. P. The subsequent history of the *káréz* will, now, depend on the relative importance of the causes which led to the sub-soil water originally maintaining its level along P. P. P. If the gravels were tolerably permeable and a considerable supply of water was constantly percolating through them, the *káréz* will settle down to a fair or abundant discharge. If, on the other hand, the amount of water percolating was very small and the level of permanent saturation kept up by the impermeability of the gravels, the ultimate condition of the *kárés* will be one of very small discharge.

* * * * * * *

"The amount of labour spent on some of these *kárézes* and the depth of their numerous shafts, is astounding; they are frequently miles in length and the shafts near their heads are said to be in some cases 150 feet deep. This is doubtless an extreme case, but, when examining the Quetta plain, I found that in many cases the shafts at the head of those which drain from the hills, east of the valley, could not be plumbed with the 70 feet line I carried with me. These must have taken many years and cost large sums to excavate, but it is probable that the whole was not made at once, and that they were gradually lengthened at their upper ends, where they are deepest, out of the profits derived from the water which the original shorter channel yielded."

There are no local experts in *káréz* digging; in fact new *kárézes* are seldom, if ever, excavated. The numerous old ruined *kárézes*, which form so peculiar a feature of Makrán and bear indisputable testimony to the prosperity of the country in the past, afford ample scope for the efforts of the

people and they execute the work by a system of co-operation which will be presently described. Professional *kárés*-diggers from across the border called *kannás* or *kannát* are seldom employed therefore. AGRICULTURE.

Repairing old *kárézes.*

The excavation and repairing of an old *kárés* is an expensive business and it is generally undertaken in combination by the co-sharers in the land in which it lies. If the ruined *kárés* belongs to another person, he is invited to take a share, and if he is unable to do so according to the custom of the country, he ceases to have any rights in the *kárés*. He is entitled to no compensation, nor can he stop the work. Nearly every *kárés* in Makrán is divided into 12 *hangáms* and, assuming that this will be the quantity of water obtained, each co-sharer undertakes to find so many labourers (*nafar*) per *hangám* in proportion to the share to which he will be eventually entitled. The number of labourers found per *hangám* is two. A joint manager called *kahn-é-sarishta* or *kahn-é-dehkán* or *kahn-é-gazír* in Kéch, *jo-é-pit* in Buléda, and *kahn-é-kauhdá* in Panjgúr is also selected to supervise the work as remuneration for which he receives 1 or 2 *hangáms* free of labour. In Panjgúr it is customary for the owner of each *hangám* to pay the manager from 6 to 18 seers of grain at each harvest. This is termed *mírbahri* or *roch-é-sari*. The *sarishta* continues to supervise the working of the *kárés* after the re-excavation has been completed, and the appointment is hereditary. If a sharer fails to supply his share of labour, he is fined 4 annas per day per labourer by the *sarishta* and the fine-money, called *ishkand*, is distributed among the other workers. The original channel of the old *kárés* is followed and no compensation is paid to the owner of cultivated land, or of a house, built subsequently to the abandonment of the *kárés*, to which damage is done. If he wishes for a diversion he must do it at his own expense. A peculiarity of Makrán *kárézes* is the cementation of the soil in which they are excavated. The underground channel is said to become almost stonelike in hardness and it is probable therefore that the water level is not lowered by constant cleaning.

The land under a *kárés* is known as *dayát* and is distributed by lot in proportion to the *hangáms* of water. The

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State, as will be explained in the section on Land Revenue, has a right to 2 *hangáms* of water and a proportionate quantity of land in every *káréz* which is thus re-excavated.

Areas under *káréz* irrigation.

A large area is subject to *káréz* irrigation, including Kéch proper, i.e., between Apsar and Násirábád on both sides of the Kéch Kaur, Tump, Mand and the tracts between Isai and Washbod in Panjgúr. Kolwa possesses only two small *kárézes*, but the frequent sites of ancient *kárézes* indicate that they were very extensively employed as a means of irrigation in former times. In Buléda, Dasht and Kulánch there are none. A large extension of *káréz* irrigation could doubtless be obtained with a moderate expenditure of capital.

Many of the *kárézes* have a large supply of water, but the *Uzzai* or *Khusravi*, the *Káúsi* and the *Sohragi* in Kéch, the Tump Káréz in Tump, and the Shakarak and Warrámbúd in Panjgúr, are famous for the abundance of their supply.

The *kaurjo*.

Next to the *káréz*, in order of importance, is the *kaurjo* or artificial open channel supplied from pools (*gwarm*) in the river beds. The same reliance cannot be placed on a *kaurjo* as on a *káréz* as a single year of short rainfall causes a deficiency of supply in the former, and continued drought will dry it up altogether while *kárézes* seldom run entirely dry.

Kaurjos are constructed by the same system of co-operation as *kárézes*. Care is taken to select a shallow pool to avoid the danger of diverting large floods into the channel, and scours subsequently made are filled up with the same object. The lower end is dammed to retain the water which percolates into the pool from underground and the supply is augmented from any other similar pools which there may be in the neighbourhood. It is not customary for any compensation to be paid to the owner of land through which the channel passes.

A considerable area is irrigated by *kaurjos* in Kéch proper, Sámi, Tump, Mand, Pídárk and Panjgúr, and Buléda wholly depends on them. The water of the springs and other sources of supply in Zámurán is also conducted in open channels.

Among the largest may be mentioned the Nok-kash in Kaush Kalát; Kirmán Diz in Tanzag, a village between

Kaush Kalát and Kalátuk; Ginna in Kalátuk, Sámi Kaurjo in Sámi; Kisáno and Khushkába in Tump; Chib-é-kaurjo and Jawán-mardán in Buléda; and Duzzán-áp-kaurjo, Nojgo, Shakarak, Johlo and Afzalábád in Panjgúr.

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Maintenance of *kárezés* and *kaurjos*.

The cleaning of water-channels is done on the same system as re-excavation, each shareholder supplying labour under instructions from the *sarishta*. A curious custom obtains known as *chuk laghati* or "the trampling of the child" which consists of a tip expected by the labourers from all travellers whose path crosses a *káréz* or *kaurjo* which is under repair and from visitors who come to see it.

Wells.

Only two systems of water-lift are in vogue, both of which have been recently introduced. They are *dhénkali* and *galgali*. The former are most numerous, numbering seventy-one in 1904, and are the bucket-lifts common in India. The bucket used is a leather one. In Turbat, *dhénkali* lifts are constructed on the *káréz* channels to irrigate lands above those to which the flow of the *káréz* reaches, but in Sámi and Mand, where the water is near the surface, they are used for wells.

The *galgali* system has been introduced from Sind into Kéch, rapidly becoming popular. The lift consists of a leather bucket with an elongated tube at the bottom, and its principal advantage consists in its requiring only one man to work it. The bucket is drawn by bullocks over a pulley and a second rope attached to the yoke opens the end of the tube automatically on the arrival of the bucket at the surface. The bucket can be worked either by two bullocks or one. The cost of paraphernalia required, including the woodwork but not the cost of excavating the well, is about Rs. 25. All but one of those now at work (1904) are in Kéch; the remaining one is at Dizz in Parom. A lift worked by a pair of bullocks can irrigate enough land to cultivate 2½ standard maunds of seed which, in a good year, will produce 60 maunds.

An impetus has been given to the extension of well cultivation of late by the reduction of the rate of revenue payable on land irrigated by wells by half. There appear to be no reasons why well cultivation should not be extended in places where water is near the surface, such as Kéch

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proper, where a good supply of water is to be found at a depth of 18 to 54 feet, in Sámi, where it is 18 to 24 feet below the surface, and in Mand, where it is from 6 to 18 feet. Sámi, Tump and Mand are also suitable for the use of the Persian wheel. In Kulánch, Dasht and other dry crop areas, especially those in Panjgúr, the water level is deep and the soft soil is an obstacle to the construction of wells.

Dams.

There are only five insignificant dams in Makrán, viz., Nílag-é-bandgáh, Gauragi Band, Mandi Kaur Band, Kauhdá-é-band, and Ahmad Khán-é-band. Nílag-é-bandgáh is an old dam across the Nílag stream in the Kasar *rés* of Dasht and most of the cultivation of Kasar depends on it. Gauragi Band irrigates Bal *rés* in Nigwar. Mandi Kaur Band consists of a series of three small dams across the Mandi Kaur in Mand. Kauhdá-é-band is somewhat larger than those mentioned above and has been constructed by Kauhdá Muhammad Khán, Barr, across the Gwárgo river in Kohbun, but it was out of repair in 1903. The Ahmad Khán-é-band in the Rakhshán valley near Nág-é-Kalát was in a similar state. The dams are badly engineered and constructed, and are easily damaged by heavy floods. Many places exist where earthen dams could be made and large areas brought under cultivation thereby. Tradition speaks of large dams in former times in the Kíl Kaur at Thatagár near Osháp; in the Sawar river in Kulánch at a point called Tank-é-Sawar; and in the Rakhshán near Kuhna Kalát. The latter was known as Band-é-Gíllar.

Division of water.

Permanent sources of water are divided into a number of shares, the principal being the *hangám*. The number of *hangáms* in a day or night differs at various places and at various times of the year, but it is usually 3½ *hangáms* for each, or 7 *hangáms* in the twenty-four hours during summer.

The minor divisions of a *hangám* in common use differ slightly in Kéch and Panjgúr. They are indicated as below :—

I. Kéch. The lowest unit is a *tás*.

1½ tás	= ném abba.
2 ném abba	= 1 abba.
1 abba	= 1 ném tassu.
2 ném tassu	= 1 tassu.
2 tassu...	= 1 ném hangám.
2 ném hangám	= 1 hangám.

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II. Panjgúr. The lowest unit is a *pad*.

4 pad	... ... =	1 ném tassu.
2 ném tassu	... ... =	1 tassu.
2 tassu	... ... =	1 ném hangám.
2 ném hangám	... ... =	1 hangám.

Before giving details of the method of distributing the minor shares of water of a permanent source the main divisions may be explained. As a rule the water of a permanent source which belongs to the owner is divided into 12 *hangáms*, to which are added the 2 *hukmi hangáms* belonging to the State or other revenue takers, thus making an aggregate of 14 *hangáms*. Owing to the necessity of frequent waterings to minimise evaporation and for other reasons, the whole supply is usually divided near the mouth of the *káréz* into two equal channels by a water-divide known as *tagir*. Each channel or *tagir* now carries 14 *hangáms*, thus doubling the share of each owner and enabling him to obtain his share of water in two turns at short intervals rather than in one turn after a long interval. Lower down, each *tagir* is divided into as many smaller channels (*giro-band*), as there are blocks of lands contiguous to each other. For the distribution by individuals, a *garrok*, or stone water-stop, is assigned to each.

The main distribution is fixed by lot under the supervision of the *sarishta* who has been already referred to, when the source of supply is first opened, but individual turns are settled by lot at the beginning of each summer when much water is required for rice cultivation. As remuneration for making the distribution, the *sarishta* first takes the whole supply of the *káréz* for twenty-four hours to his own lands.

Distribution by the water clock at night.

A peculiarity of Makrán is the water clock which is used for the distribution of water during the night or on cloudy days. When the sun is visible an ingenious system of dialling is used as in other parts of Baluchistán.

The water-clock, which is known as *tás-o-áb*, consists of a metal bowl, that in use in Kéch being 3 inches in diameter and 2 in depth. A tiny hole is made in the centre of the base and the bowl, which must be thoroughly clean, is allowed to float in a basin of water. The time which it takes to sink is 1 *tas;* three dips of the *tás* make 1 *abba* or *ném tassu;* and 24 make 1 *hangám*, as in the table given above.

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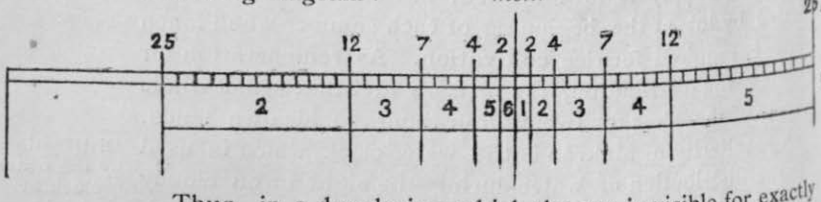
The day or night, however, is divided into 3½ *hangáms*, and in order to adjust the difference of half a *hangám*, or 12 dips, the hole is slightly enlarged, so that the bowl sinks 28 times in 1 *hangám*. Thus the 24 *tás* which there are theoretically in 1 *hangám* are actually divided into 28 portions, or 7 dips for every *tassu*.

The owners take it by turn to work the water-clock each night, and each man receives 2 dips (*pazh bandi*) for each *hangám* as his remuneration. This is managed by taking out the bowl before it is quite full, thus making 30 dips in all per *hangám*. The same system of *pazh bandi* exists also in the case of the distribution by day.

Distribution by day. The dial.

The system of distribution by day in vogue on the Júsak Káréz may be taken as typical of the rest of the country. Details, indeed, differ constantly, but the principles of distribution are the same everywhere.

The division is done by dialling in a carefully levelled space. The pointer, known as *mohr*,* is a straight stone, 1′-7″ high. The day is divided into many *tassus*, the first of which is completed when the shadow of a man standing over the *mohr* reaches a point 25 paces from the centre†. The second *tassu* is completed at the twelfth pace, the third at the seventh, the fourth or one *hangám* at the fourth space, the fifth at the second and the sixth when there is no shadow. The process is graphically illustrated in the following diagram :— *mohr*



Thus, in a day during which the sun is visible for exactly twelve hours, one *tassu* is equivalent to one hour.

* Several expressions indicating periods of time in Baluchi have their origin in the use of the *mohr*. Thus *mohr jata*, literally the sun has struck the *mohr*, means that it is mid-day; while *mohr gwasta* means that it is past mid-day. Can Arrian have had the use of the dial in his mind when he refers to the absence of shadow in Gedrôsia at mid-day? Vide Anabasis, Chapter XXV.

† A pace for this purpose is measured by the two feet being placed one in front of the other.

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The table at the beginning of this section shows that there are 14 *tassus* in 3½ *hangáms* or one day. When dialling, however, 7 dips of the *tás* or water-clock to the *tassu* only are recognized, the whole number being equalized in the course of a day. Thus, 3½ *hangáms*=14 *tassus* × 6 *tás*, or 84 *tás*, and 12 *tassus* × 7 *tás*=84 *tás*.

The difference in the length of a *tassu*, due to the difference in the number of hours of light or darkness, is compensated for by each owner receiving his share of water by day or night alternately. It is only in the summer, too, that much use is made of the system; owing to the comparatively smaller amount of water required in the winter, accuracy in the distribution is hardly required.

A somewhat similar system to that in vogue on the Júsak Káréz obtains in Turbat, but here the day is counted from the first notes of the nightingale in the early morning, known as *bulbul-é-báng*, and its close at *murghai drang* or the time the cock goes to roost. The Júsak system is, therefore, admittedly more accurate. It is popular in Turbat as it enables the two extra *tassus*, making up the total of 14, to be fitted in, one before sunrise and the other after sunset.

In Shahrak where, owing to the scarcity of water, accuracy is essential, a man's shadow is not used but the shadow of the dial stone, and an accurate comparison is made with the water-clock, each *tassu* being marked by a peg. In the Nílán Káréz at Shahrak, where there are 4 *tás* in a *tassu*, the summer day is calculated at 10 *tassus* and the night at 6 *tassus*, calculations which are reversed in winter.

Division in winter.

In Kéch during winter water is divided into 4 *tassus* for the day and 4 *tassus* for the night, and 4 *tassus* make a *hangám*. Each *tassu* is, therefore, equivalent to about 3 hours, but the night *tassus* are longer than those of the day, as the night *hangám* begins from the *namáz-é-asur* about 5 p.m. and lasts till about 6 a.m. The reason for the altered distribution and the assignment of larger shares is that the climatic conditions only require each man's crops to be watered at intervals of not less than seven and not more than sixteen days.

System in Panjgúr.

The system in vogue in Panjgúr only differs from that prevalent in Kéch in the number of dips to a *tassu*. The

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turn which the shadow of the *mohr* takes in receding or advancing one pace during the middle of the day is considered as equivalent to a *tás*. The lowest unit is *pad* and 2 *pads* are equal to 1½ Kéch *tás*. The rest is the same as in Kéch.

Fisheries.*

The fish and fish-eaters (Ichthyophagoi) of the Makrán coast drew the attention of the earliest writers. So early as the time of Alexander the Great, the Ichthyophagoi were located on the coast to be succeeded in later times by the Méds and Korás, whose ranks are now-a-days constantly recruited from the poorer Baloch of the interior. They are financed by Khojas and Hindus from the Bombay Presidency.

The marginal figures for Las Béla will show how the industry has expanded in comparatively recent times. They may be taken as typical of the remainder of the coast also.

		Ormára. Rs.	Miáni. Rs.
1.	Customs contract for 1828...	3,000	Not available.
2.	,, 1872...	9,000	5,000.
3.	,, 1904-5...	18,100	5,412.

The value of the fish caught in 1905 on the coast of Las Béla alone is estimated at more than 2 lakhs. The progress of the industry may be attributed to the existing security of the coast, which was at one time infested by pirates, and to the opening up of new markets. The air bladders obtained from *kirr* and other fish find a ready sale in England for the manufacture of isinglass ; sharks' fins are sent to China ; and salt fishmaws are exported to India, Zanzibár and the coast of Africa. The fish which are most prized for their bladders are the *kirr*, *mushko*, *galla* or *gallo*, and *sohli*, and vast numbers of them are caught. Many varieties of sharks occur. Those from which white fins are got, are more valuable than those from which black are obtained. The carcases of *kirr*, *mushko*, *galla* and *sohli* are salted, after the bladders have been extracted. The other fish which are important for this branch of the industry are *gor*, *pishak*, *pashant*, *sárum*, *kalgon*, *tiglam* or *tagilm*, *pálwár* or *palla*, and

* The Editor is indebted to Mr. W. Troyal of the Indo-European Telegraph Department for much of the information included in this section.

sharks. Fresh fish abound, and are frequently unmarketable owing to the absence of means for transporting them fresh to large centres. One of the most numerous varieties is the sardine (*lújar*), which sometimes sells as cheap as 120 for a pice. Pomfrets and soles are also ridiculously cheap at certain times of the year. FISHERIES.

The *kirr* or *swách* (*Sciæna diacanthus*, *Lacep*) is about 3 feet long and 1½ broad. It is a very scaly fish and is obtainable in large shoals from January to May. An account of the method of catching it will be found elsewhere. Its air bladder sells at 8 annas to R. 1 a piece. A salted side with the backbone (*míri*) sells at about 2 annas and is popular both with the people of the interior and the Méds.

The *mushko* or *mushka* (genus *Sciænoides*) is about 12 inches long and 3 inches broad. It is found all the year round and is specially numerous from June to September and from February to March.

The cat-fish (*galla* or *gallo*—family *Siluridæ*) varies in length from 18 to 24 inches. Cat-fish collect in large shoals in February and are caught in March and April. During these two months the males carry the ova which the females have spawned at sea in their mouths. Most of them are caught while still carrying the ova, but some have the little fish just hatching. The fisher folk allege that at this time they go without food for forty days. Nearly 100,000 of these fish are believed to be caught every year at Ormára. The young are called *khaggi* and *dubar*. They are caught in large numbers with the hook and line, and children are sometimes to be seen on the Ormára beach hauling them out as fast as they can throw their tackle into the sea.

The sharks (*paghás*—genus *Carcharias*) vary in length from 6 to 18 feet and in breadth from 2 feet upwards. They are found all the year round. The best place for catching large sharks during the monsoon is said to be about 40 miles south of Ormára. Some varieties are valuable only for their flesh, which is not, however, used locally, while others, especially a long shovel-nosed beast with white spots, are caught both for their flesh and fins. Oil extracted from the liver is used for oiling the woodwork of boats. Small sharks, about 5 feet long, were selling on the beach

FISHERIES. at Pasni in 1903 for about Rs. 2 each. At Ormára white fins, known as *ránja*, were selling at the same time at about R. 1 per lb., and black tipped ones, called *mangar*, at about half that price.

The *gor* is found all the year round, but particularly in the winter. It varies in length from 3 to 6 feet.

The sardine (*lújar* and *líjar*) is about 6 inches by 1 inch, and is found all the year round, but it appears at certain seasons in large numbers. The young called *kuchchak* are obtainable from June to September. It is consumed locally and is also used as bait. Persian immigrants sometimes eat it raw. Nearly every year, about August or September, a kind of disease appears among these fish and many fall victims to it, thousands of them being washed up on the shore causing an intolerable stench.

Fishing grounds. The best fishing grounds are situated at the mouths of the rivers, where the small fish, shrimps, etc., congregate and fall a prey to the larger kinds. On the Makrán coast the best known places are Kalmat, Gazdán, Sur, Drabbelo, the mouth of the Ankára stream near Gwádar, Píshukán, the mouth of the Dasht river near Jíwnri, and Gwetter bay. Kalmat and Gazdán are famous for *kirr*, Sur for *mushko*, and Píshukán and Gwetter for *gallo*.

Boats. The boats employed in the industry are the *máhi-kush batél*, the *batél*, the *yakdár*, and the *hori*. The most popular of these is the *yakdár*. The *máhi-kush batél* is used in fishing for *kirr* and is generally known merely as *batél*. It carries about 100 bags and is beached during the monsoon. The *batél* is somewhat smaller than the *máhi-kush batél* and larger than the *yakdár*. It resembles the latter, and is used for carrying cargo along the coast, when not employed in fishing. The *yakdár*, which derives its name from the fact that it is made from a single trunk, is imported from the Malabár coast. For local use, a keel is attached to it and its gunwale is heightened. It is fitted with sails or can be rowed. The crew consists of three men in the case of a large *yakdár*, two men and a boy in one of moderate size, and of two men for a small one. The *hori* is a small rowing boat or canoe and is similar in construction to the *yakdár*, but is smaller and possesses no sails.

Fish are caught principally with the net; the hook and line is also used and occasionally the harpoon. Fishing takes place almost entirely at night except in the case of *kirr* and sardines.

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Modes of fishing.

Nets.

A net with a large mesh, known as *arsi*, is used for large fish such as sharks. It measures 480 feet in length and is 24 feet deep. The mesh is 8 to 12 inches square. Its place is taken on the Las Béla coast by the *leh*, known as *pákhi* in Miáni, which is 75 to 100 feet long and 12 feet deep and has a mesh about 6 inches square. For catching smaller shark the *rach rébi*, referred to below, is sometimes used in Miáni.

The net most extensively employed, particularly in *kirr* fishing, is called *jorau* in Makrán and consists of a large seine made by joining 10 to 14 smaller nets, known as *máhor*, each about 96 feet long and 48 feet deep. The mesh is about four inches square and the string used in making it is very thick. As an auxiliary to this net, a square shaped net called *jál*, is used. It has a smaller mesh and is used for passing under the fish when they have been enclosed in the seine. The *rachdhak* used in Miáni corresponds to the Makrán *jorau*. The *jorau* used in Ormára is only 75 to 100 feet long and 12 feet deep with a mesh 2¼ inches square.

A third net used in Makrán for *kirr* and fairly large sharks is the *rébi*, 180 feet long and 18 feet deep. The nets employed for *gor* fishing in Makrán include the *darband* and *rébi*. The corresponding net used in Las Béla is the *rach rébi*, a large net 900 to 1,500 feet long and about 12 feet deep with a mesh two inches square.

Smaller nets, used for *pálwár* and *mushko*, are the *riju* and *rébi*. The *riju* is 180 feet long and 18 feet deep; the *rébi* 75 to 100 feet long and 12 feet deep. Another net, the *rach*, is 180 feet long and 18 feet deep and has a smaller mesh than that of the *riju*.

For very small kinds of fish, such as sardines, the casting net called *rug* is used. It is a circular net 10 to 15 feet in diameter and is weighted with lead all round.

Manufacture of nets.

The nets are made either of cotton, hemp, or flax. Cotton thread (*bandík*) is either spun from thread imported from Kulánch and other places in the interior; or imported from Bombay and Karáchi. The thread manufactured from

FISHERIES. the indigenous cotton is said to be more durable than the foreign material. Hemp is imported from Bombay and Karáchi. The thickness of the thread varies with the purpose to which the net is to be applied.

The price of cotton thread varies from Rs. 4 to Rs. 5 and that of hemp from Rs. 3-8-0 to Rs. 4-8-0 for 11 lb. Hemp nets last for a year or so and cotton ones longer. The average cost of a small net is Rs. 5 and of a large net Rs. 8. Hemp nets are rather cheaper.

Cotton nets. In making cotton nets, each skein is first unravelled and made into balls of single threads. This is the most tedious process in the making of a net and takes most time. Two or four threads are then spun together according to the thickness required, and three or four of these strands are again twisted into the string of which the net is to be made. Before manufacture is commenced, the string has to be soaked in water and stretched and all superfluous twists removed, so that it may neither kink in working nor twist up when set in the water, a defect which renders nets quite useless. After the string is ready, a quick worker does not require more than a couple of days to finish a net with a wide mesh. Nearly every member of the family whether man or woman helps in one way or the other and a net of 75′ × 12′ is completed from beginning to end in about a fortnight. When the net is completed, it is soaked in water and kept stretched for a while to tighten any knots that may have been loosely tied. It is afterwards limed.

Cotton nets cannot be set in water for more than three days continuously without risk. On first use they are taken out at the end of this time and, after being well washed with fresh water, are dried. They require to be limed, however, as described below after each subsequent setting.

Hemp nets. In making hemp nets, the process slightly differs. Before the net is begun, the string is immersed in water and stretched round two trees at a little distance from one another. It is then lightly mopped over with an old piece of net or string to smooth the surface and remove the kinks, that it may work freely. Hemp nets last only half as long as the cotton nets, but their comparative immunity from the harm caused by salt water renders them more serviceable. They can be kept in water for six or seven days continuously without

risk and turn out nearly the same amount of work as the cotton nets during the time they are in use. FISHERIES.

Liming nets

For liming, the net after being washed in fresh water, is placed while still wet, in an iron pan containing milk of lime which is kept boiling continuously for three days, water being added as required. The net is then taken out, stretched and laid flat on the ground to test its fitness. If it shows the slightest tendency to twist, it is again boiled till it lies perfectly flat. This is done to soften and strengthen the net so that when placed in water it may hang perfectly straight and limp without twisting. Hemp nets require to be limed after each setting. Fishing lines are subjected to the same process.

The lime used is made from shells only, as stone lime is harmful to the material. It is manufactured at Kalmat and the method of preparation is extremely simple. The shells are collected on the ground in small heaps 2 or 3 feet high and are well covered with wood which is set on fire and allowed to burn down. When cool, the ashes are removed from the pile into small baskets made of dwarf palm, about 18 inches long. After being filled, the baskets are placed in sea water to slake. The price of a basket of this lime containing some 3 seers, is about 1 anna; larger ones are sold from 1½ to 2 annas according to quantity.

Floats.

All nets are used with floats (*bhái*) made of a kind of cedar wood produced locally. Ends made from date wood are also used but sparingly, as they sink after being some time in water. Large floats are sold at Rs. 1-12-0 and small ones at Rs. 2-8-0 per 100. Dried gourds also make useful floats.

Hooks and lines.

Three kinds of hooks and line are in use: the *pághás kundi*, the *rada kundi*, and the *chirdáni kundi*. The first is used for catching large sharks; the second for smaller sizes of sharks, *kirr*, and other big fish; and the third for small fish. The hooks used with the first are always of local manufacture; those used with the second are usually so; the third are English. The harpoon, called *kábur* in Ormára and *dappho* in Miáni, is used on the coast of Las Béla for sharks. All fishing lines are waterproofed with a paste made of the pods of *gishtar* (*Leptadenia spartium*). They are crushed whole, and the paste is well worked into the line with the hands till it becomes quite smooth and of a light almond

FISHERIES. brown colour. The colour deepens to a darkish brown and sometimes to black when it comes in contact with water. The process also prevents a line from twisting while in the water. One application lasts for about a year. In Miáni, sap obtained from the galls of the tamarisk is used for the same purpose.

Setting the nets. Nets set in deep water are simply laid in a straight line and anchored at both ends. They are taken up after two or three days. Those set near the shore are arranged so as to form angles. The belief is that fish in deep water, on meeting the nets, try to pass through them. A few pass through and generally tear the nets in so doing, but cannot escape ; most get caught by the gills.

In the case of corner nets, the fish on meeting the net, run along it, making towards deep water where the angle is made. Finding the angle, and seeing the net on either side of them, they get confused and try to force themselves through when most of them get caught at the angle. Sometimes a single long net is set in the form of an obtuse angle with a second bisecting it at the apex. The fish, when swimming, strike the bisecting net, and run along it till they get caught in one of the angles on either side. This method is much used for *gallo* fishing at Chahbár.

Kirr fishing. A watch is kept for *kirr* from December in Miáni and from January at places further westward on the coast. Fishing is done by several boats together, and as soon as the reddish tinge, which denotes the presence of a shoal of *kirr*, is observed, a flag is waved and all the boats start in pursuit. The fish are now surrounded, each boat taking up a position and lowering its nets so as to surround some portion. As soon as a ring of nets has been run round the shoal, another net, the *jál* or *jhál* referred to above, is passed underneath the side nets, thus bringing the fish to the surface. Sometimes as many as eight or ten thousand fish are caught at one time. If the boats are unable to take them all, the bladders only are extracted and the carcases are thrown into the sea. The fish in each boat are counted, under the orders of the skipper of the fleet, with the aid of a string, each knot on which represents fifty fish. In a good season, one set of boats will generally make three voyages to the *kirr* fishing grounds.

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Shark fishing

Sharks (*pághás*) are caught both with nets and with the hook and line. When netting them, a spot is selected which abounds with small fish, which act as bait. When the hook and line is used, a couple of yards of steel wire are attached to the line next to the hook to prevent the sharks from biting the line and escaping. Boats engaged in shark fishing generally leave the coast at midnight, arriving on the fishing ground at daybreak, when they fish for a few hours and return home before sunset. Fishing takes place while the boat is under sail. If a large shark is hooked, the sail is lowered and it is played till it is tired out. Smaller ones are pulled in while the boat is still moving. On approaching the boat, the shark is speared and a mug of fresh water poured down its throat at the first opportunity, to hasten its end. The sharks caught are often very large and cannot conveniently be lifted into the boat. In such cases the boat is tilted with the aid of another boat and water is allowed to run into it till it is sunk to the level of the water, when the fish is lifted into the boat and the water quickly baled out.

Bait for shark fishing consists of small live fish, 3 or 4 inches long, such as the *kábloshk* and *tántár*.

Payment of duty and division of catch.

On the boats arriving at the shore, duty is levied by the authorities usually at the rate of one fish in every ten.

After this the remainder of the catch is divided between the fishermen and the capitalists who have financed the undertaking. At Gwádar, the Khoja capitalist receives 5 per cent. of the total catch for providing the boats, and half the balance for the nets. Out of the latter amount, a portion is set aside for the skipper. The remainder of the catch is distributed in the proportions shown in the margin. A single share is also set aside as a reward for any man who has done specially good service or run great risk. The capitalist then takes over each man's share at a cash rate, which, however, owing to the predominant influence of the capitalist, is generally about 20 per cent. below market rates.

Skipper (*Nákhuda*) ...	3	shares
Mate (*Sarhang*) ...	2	shares
Each sailor	1½	shares

A somewhat different system prevails on the Las Béla coast, the catch at Ormára being divided equally between

FISHERIES. the fishermen and the owner of the vessel and nets. The former in their turn subdivide their shares into equal parts, a boy receiving half as much as a full-grown man. If the owner of the boat and of the nets are different persons, the former receives one-sixth of the total catch and the owner of the nets half of the remaining, the other half being divided among the boatmen. In Miáni, where the large *batél* is much used, the capitalist is invariably the owner of the boat and the nets, and the catch is divided in equal shares between him and the fishermen. The latter, after deducting the advances made by the capitalist for food on the trip, subdivide their moiety into an equal number of shares, two of which are given to the skipper. In Gadáni, half the total amount is paid to the owner of the nets, and the other moiety is divided into equal shares between the owner of the boat on the one hand, and the fishermen on the other. This is due to the rocky nature of the fishing grounds which causes much wear and tear of nets.

Curing. Curing yards (*bakhár*) are owned chiefly by Khojas. Their proximity is quickly ascertained by the dreadful stench arising from them.

On the arrival of the fresh fish from which the air bladders are to be extracted, they are placed before parties, each member of which is supplied with a knife and a vessel full of water. The scales are first rubbed off and a cut is then given from the left gill to the upper end of the back-bone followed by another vigorous stroke downwards to the tail. With another cut, the carcase is completely opened out, and a gash on the right side finishes the operation. Parallel cuts are then made along the whole length of the body to enable it to absorb the salt.

The fish is next passed on to the salters who well rub it with salt, after which it is thrown into a pit full of sea water where it ordinarily remains for a day and night, but longer, when it has to be exported to distant places. When sufficiently soaked, the carcase is deposited in another pit above the first to allow the salt water to drain off into the latter. After lying for a short time in the upper pit, it is dried in the sun. The air bladder (*phota*) is merely washed in salt water and then dried.

FISHERIES.

Export.

Salt fish is exported to Karáchi, Bombay, the Malabár coast and Zanzibár. From the coast of Makrán it is sent to Kéch, Dizzak, Panjgúr and other places, and from Miáni to Las Béla, Jao and Ornách. Pieces of dried shark, *pághás ká chappar*, are largely exported to Zanzibár where they find a ready market and sell at Rs. 8 per cwt. The local price of sharks' fins, which are exported to China, was Rs. 50 per cwt. in 1893 and Rs. 55 in 1903. Cat-fish (*galla*) are popular on the Malabár coast where they sell at Rs. 8 per 100; *pishak*, when opened by the belly, is also exported to the same place, but, when opened by the back, it is sent to Colombo. Air bladders are specially valuable. A dried fish will sell for 2 or 3 annas, whereas the bladder fetches 6 to 8 annas or even R. 1. The prices at which a hundred of the more important fish were selling locally, after being salted, in 1893 and 1903 are given below :—

Sale price of fish.

	1893. Rs.	1903. Rs.
Kirr	25	30
Sohli	20	30
Sárum	15	20
Gallo	8	8
Tagilm	7	8
Pishak	5	7
Mushko	2-4	3

RENTS, WAGES AND PRICES.

The different kinds of tenants will be described in the section on **Land Revenue** Rent consists in a share of the produce. Cash payments on account of rent are unknown.

Rent. Rates of rent in Kéch.

In Kéch, when Zangis are employed, they work in parties of three or two men, the eldest and most experienced being known as *mehtar*, the second as *hambun*, i.e., one who is entitled to a share equal to that of a *mehtar*, and the third as *nímbun*, i.e., one who is entitled to half a *hambun's* share. For each of them a portion of land is set apart by the proprietor; for the first a plot calculated to produce 12 Kéch maunds of grain at each of the principal harvests; for the second one calculated to produce about 10 maunds and for the third one calculated to produce 5 maunds. Such fields are called *méshat*. The proprietor also finds seed, bullocks, etc., for the cultivation, the Zangi being

RENTS, WAGES AND PRICES.

responsible for the labour only. Where there are date trees on the land, the Zangi receives a special share of the produce under one of two systems. Under the first system, the *mehtar* and *hambun* each gets the produce of six trees, and the *némbun* either that of one tree or as much as he can eat. Under the second system the *mehtar* and *hambun* either get a small basket of dates (*kapát*) containing some 3 seers of dates and half the dates which fall outside the blanket into which the dates are shaken from the tree, daily during the date season, or the whole of the dates which fall on the ground. If the date fruit is gathered into plucking baskets, that which drops also forms the share of the Zangi. In addition to the above the whole party of Zangis are also given one-eleventh share of the total produce of the land they cultivate. The payments made to Zangis fall, therefore, under the category of wages in kind rather than under that of rent.

In those cases in which rents are paid by division of the produce, varying systems prevail in different parts of the country, but, as a general rule in dry crop areas, one share is set apart for the land, one for the labour, one for bullocks, one for the seed and one for making the embankments. This system is known as *panchiki*. It is not invariably followed and much depends on the quality of the land and the general facilities for cultivation. Thus on *bug* or *pír bug* land, which means land near the banks of torrents, on *ér-ápag*, i.e., land on the sloping banks of a stream, on which embankments are not required and which is fairly certain to be flooded twice a year, and on *kuch* or *gwásh*, i.e., low lands formed in the beds of streams by alluvium, the *némag* system prevails, the tenant supplying seed, bullocks, labour, etc., and giving half the produce to the proprietor.

Another system is the *seh-yaki*, under which the landlord owns the land and bullocks and the tenant supplies the labour and seed, the former receiving two-thirds and the latter one-third of the produce. Under another system, *cháraki*, where the owner supplies land, seed and bullocks and the tenant only labour, the former receives three shares of the total produce. In Kolwa, tenants in the Kauhdái

or Khán's and in the Mírwári area pay one-seventh of the produce as *nésto ;* in the Bízanjau area the rate is one-tenth ; while in the Naushérwáni tract one-seventh is paid by tenants together with a number of cesses (*razm*). These include *wakíl*, at the rate of about 1 seer per standard maund, *náib*, *mubdai*, *sar-ahor* and *dái* at the rate of 5 seers per 6 standard maunds, and *kadím* which is taken for the proprietor's horses. Where embanked land is let to a tenant for cultivation, the rate of *nésto* is generally one-sixth. In cases in which a tenant sublets an embanked field he generally receives one-seventh as *nésto*.

Rents in Panjgúr.

In the irrigated lands of Panjgúr the general rule is for one-third of the produce to be assigned to the owner of the land and water, one-third for the bullocks and seed, and one-third for the person providing the labour, half the farm-yard manure and the whole of what is known as *holim*. *Holim* consists of the green tamarisk branches which are largely used as manure for the rice fields for providing which the cultivator has to keep some donkeys. In the case of dates, however, only one-fourth of the date produce is allowed to a tenant. The division sketched above is not, however, the invariable rule and a tenant, though he supplies all the requisites for cultivation, except the land and water, often only gets half the produce. Another kind of arrangement is for one-third of the grain to be assigned for the land and water and the remainder of the grain and all the *bhúsa*, *karbi*, etc., to go to a tenant, who supplies all the other requisites for cultivation.

A man who makes a dam in a stream acquires by so doing a right to one-fourth of the produce of the land watered by the dam.

A sub-tenant or *baddi* is given 60 to 120 Panjgúr maunds, of the produce*, two-thirds in dates and one-third in grain, as well as food, two pairs of cotton trousers and one over-coat (*shál*).

Rent in Crown lands.

The rent realised on Crown lands, which are dry or flood crop, also includes the revenue, and the general system followed is detailed in the section on Tenants. In the case of the Crown *khushkába* lands at Apsar only one-tenth is

* i.e., from about 3 maunds 16 seers to 6 maunds 32 seers, standard measure.

RENTS, WAGES AND PRICES

Wages.

levied, but in the same class of land between Kalátuk and Churbuk the rate is one-fifth.

In most cases wages are paid in kind, and cash remuneration is the exception rather than the rule. Cash wages are not, therefore, regulated to any large extent by the economic causes which affect them in large industrial areas.

No cooly class seems to have hitherto existed, but, with the opening up of the country, the small demand for unskilled labour which has sprung up is generally supplied by the Darzádas and servile classes who work at a daily rate of 3 to 4 annas. The supply of such labour at the busy agricultural seasons is at such times limited and immigrants (*darámads*) from Dizzak in Persian territory are employed instead of local men. A few orphans descended from liberated slaves or Darzádas are also to be found in service as agricultural labourers, employed in carrying manure to the fields, keeping watch over the gardens and other similar duties. They are usually fed and clothed by their employers and are paid from 4 to 8 annas a month. At harvest time, however, they are given a dole of from 6 to 12 Kéch* maunds of grain instead of the cash.

Of artisans, the weaver generally turns out different varieties of cloth at certain fixed prices per piece. If he manufactures to order, a fixed rate of remuneration is determined with the employer beforehand. No shoemakers work on daily wages. Brick laying was formerly done by forced labour (*bígár*) obtained from the cultivators who formed the following of the owner of the house or fort, but masons (*bán-bandoks*) are now sometimes employed, who are paid from 8 annas to 1 rupee per diem. There are no local masons, but men come from Dizzak periodically to undertake such jobs. *Kárés* diggers, called *kannát*, also come from the same place.

Bricks, which are usually of large size, are made at the rate of Rs. 1-4-0 per thousand, but in the case of a large demand, e.g., for ten or twenty thousand bricks, the labourers are usually paid for one or two thousand less than the number which they supply.

Carpenters (*dár-tarásh*), other than village servants, sell the article they manufacture at fixed prices. For shaping rafters and beams, unskilled labour is employed.

* One Kéch maund = 12 seers.

Káréz diggers are paid by contract; day labour is not employed for this purpose. The rates of wages paid to fishermen have been noted in the article on **Fisheries**. The carpenter who is employed as a village servant is known as *nangári* or *langári* (i.e., plough-maker). He is supplied with wood by the cultivator, and his wages consist of 12 seers standard of wheat and 12 seers of rice at each harvest.

RENTS, WAGES AND PRICES.

The *gazír*, who is generally a menial servant of the *náib* or the sardár, acts as the latter's agent for collecting impressed labour, and performs multifarious duties connected with the land. Formerly his wages consisted of 12 seers of corn at each of the spring and autumn harvests and the fruit of one date tree per *hangám* of water, while his perquisites considerably added to his income, but his remuneration now appears to have been reduced by nearly one-half.

The blacksmith (*lori*), who makes agricultural implements and keeps them in repair, receives the same remuneration as the village carpenter with the addition of one *sar-é-hosha* or load carried on the head, per *hangám* of water in irrigated lands. Formerly he was also given the fruit of one date tree, but this practice appears to be falling into disuse. He supplies iron for sickles, knives, etc., but for special articles, such as horse-shoes, he is given the iron by his employer.

Cowherds and goatherds.

Cowherds are generally engaged by the year and are given one *zar* (4 annas) for every female calf born during the year. At the end of six months they also receive one *zar* per cow. They are supplied with food, and 1 seer of dates a month and the produce of one date tree at the date harvest. In Kéch village shepherds are generally given their food, one *dánk* per month (6 pies) for every goat they look after, the wool or hair of the animals he tends, one loaf and 2 seers of *laghati* dates every two months, and the produce of one date tree from each owner of five or six animals at the *ámén*. In Panjgúr, shepherds are engaged by the year and are given their food, five lambs (two male and three female) for every hundred sheep they tend, and occasionally clothes. The clothes consist of a hair coat (*duppi*), a sheet (*chádar*), and a pair of trousers. Camelherds in Panjgúr receive food, clothes and Rs. 8 annually for every fifty camels handed over to them.

RENTS, WAGES AND PRICES.

The *mullá*.

No fixed proportion of the annual produce is set apart for the benefit of the *mullás* in Kéch. The landowners, who attend the mosque of a particular *mullá*, generally give him 1 maund 8 seers of grain per annum. The mosque usually possesses an endowment also, and the *mullá's* income is supplemented by fees for marriages and funerals and by presents made by the father of any children who may attend the mosque for education. In Panjgúr those who attend a mosque give the *mullá* one-tenth of their produce.

Zikri *mullás* lead an easier and more independent life than others, due to the sanctity with which they are regarded and the numerous offerings they receive from their flock.

Saiads make periodical tours when the people always present them with gifts varying from an eight-anna piece to 12 seers of grain.

Prices.

In a country where nearly the whole of the inhabitants are dependent on the land, where wages are paid in kind, and commercial transactions are carried on by barter, only an insignificant proportion of the population is affected by the price of staple commodities. The staple foods of the people are the date, *zurrat* (*Andropogon sorghum*), wheat, barley and rice, and, along the coast, fish. The price of dates has been mentioned in the section on Agriculture under "Trade in Dates." In 1903-4 the prices of cereals in seers per rupee were as follows :—

	Kéch.	Kolwa.	Panjgúr.
Zurrat	16	16	16
Wheat	16	16	15
Barley	25	20	18

The prices of food-grains naturally vary considerably according to the rainfall and the season of the year. *Zurrat* or *Juári* has sold in Kéch during the last few years at 16 to 20 seers per rupee, while in Panjgúr the average price has been higher. The price of wheat at Turbat has of late years been approximately as follows :—

Year.	Seers. per rupee.
1900	16
1901	16
1902	12
1903	18
1904-5	24

In 1904-5 owing to good rains and an abundant harvest, the rate was more or less stable throughout the year at 24 seers per rupee. In the Panjgúr valley the wheat outturn is small, and most of the wheat is imported from Kéj, Dizzak and Sarawán. The rate of barley has varied in Kéch from 25 to 36 seers per rupee. In Kolwa the barley is of a superior quality and hence fetches a higher price.

The prices of fish are given under "Export" in the article on **Fisheries** in this chapter. The prices of such staples as are produced in exportable quantities, as for instance dates and fish, have in recent years shown a tendency to appreciation owing to the expansion of trade brought about by the tranquillity of the country and facilities of transport.

Local traders assert that about the time of the British occupation wheat sold at 30 seers per rupee and barley and *juári* at 1 maund per rupee, and it is evident, therefore, that the general levelling of prices which is going on throughout India with the development of communications is making itself felt in Makrán also.

WEIGHTS AND MEASURES.

The standards of weight in Makrán differ in almost every locality. The following are those in use in Kéch, Dasht, Kulánch and Zámurán :—

Ném rubb (the lowest unit)		= 1 chittack.
2 ném rubb	= 1 rubb	= $\frac{1}{8}$ seer.
2 rubb	= ném kiás	= $\frac{1}{4}$ seer.
2 ném kiás	= 1 kiás	= $\frac{1}{2}$ seer.
12 kiás	= ném man	= 6 seers.
2 ném man	= 1 man	= 12 seers.

In Kolwa and Panjgúr the lowest unit is the *seh-kiás* which is equal to $4\frac{4}{5}$ chittacks. The following is the table employed :—

2 seh kiás	= 1 shish kiás	= $9\frac{3}{5}$ chittack.
4 seh kias	= 1 ném man	= $1\frac{1}{5}$ seer.
2 ném man	= 1 yag man	= $2\frac{2}{5}$ seers.
4 ném man	= 1 do. man	= $4\frac{4}{5}$ seers.
5 ném man	= 1 do. man-ném	= 6 seers.

In Mand, the *man* contains 16 standard seers, in Pasni 6 seers, in Gwádar $5\frac{1}{3}$ seers, in Sámi 10 seers, and in Tump and Buléda 4 seers. The terminology employed is identical with that used in Kéch. In Pasni and Gwádar, British Indian standard weights are used side by side with the indigenous weights.

WEIGHTS AND MEASURES. Grain and other commodities are sold by weight everywhere, except in Kolwa and Gichk, where wooden measures, known by the generic name of *kail*, are used for transactions in grain. Their capacity is equivalent to the different units mentioned above. The *kail* is made locally of tamarisk or *kahúr* wood, and can be purchased at prices varying from 2 annas to R. 1 according to size and quality. It is not tested by the authorities.

Troy weights. The following is the table of Troy weights. The lowest unit is the *kapoti*:—

1	kapoti	=	1 ratti.
7	kapoti	=	1 gaddag (i.e., a date stone).
2	gaddag	=	1 ném misqál.
2	ném misqál	=	1 misqál.
3½	misqál	=	1 tola.

There are 2 *rattis* more in a Makrán tola than in an Indian one, 1 tola containing 98 *kapotis* as against 96 in India. The same units are applicable to trade in silk, with the difference that a tola of silk contains 4 *misqáls*.

Miscellaneous measures. The general measures of capacity whether for grain, fodder or other bulky articles, are *hushtir-é-bár*, a camel load, and *har-é-bár*, a donkey load. A man's load of any grain crop except rice with the stalks in ear is called *grám*; in the latter case it is known as a *shálpát*. Small quantities of grain are termed *dast-é-dil-é-kach*, a quantity filling the hollow of the palm, *musht*, a fistful, *lákot*, half a handful, and *chank*, an open half handful.

Liquid measures. No liquid measures are in use. Country oil, *ghí* and date juice are sold by the Avoirdupois weight.

Linear measures. Cloth measures are of two denominations, the *dast* and the *arish*. The *dast* is an indefinite measure which varies with the stature of the customer and is measured from the projecting bone of the customer's elbow round the end of the middle finger, when extended straight, to the upper knuckle joint. It averages about 1 foot 10 inches or 1 foot 11 inches. In some localities it is measured up to the wrist joint when it is 2 feet 3 inches or 2 feet 4 inches. The *arish* is an iron rod about 1 foot 10 inches to 1 foot 11 inches in length and is divided into 4 equal units called *chár-yaki*, i.e., a quarter. This system of measurement is in most common use, but a Baloch always tests the accuracy of the rod by comparison with the *dast*.

WEIGHTS AND MEASURES.

Superficial measures.

No superficial measures exist. The measure of extent commonly employed is the *gám* or pace, and is about 3 feet in length. In Dasht, two other measures are in vogue known as the *gwánz* and *sád*. The *gwánz* is the distance between the tips of the middle fingers of a man's arm held horizontally and measures about 6 feet. One *sád*, literally a rope, is equal to 24 *gwánz*. This is called the Gichki *sád*, as it was introduced by the Gichkis ; the local *sád* is equal to 22 *gwánz*. The *gwánz* is used by the people of the coast in speaking of the depth of water. When measuring fish, resort is had to the *bichal*, of about 9 inches.

Indefinite superficial measures are *tuhmjá* and *kaur dap*. The former is in use both in Kéch and Panjgúr and the latter only in Kolwa. *Tuhmjá* denotes area in which a given amount of seed can be sown. *Kaur dap* refers to an area of cultivated land situated at the mouth of a hill torrent and cultivated by it.

The distances of journeys are generally expressed by stages of a laden camel (*hushtir-é-mazzil*) or a horseman's march or half march (*sowár-é-roch-é-ráh*, or *sowár-é-ném-roch-é-ráh*).

Measures of time.

Time is reckoned by lunar year. A period of thirty years is called *karn*. In Zámurán, the Zoroastrian calendar was in use about fifty years ago, but now the Arabic calendar is used throughout. The seasons recognised by the cultivators and the flockowners have been described in the section on Agriculture. Saturday is the first day of the week, and the local names of the days are *shamba*, Saturday ; *yak-shamba*, Sunday ; *do-shamba*, Monday ; *seh-shamba*, Tuesday ; *chár-shamba*, Wednesday ; *panch-shamba*, Thursday ; and *jumaa*, Friday.

The following are the periods of the day and night :—

VERNACULAR.	EXPLANATIONS IN ENGLISH.
Sohb	Morning.
Nahári-é-wahd	Breakfast time, between 9 and 10 A.M.
Ném-roch	Noon.
Bégáh	Afternoon.
Shám	Evening.
Sar-shap	First period of the night.
Ném-shap	Midnight.

VERNACULAR.	EXPLANATIONS IN ENGLISH.
Lunj	After midnight.
Mazan-é-gwarbám or mazan-é-bángwa.	Early dawn.
Bám or Bángwa	Dawn.

WEIGHTS AND MEASURES.

Short periods of time are the *sáat* or hour, *damán*, *jhat*, *pal* and *katra*, the last four having no exact value.

Currency.

The currency now (1904) in common use is the British Indian, silver and copper. The nomenclature used differs from that of other parts of India and is as follows :—

LOCAL NAME.	ENGLISH NAME.
Ném dánk	Pice.
Dánk	Half-anna.
Ném zarr (sometimes also called sháhi)	Two-anna piece.
Zarr, gabarr or pao ...	Four-anna piece.
Ném kaldár, ném rupai, do-zarr, do-gabarr, or do-pao.	Eight-anna piece.
Kaldár or rupai	Rupee.

The smallest copper coin current is the pice.

Prior to the advent of British currency, various foreign coins were current, the most common being the Muhammadi *zarr*, commonly called *zarr*, equivalent in value to 4 annas. The *patéli*, called *gabarr* in Panjgúr, a Persian coin of Fateh Ali Shah's time, was also in use and of the same value as a *zarr*. The *abbási*, of the time of Abbás Safavid, was also current, but is now scarce.

In more recent times the Portuguese dollar was popular and was known as *kurash* in the interior and *riál* on the coast. It has now been replaced by British Indian coin and is only in use in Gwádar and Persian Makrán; but even in these places it is fast disappearing. It has lost much in value, and its exchange value at Gwádar is now Rs. 1-4 instead of Rs. 2-4 as formerly.

A Maskat pice is current in Gwádar. The rate of exchange is 3 for 1 British Indian pice.

A gold coin called *sohr* and valued in 1903 at Rs. 7-8 is occasionally to be seen. It is known to the people as *sítarámi*, and is apparently a Venetian ducat. Reproductions of these ducats are made both in Makrán and at Karáchi.

Coin is not plentiful in the country, whence much business is carried on by barter.

MATERIAL CONDITION OF THE PEOPLE.

There is little to be said about the material condition of the people. Everything is still in its most primitive state, and there are few signs of improvement. Brick houses are taking the place of mat huts in a few cases, and European piece-goods are being substituted for the coarser cloth previously manufactured in the country. With the exception of the few Gichkis and other members of the dominant class, who own estates, and some of the Khojas on the coast, wealthy men, as a class, are not to be found.

The rest of the people, whether landowners, tenants, flockowners or herdsmen, have few requirements, and even so, the produce they obtain from their occupations leaves them little or no margin.

The dress of a landowner, which has been described in the section on **Population** costs a total sum of about Rs. 5-12-0 to Rs. 6-12-0, that of a flockowner about Rs. 4-8-0 to Rs. 6, while a shepherd is content with a pair of trousers, a sheet and a *shál*, the aggregate price of which does not exceed Rs. 2-8-0. Shoes are a luxury which few can indulge in, nearly all the people confining themselves to dwarf-palm sandals. The houses are miserable places consisting of a single room, and the most expensive does not cost more than Rs. 100. Mat huts or blanket tents still form the dwellings of many.

The articles of domestic economy are few and inexpensive. Their furniture is scanty and the earthenware utensils used are primitive. A cultivator is content to eke out his existence with 2 *hangáms*, and a flockowner, who owns 300 sheep, is considered to have ample means of livelihood.

FORESTS.

The district possesses no reserved forests, nor are there any fuel or fodder reserves. Some well-wooded areas exist in parts of the country, but they bring in no income to the State.

The more extensive areas are mostly covered with *kahúr*, *chigird*, *kabbar* and tamarisk, but they are not closed to grazing or felling, and their denudation is proceeding apace. They are :—

(1) Sarinkin Tad, a narrow strip of jungle between Tump and Kalátuk.

(2) Sar Dasht in Kulánch.

FORESTS.

(3) Marráh in Kolwa.
(4) Khán-ai-Kahúrdán in Parom.
(5) Sháhbánz jungle in Dasht-é-Sháhbánz.
(6) The Gichk jungle in the Gichk valley.

Wooded tracts of minor importance are to be found in Mand, Bálgattar, Lad-é-Apsar near Turbat, the Buleda valley, parts of Kolwa and Robár near Jíwnri. Areas covered with tamarisk, but of no great importance, are to be found in the beds of the Kéch, Kíl Dasht and Nihing rivers. Some of the trees are of good size.

The trees which grow to a good size are the *chish* (*babúl*) which occurs in Kulánch, and the *kahúr* which covers the Robár round Jíwnri. The *kunar* is fairly abundant, the *kalér*, the *shirísh* and the *karag* are not so common.

Minor forest products.

The minor forest products include dwarf palm, asafetida, gum obtained from *kahúr*, *chish* and *chigird* trees, and the medicinal drugs called *gurdir* and *isgind*. With the exception of *písh*, they are met with in comparatively small quantities and are economically unimportant.

Písh.

Písh (*Nannorhops Ritchieana*) or dwarf palm is a stemless, gregarious shrub, common on rocky ground up to about 3,000 feet. It grows extensively on the slopes of hills and in beds of rivers and streams.

The uses to which *písh* is put are many and various ; indeed there is hardly any purpose to which it is not applied by the people of the areas in which it grows. The leaves are used in the manufacture of matting, fans, baskets, caps, sandals and other articles for local use. Ropes are made from the leaves and leafstalks, but are not as strong as those made of *munj*. The delicate young leaves, which have a sweet astringent taste, are in great repute for the treatment of diarrhœa and dysentery. The heart is eaten uncooked as a vegetable in times of scarcity. The seeds are strung as rosaries and exported from Baluchistán to Arabia. The stems, leaves and petioles serve as fuel ; while the reddish brown moss-like wool of the petioles, called *purz*, after being dipped in a solution of saltpetre, is employed as tinder for matchlocks. A rude kind of drinking cup is made of the entire leaf by tying together the tops of the segments. Ropes and mats made from *písh* are exported to Sind and other parts of the Bombay Presidency.

No systematic investigation has ever been made into the mineral resources of the country, and the only mineral of present importance (1904) is salt. Aluminium sulphate, mixed with iron sulphate (*mak*), is obtained from a mine near Shamál Bandar, and is used for producing a black dye. It is carried into the interior where it is bartered for equal weights of grain. The production is taxed at the rate of 8 annas for a camel load of 5 maunds and 4 annas for a donkey load of 2 maunds. There is a sulphur mine near Mázwár Kaur in the neighbourhood of Pasni. A chemical examination of water from springs at Kallag in Kulánch indicated the presence of a large amount of sulphuretted hydrogen. MINES AND MINERALS.

Salt is manufactured at Pasni and Gwádar, and is obtained by the evaporation of sea or rain water at Shinzáni, Pingo and Gwando near Pasni, at Kalmat, and at Jámu Ták and Sarhor near Jíwnri and at Túro near Gabd. Good salt is also gathered after rainfall from the *kaps* of Kolwa, Bálgattar, and Parom. Salt.

Salt is also obtained at Wád-Rop near Pasni. There are two pools at this place containing, it is believed, salt water springs, the water in which seldom exceeds a depth of 3 to 4 inches. Every fortnight the salt which has formed in the pools by the evaporation of the water is gathered. The yield is generally from 45 to 55 maunds at one time; the annual outturn being about 1,500 maunds. In 1903 the salt was sold at a fixed rate of 3 maunds per rupee. It is said that the best yield of salt is obtained during the months of March to May and September to November. The number of pools has since been increased to 15, but salt is at present obtained only from the two original pools.

At Gwádar, there are salt pans along the shore into which salt water is poured from wells, the salt being gathered after evaporation has taken place. It is considered of good quality and usually sells at 6 annas per maund. The manufacture is financed by the local Khojas, who estimate the annual outturn roughly at 2,000 maunds. The exportation of salt from Gwádar is prohibited by the local officials, and the supply is used locally in salting fish or for domestic purposes.

At Shinzáni, a small place about 16 miles west of Pasni, the outturn of salt is fairly certain. It is obtained by the

MINES AND MINERALS.

evaporation of sea-water brought in by high tides and the production is said to be nearly 600 maunds annually. It is of an inferior quality and sells at a fixed rate of 4 annas for a maund.

At Pingo and Gwando, which lie east of Pasni, the supply which is obtained in the same way as at Shinzáni is uncertain, but when a high tide reaches either place about 150 maunds are produced. The two salt tracts at Kalmat consist of low lying ground which, when filled with rain water, yield nearly 3,600 maunds. They are sometimes not filled for several years in succession. A monopoly for the manufacture and sale of salt produced at Pasni and Kalmat was given for Rs. 365 for the two years ending with May 31, 1905. Pasni salt is bartered in Kéch with banias for half its weight in dates, and banias in their turn barter it in equal proportions with grain other than wheat.

The supplies at Jámu Ták, Sar Hor and Túro are also obtained by the evaporation of sea-water. When Jámu Ták is flooded about 800 maunds are obtained; 360 maunds are got from Sar Hor under the same circumstances, and 50 to 60 from Túro. Samples of Jíwnri salt analysed in 1904 indicated a purity of 91·9 per cent. of sodium chloride.

The supply from Kolwa, Bálgattar and Parom is entirely dependent on the amount of rain water received In a good year, Kolwa and Parom are estimated to yield 4,000 or 5,000 maunds, and Bálgattar about a quarter of this quantity. An analysis of the salt obtained from the Bálgattar and Kolwa *kaps* gave a purity of 91·8 and 86 per cent. of sodium chloride respectively.

ARTS AND MANUFACTURES.

Makrán has never been famous for its arts and manufactures, as the few requirements of the people do not encourage a sale for industries. Moreover, the artisan leaves his work in harvest and seed time to attend to his land, which is not beneficial to the manufactures. He is also very poor, owing to the lack of capital and raw material, and spends much of his time in collecting fallen date fruit or begging for grain.

Weaving. (Cotton and Silk).

The manufactures of Makrán are all handicrafts, and amongst them cotton weaving has always held a prominent place. Háji Abdun Nabi mentions that in 1838 there were 100 weavers in Tump and 1,000 in Turbat. This industry

is now, however, dying out, owing to the introduction of European cloth, which is not only in common use with the well-to-do, but is being more and more utilized by the middle and poor classes. The largest demand for local manufacture is in Kéch. The Panjgúr weavers, who are all Nakíbs, are giving up weaving and adopting more lucrative trades. Even the Darzádas of Kéch, who are weavers also, are taking to agriculture. The weaver is called *jolá*, and works on daily wages, and is supplied with raw material by his employer. His implements are similar to those used in India, and his method is also very much the same. Some silk weaving is done, but the industry cannot be said to have progressed, and the raw silk is not grown locally, but most of it is obtained from Sarbáz in Persia. At this place the young worms are hatched in the spring and fed on mulberry or a plant called *ganchak*, if mulberry is not procurable. The process of cleaning the cocoons is very simple. They are washed and rubbed in a mixture of alum and water which has been allowed to stand overnight, and to which a little sesame oil and white of egg have been added. They are afterwards repeatedly immersed in boiling water, and the silk is thickly covered with ashes and put in the sun to dry.

Eight different kinds of cotton and silk cloth are generally woven. Some of those made of silk closely resemble the fabrics made at Purneah and Chittagong in Bengal. They are known as *man-o-bas*, *gushán*, *sohrén gulbadan*, *shúnzén gulbadan*, *ném sháhi*, *hukúb*, *nest-man*, *jahán* and *bíst dasti*.

Man-o-bas is a tartan in dark-green and light-green and dark-red and light-red squares. It is generally used as a head-cloth by both men and women. These head cloths are woven both in silk, in half silk and half cotton, and in all cotton. The pieces are woven 2 feet broad by about 6 feet long, and in order to make a head-cloth, three of these breadths are generally joined for a man and two for a woman. The price of a silk cloth is Rs. 12 to Rs. 15 for a man and Rs. 8 to Rs. 12 for a woman.

Gushán is made of half silk and half cotton, and is manufactured in short pieces about 3½ feet by 2 feet. It is tied by women over the front part of the head under the head-cloth. Specimens, which are rather attractive, are generally

ARTS AND MANUFACTURES.

a dark-green crêpe with a red border. One made of silk costs Rs. 1-4-0.

Sohrén gulbadan is made in pieces 36 feet long by 1 foot 4 inches wide. The ground is scarlet with thin yellow and green lines. It is made either of silk or cotton, and is in common use for shirts and trousers among the women of all classes and men of the lower orders. The price of a piece or *thán* varies from Rs. 10 to Rs. 12 in silk, and is about Rs. 2-8-0 in cotton.

Shúnzén gulbadan is a green cloth with a thin red stripe. It is only made of cotton and is manufactured in pieces of the same length as *sohrén gulbadan*. It costs Rs. 2 per piece.

Ném sháhi is plain red cloth. It is made in the same lengths as *sohrén gulbadan*, is used for the same purposes and costs the same price.

Hukúb is made of silk in the same lengths as *man-o-bas* and costs about Rs. 15 per piece. It is used principally for women's shirts.

Nést-man-jahán is a silk cloth used for making women's shirts and is spotted red or such colour as the purchaser may desire. It costs about Rs. 15 per piece.

Bist-dasti is a cotton cloth made in pieces about 30 feet long by 1 foot 4 inches broad, costing a rupee each. It is much used by the lowest classes.

Rugs.

A few rugs of somewhat inferior quality are also woven by Baloch women in the *dari* stitch. They cost from Rs. 5 to Rs. 30 each, according to quality. Baloch overcoats (*shál*) are also made at Rs. 1-8-0 to Rs. 5 each. A thicker fabric than the *shál* called *duppi* costs from Rs. 2 to Rs. 5.

Leather work.

The common articles of leather manufacture are saddlery, men's and women's shoes, and sword belts with their accessories, such as pouches and bags for bullets and gunpowder. Persian saddles, with prominent pommels made by local shoe-makers and carpenters, were once in great request, but owing to the more frequent visits made by the well-to-do to Quetta, those manufactured in Kachhi and Afghánistán are now more popular. The leather is imperfectly tanned, dates and tamarisk and pomegranate bark being employed for the purpose. Reins and saddle cloths are occasionally embroidered in silk for those who can afford the luxury. The former cost Rs. 5 per pair.

ARTS AND MANUFACTURES.

Kéch contains the largest number of shoe makers, who are mostly Darzádas. The shoes made are clumsy; they are commonly worked in silk. A pair of men's embroidered shoes costs about Rs. 3, while women's shoes generally fetch Rs. 2 per pair. Embroidered sword-belts, in spite of the introduction of peace and security, are still in considerable demand and cost from Rs. 3 to Rs. 12 each.

Embroidery.

A variety of patterns of embroidery are worked, and almost everyone wears some garment which has embroidery upon it. The parts of the dress which are generally embroidered are the front pockets and sleeves of the *pashk* (or woman's shift), the ends of men's and women's drawers, caps and coats. Bed sheets and the carpet bags made in Kolwa are also worked. Some of the needle work is very fine; the most common of patterns are known as *sarzi*, *kash*, *cham-o-srúmag*, *mosum* and *kappago mosum*, *chinuk* or *duz*, *bakkáli*, *tattuk*, *dagárdoch*, *robar* and *chilako*. The last three closely resemble one another.

MINOR INDUSTRIES. Pottery.

Among minor industries may be mentioned pottery, wood work, metal-work, the manufacture of gold and silver ornaments and basket and mat-making. The vessels manufactured by potters are made by hand and are very coarse. The potter's wheel is not known. Long necked earthen jars, round pitchers, cooking pots and date jars (*humb*) are most commonly made, their price varying from 1 anna to 4 annas each. The potters are generally Darzádas. Glazed pottery is unknown.

Wood work.

Carpenters are called *dár-tarásh*, and some of them combine this trade with agriculture. Grain measures, bedsteads, door frames, planks and boards are in general demand. Their tools are of the most primitive description. The blacksmiths combine agriculture and farriery with their major occupation.

Goldsmiths are nearly always Loris and are paid at rates agreed upon between their employers and themselves. This industry is thriving, many kinds of silver and gold ornaments are made.

Basket-making.

The dwarf palm is largely used for the manufacture of articles of daily use, and nets and baskets of different shapes and sizes are woven. They are usually made either by women, or by *sangis* and *nafars*. Some of the baskets are

MINOR INDUSTRIES.

so strong as to be employed in cleaning the beds of water channels. There is no trade in these articles, which are mostly manufactured for local requirements. Dwarf palm mats, however, are exported in considerable quantities. The fisherfolk of the coast are experts in the manufacture of nets and other kinds of fishing tackle, reference to which will be found in the section on Agriculture.

COMMERCE AND TRADE. Historical.

Reference has already been made to the reputation which the people of Kesmacoran had in Marco Polo's time at the end of the thirteenth century, when they "lived by merchandize and industry, were professed traders, and carried on much traffic by land and sea in all directions." Doubtless such places as the rich and beautiful city of Pasni and Tez, in Persian Makrán, carried on a considerable trade, but the description of the people as "professed traders" is no longer applicable. The trade has now fallen almost entirely into the hands of Khojas and baniás from India. Caravans from Makrán, as we learn from the *Tuhfat-ul-Kirám* used to penetrate at one time as far as Cutch and Gujrát.

No further information as to the former trade of the country is forthcoming till the time of Háji Abdun Nabi (1838-9), who noted that the chief articles of merchandise brought to Gwádar were iron, powder, turmeric, English cloth, Bengal striped cloth, *kandakee*, dates, lead, silk thread, pepper, pedlery, *mashroo* cloth, sugar and rice.

Háji Abdun Nabi also speaks of an American ship touching at Gwádar in the year he visited Makrán and purchasing 450 rials worth of wool. The import duty then levied at Gwádar appears to have been a uniform rate of 3 per cent. *ad valorem* on a Musalmán's merchandise, and 4 per cent. on that of a Hindu. The produce of the Gwádar fisheries was taxed in kind, while that of other fisheries and imported fish were charged an *ad valorem* duty of 3 per cent. A small export duty, amounting to about 4 annas per load, was levied on all goods leaving for Bombay.

About the same time Masson speaks of the people of Kolwa maintaining an exchange of commodities with the ports on the coast, rice, dates, cotton cloth, spices and dye-stuffs being received in return for wool, *ghí*, hides and bdellium. The trade of Kolwa gravitated chiefly to Sonmiáni, while Panjgúr dates found a good market in Kalát. Kéch maintained

commercial intercourse with Gwádar and Cháhbár. Pasni appears to have been hardly recognised as a trading centre at this time, its only export being a small amount of matting.

COMMERCE AND TRADE.

Later records speak of commerce being much impeded by the insecurity of the roads, and that the trade continued to be very small as compared with the extent of the country.

Existing trade. Classes engaged and modes of carriage.

At the present date, the trade of the country may be divided into five classes: (*a*) Foreign maritime trade; (*b*) foreign land trade; (*c*) maritime trade with Indian Provinces; (*d*) internal trade; and (*e*) trade with other parts of Baluchistán. The chief centres of trade are Gwádar, Pasni, Turbat and Isai. The classes almost exclusively engaged are Khojas and Hindus on the coast, some account of whose transactions has been given in the section on **Population**, and a few of the indigenous inhabitants and some Bábi Afgháns in the interior. Besides the steamers of the British India Steam Navigation Company, the maritime trade is carried by native craft which make runs as far as the Malabár Coast.

From the ports, merchandise is carried into the interior chiefly by camels, but sometimes by donkeys. Barter is common, fish being exchanged for dates and dates for grain. Caravans bringing grain and tobacco visit the country from Dizzak, Máshkél, Jhalawán, Sarawán and Las Béla, and return laden with dates.

Character of imports and exports.

The imports and exports to the ports, afford a criterion of the general character of the trade of the country. The exports consist chiefly of salt-fish, fishmaws, shark fins, *ghí*, raw wool, goats' hair, hides, cotton, dates, and dwarf palm, raw and manufactured, while the imports consist of cotton piece-goods, silks, sugar, wheat, rice, iron, *judri*, country oil and kerosine oil.

Foreign maritime trade.

In the category of foreign maritime trade is included the trade with ports in Turkish territory such as Basra, places on the coast of Arabia, chiefly Maskat, and with a few localities in Africa, chiefly Zanzibár. No registration of such merchandise takes place, but the article exported is chiefly dried fish, in return for which, dates and musk are imported from the Turkish and Arabian coasts. Slaves were formerly brought back from the coast of Africa, but the traffic has now ceased. With the opening up of a regular steamer

COMMERCE AND TRADE.

service with Indian ports, that part of the foreign maritime trade, which was carried in country boats to Africa, has declined, but much cargo is still carried by local craft to the Persian Gulf.

Foreign land trade.

The foreign trade carried by land consists of merchandise passing between Gwádar and Pasni; and places in Persia, chief among which are Báho, Dashtiári, and Bámpúr. A little trade also exists between Panjgúr and Dizzak. The articles imported consist of raw cotton, dates, wool, raw hides, *ghí* and grain, and the exports of salt-fish, piece-goods, sugar, silk and country oil.

Maritime trade with Indian Provinces.

The maritime trade with Indian Provinces is probably the largest item in the trade of the country. It is carried on chiefly with Karáchi and Bombay, but in a few cases goods are carried direct to Madras, Bengal and Burma. It is registered in India as trade with the Makrán Coast and Sonmiáni; and unfortunately that from ports in Las Béla is not distinguished from merchandise carried from the Makrán ports proper. In 1902-3, the total exports from all the ports on the coast, including those of Las Béla, were valued at nearly 7 lakhs, while the imports reached a total of nearly 6½ lakhs. Details of the chief imports and exports have already been given. Dry salt-fish, fishmaws and shark fins compose the chief articles of export, but in a few cases, fresh fish is exported to some of the Portuguese settlements on the west coast of India. The exports do not, of course, consist entirely of local products, but include articles imported from Persian Makrán, which have already been mentioned under Foreign land trade. Formerly Gwádar was the port from which almost all the trade was carried, but since 1903, when the fortnightly calls of the British India steamers commenced at Pasni, a good deal of the trade has been diverted to this port, as evidenced by the rise in the customs contract. Some details of the trade with both places will be found in the **Miniature Gazetteer**.

Internal trade.

The internal trade is insignificant and consists chiefly of the barter of fish and agricultural produce. Turbat and Isai are the centres of distribution, goods being imported by Hindu traders direct from Karáchi and Bombay. Turbat supplies the Kéch valley and Isai provides for Panjgúr and also Kúhak and Dizzak in Persia and Máshkél. The chief

articles of imports are the piece-goods and silk which are generally bartered for *ghí*, wool and dates.

COMMERCE AND TRADE.

Trade with other parts of Baluchistán.

The character of the trade with other parts of Baluchistán has already been mentioned and consists in the exchange of dates for grain or tobacco brought from the Sarawán country or for grain brought from Las Béla. Khárán sends wool and *ghí* to Panjgúr and takes dates and piece-goods in return.

Octroi, transit and harbour dues.

The nature of the duties imposed on trade will be described in the section on **Miscellaneous Revenues.** Octroi (*sung*) is levied by the State at Isai, Turbat and Tump, and customs, including a tithe of fish, are taken at Pasni, Kalmat and Jíwnri both on imports and exports. At Gwádar, similar imposts are levied both on imports and exports at the rate of 5 per cent. *ad valorem*.

The Khárán Chief has three *thánas* (1904) in the Rakhshán valley at Shíréza, Nág-é-Kalát and Kénagi Cháh, and two in Rághai at Kullán-é-dap (Pízg) and Tank. The rates levied are 4 annas per camel or camel load, and 2 annas per bullock or donkey, whether laden or unladen, and per sheep. They are only payable once for a journey by either route. *Ghí* and wool, when exported from Rakhshán and Rághai, pay special and much heavier rates.

MEANS OF COMMUNICATION.

Roads.

Owing to the strike of the hills, the communications in Makrán from east to west along the valleys are generally easy and practicable; those from north to south, on the other hand, which cross the strike of the mountains, are difficult, only fit for laden camels in fair weather, but impassable for wheeled traffic, of which, however, Makrán possesses none. There are no made roads; the only bridle path is that from Pasni to Turbat, and thence viâ Buléda to Isai which was made passable for pack animals in 1904. The natural tracks generally follow the river beds, which, owing to the comparative absence of stones, are easier than those of northern Baluchistán.

The two great lines of communication from east to west consist of the route from Béla to Mand through the Kéch valley in the south, and the Kalát-Panjgúr route through the Rághai or Rakhshán valleys on the north. The latter is joined at Panjgúr by the Kachhi-Makrán route from Mashkai. After crossing the western border both the Kéch valley and

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the Kalát-Panjgúr routes eventually converge on Bámpúr, the former through Sarbáz and the latter through Kúhak, Sib and Magas.

From Gwádar the principal track to Turbat goes via Kulánch and the Tálár pass, and a branch taking off from 'Bíri runs from Kunchti Khurd to Tump. The road from Jíwnri to Turbat follows the valley of the Dasht river; this route is connected with Gwádar by a cross road via Gabd. On the east of the country a route which is considerably used is that between Béla and Panjgúr. It takes off from the Kéch valley route in the Jao valley. Communication between Kolwa and Ormára is by difficult routes from Balor and Chambor across the Coast Range. The routes running from Panjgúr northward to Máshkél or Dehgwar and north-eastward to Wáshuk are dealt with in the *GAZETTEER OF KHÁRÁN*. Details of the principal routes in Makrán will be found in appendix VIII.

The main lines of communication from south to north begin from the harbours. The best, and now the most important, route is the bridle path already mentioned, which was constructed in 1904-5 from Pasni to Turbat in Kéch and thence to Isai in Panjgúr. A branch from it, taking off at Pídárk, joins the Turbat-Isai route via Bálgattar, at Rahgi-wárán, to be mentioned presently.

North of Turbat this bridle path crosses the Garruk pass in the Kéch sand hills, and traversing Buléda proceeds by the east of Parom. Another fairly easy route to Isai from Turbat runs via Bálgattar, passing the Gorán-é-kandag and Dasht, i.e., Shahbánz Kalát.

Transport

Wheeled carriage is unknown and all transport is done by camel or donkey, the principal tribes engaged in the carrying trade being Sangurs, Jadgáls, Dashtis, Lattis and Kolwáis in Kéch and Kashánis and Barrs in Panjgúr. The usual rates of hire for camels required by British officers on tour and for other miscellaneous requirements are 8 annas per day or per stage for a loading camel and 4 annas for a halt. Donkeys are not hired.

Steamers.

The steamers of the British India Steam Navigation Company call at Gwádar on alternate weeks. The steamer service to Pasni has been made weekly instead of fortnightly as an experiment since 1905. Country boats (known as

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Dangi and Batel) are used for coasting traffic and occasionally sail to Karachi and Bombay in India and to ports on the Arabian Coast and in the Persian Gulf.

Post offices.

Sub-post offices are open at Pasni, Gwádar and Panjgúr. Their functions include transmission of money orders, but not telegraphic money orders. Savings bank accounts are not kept.

A postal line between Pasni and Panjgúr, at a cost of Rs. 3,300 debitable to Makrán revenues, has been inaugurated as an experimental measure for one year since 1905.

Prior to 1903 the post for Makrán was received by the fortnightly steamer at Gwádar and despatched to Turbat by the Native Assistant by runners (*kásid*), but since 1903 the post is generally received via Pasni, where it is sent by *kásid* to Turbat and Isai. No arrangements exist for the receipt or delivery of letters outside these places, The wages paid to a *kásid* from Isai to Pasni or Gwádar amount to about Rs. 3-8-0 and from Turbat to Pasni or Gwádar about Rs. 1-8-0.

Telegraphs.

The only line of telegraph in the country up to 1905, was the overland line from Karáchi to Jásk, belonging to the Indo-European system, but the construction of a direct line from Karáchi to Panjgúr, which will eventually be linked with a branch of the Indo-European line extending through Central Persia, has recently been commenced (1905). The line will go to Las Béla via the Paboni pass and Uthal, and thence via the Jao Lak to Pirandarr, Wahli, Sar-i-Dap, Godirri, Sháhbánz-é-Kalát and Panjgúr. It is intended for the present to open offices only at Béla and Panjgúr. Those on the old line are at Pasni and Gwádar.

The Indo-European line.

The Indo-European Telegraph Department has charge of that portion of the system of telegraphs working between England and Karáchi, which belongs to the Government of India. It consists of two sections: the first, known as the Persian Gulf section, which runs from Karáchi to the head of the Persian Gulf, connects the Indian telegraphs with the second or Persian section at Bushire, and with the Turkish telegraphs at Fao. The Persian Gulf section consists of a sub-marine cable and a land line which runs from Karáchi to Jásk. Jásk is 693 miles west of Karáchi; of the land line connecting the two places, 15 miles are in British territory, 226 miles in Las Béla territory, 173 miles in

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Makrán and the remainder in Persian Baluchistán. A cable from Maskat connects with the system at Jásk. The Persian section runs from Bushire through Shíráz and Ispahán to Teherán, thus connecting the Persian Gulf section with the lines of the Indo-European Telegraph Company. This section consists of a line, which runs overland and is worked under certain concessions allowed by the Persian Government, and which may hereafter become the property of that Government. Of the two Directors in the East, one has his head quarters at Karáchi and the other at Teherán.

Historical

The scheme for an Indo-European telegraph line appears to have owed its inception to the Reverend Mr. Badger, who in 1860 submitted a plan for establishing a line of telegraph overland from Basra to Karáchi via Bandar Abbás and the Makrán coast.

Reports on the scheme from the local officials proved highly favourable to its adoption, but certain political obstacles presented themselves owing to the undefined tenures and uncertain rights along the coast. From Bandar Abbás to Karáchi, the Sháh of Persia, the Sultán of Maskat and the Khán of Kalát, all had territorial claims, but their nature was not clearly known.

It was decided, therefore, to survey the Makrán coast, and the Government of Bombay selected Major Goldsmid, then Assistant Commissioner in Sind, for the work. Major Goldsmid left Karáchi in December 1861, journeyed to Gwádar, and returned to Karáchi at the beginning of February 1862. He entered into an agreement with the Jám of Las Béla, that the British Government would pay an annual sum of Rs. 10,000 for the protection of the line and the maintenance of line-guards, and made a preliminary arrangement with Mír Fakír Muhammad, the Khán of Kalát's *náib*, for the protection of the line between Kalmat and Gwádar in consideration of an amount to be afterwards specified.* The result of Major Goldsmid's enquiries was to place the Government in possession of full information, not only as to the local rights of the various chiefs along the coast, but also as to the encroachments which Persia had recently been making towards Kéch and Makrán. It

* *Aitchison's Treaties*, Vol. IX, third edition. CLXXXII and CLXXXIII.

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was decided, therefore, to construct the line as far as Gwádar, and meanwhile to take up the question of the demarcation of the Perso-Baloch border.

Subsidies.

In 1863, a convention was made with the Khán of Kalát, in continuation of the preliminary arrangement made with Mír Fakír Muhammad, fixing the amount of the payment to be made for the protection of the line and those employed upon it at Rs. 5,000 per annum, which was to be expended upon the chiefs and people through whose country the line passed. Those selected were the *náib* of Kéch and the Gichki Chief of Kéch.*

When the telegraph station was opened at Ormára in 1862, Mír Mando, Omrári Bízanjau of Chambur in Kolwa, was the Jám's *náib* of the place and was paid Rs. 40 per mensem as his share of the latter's subsidy. This continued till the removal of Jám Mír Khán from Béla in 1869, and in 1874 the payment was restored by the Commissioner in Sind owing to Mír Mando's valuable assistance. It has since been continued with one interval from 1879 to 1881, and on Mír Mando's death in 1883 was transferred to his son Mír Yár Muhammad.

About 1862, the payment of Rs. 1,000 to the Chief of Pasni was also authorized, and an agreement in connection with this payment was entered into with Mír Mahmúd of Pasni in 1899.

In 1869, when the extension of the line from Gwádar westward was carried out, a supplementary agreement was concluded with Mír Fakír Muhammad Bízanjau, and Mír Báhi Khán, the Gichki Chief of Kéch, for the payment of a further sum of Rs. 1,500.†

From 1869 it was found advisable for the line-guards to be paid direct by the Telegraph Department, and Rs. 1,900 were therefore deducted from the total sum of Rs. 6,500 payable to the *náib* of Kéch and the Gichki Chief and paid direct to one Jemadár (Rs. 300) and to 7 line-guards (Rs. 1,685), the remainder, viz., Rs 4,520 being divided equally between the *náib* and the chief. A sum of Rs. 480 for the payment of two line-guards was also deducted from the pay of the Pasni Chief. In consequence of the outbreak

* *Aitchison's Treaties*, Vol. IX, third edition CLXXVII.

† *Aitchison's Treaties*, CLXXXIV.

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of 1898, a re-arrangement of the subsidies became necessary, and in 1904 they were as follows :—

Recipients.	Amount actually paid to the Chiefs	Amount paid direct to line-guards.
	Rs.	
Mír Mehráb Khán, Gichki	2,260	1 Jemadár at Rs. 25 Rs. 300
MírAbdul Karím, Gichki	1,130	7 Line-guards at Rs. 20... Rs. 1,680
Mír Sheh Kásim, Gichki	1,130	
Mír Mahmúd, Kalmati of Pasni	520	2 Line-guards at Rs. 20... Rs. 480
Mír Yár Muhammad, Omrári Bízanjau ...	480	

The payment of the subsidies was made by the Assistant Political Officer at Gwádar from 1863 to 1879, when the duty devolved on the Director, Persian Gulf Telegraphs, and with the exception of the period from 1891 to 1898, during which they were paid by the Political Agent, Kalát, they have since been distributed by that officer.

Construction.

The construction of the line began in June 1862, and it was completed to Gwádar by April, 1863. Construction was recommenced from Gwádar in March 1869, and the line was completed to Chahbár in April of the same year.

For some time after construction, matters went smoothly, but between 1875 to 1884, considerable difficulties were experienced owing to disturbances amongst the Rinds of Makrán. These came to an end after the late Sir Robert Sandeman's visit to Makrán in January, 1884. Later, during the rising of 1898, a portion of the telegraph line between Pasni and Gwádar was destroyed. No less than 370 posts had to be renewed, and nearly 11 miles of wire and a number of insulators were damaged.

Maintenance of the line and modifications of alignment.

For purposes of supervision, the line has been divided into two sub-divisions, each of which is in charge of a gazetted officer. The Gwádar sub-division, which extends from Karáchi to Gwádar, has its head quarters at Karáchi, and the Ják sub-division, from Gwádar to Jásk, has its head quarters at Jásk.

From time to time it has been found necessary to alter the original alignment of the telegraph line to more favourable ground. In Makrán, the Rumbar-Shádi Kaur diversion of 22 miles between the 66th and 88th mile from Ormára, and the Shádi Kaur-Kappar diversion of 48 miles from the 88th to the 136th mile west of Ormára are the most important.

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Opening and closing of offices.

The telegraph offices which had been originally opened at Pasni and Sonmiáni, were closed in 1871 and that at Gwádar, in September 1893. The latter was, however, re-opened as a combined post and telegraph office in October 1894.

A similar office was opened at Pasni in November 1903. The two remaining intermediate offices manned by officers of the Indo-European Telegraph Department between Karáchi and Jásk are now, therefore, Ormára and Cháhbár (1904).

Line establishment.

Fifty-one linemen and line-guards are employed for the protection and maintenance of the line between Karáchi and the Perso-Baloch boundary, of whom six are stationed in British territory, twenty-seven in Las Béla, and eighteen in Makrán. The following are the places in Makrán at which they are posted. These establishments are all Government servants.

Stations at which line-guards are posted.	Distance in miles from Karáchi.
Makola	252
Rumbar	273½
Pasni	283
Chakkuli	318
Kandasol	326
Sarchib, Kappar	344
Shanikkánidarr	362½
Gwádar	373
Ankárau	386
Dasht River	414

FAMINE.

Tradition speaks of constant scarcity in the country and reference has already been made, in the section on History, to the traditions prevailing about suicide being resorted to by the people owing to the constantly recurring famines.

On one of the ancient tombs at Gwádar is an interesting inscription, a translation of which runs as follows: "When we came to this country, famine was at its height, a maund of wheat was selling for one *zarr*, and 8 big *humbs* of Basra dates at the same price. Yet we were such a hard-working and persevering people that we did not divorce our wives. We leave this as a memorial to guide our descendants." One of the neighbouring tombs bears the date 1468 A.D.

It may be said that hitherto scarcity has nearly always been chronic in Makrán, and the concomitant distress has only been alleviated owing to the scantiness of the population and by the abundance of dates which form the staple food of a very large part of the population. Inured to distress from their childhood, the people can eke out an existence in bad years with the products of the hills such as *maghér*, *putronk*, *sundam*, *makánkúr*, *shingar*, *kalér* and *kunar*.

These are consumed with avidity. Migration, too, offers a safety valve to those of the inhabitants who do not hold irrigated lands. If the limited demand for grain cannot be met within the country, imports by sea or from the Sarawán, and Jhalawán countries, Las Béla or even Seistán are obtained without difficulty.

No instances have been ascertained in which famine was sufficiently acute to cause mortality among the inhabitants. Local accounts speak of a famine in the sixties, when distress was widespread, and wheat and dates sold at 5 or 6 seers per rupee and *juári* at 9 seers. There was a total failure of the rice crop, and the distress was accentuated by the drying up of some of the important *kárézes*. Successive droughts eventually "tell" on the quantity of water in the *kárézes*, and when this occurs and the date crop also fails, severe scarcity may be expected. No protective measures appear to have ever been adopted in the past.

CHAPTER III.

ADMINISTRATIVE.

ADMINISTRATIVE.

LITTLE is known of the form of Government in Makrán previous to the rise of the Gichkis. The country appears to have always been sub-divided into a number of tracts and dependencies, each immediately governed by hereditary petty chiefs, but composing a small federation united under one supreme authority, the ruler of the province of Kéch, who received homage and possibly tribute from the rest, and to whom all quarrels amongst members of the confederacy were referred.

Government; historical.

In the early part of the eighteenth century, the Gichkis gained supreme power in Makrán, but their supremacy was of short duration, as Nasír Khán I, of Kalát, (1750-51 to 1793-4) overran the country, and concluded an agreement with the Gichkis, the terms being that the latter were not to be disturbed in their actual possessions, but were suffered to enjoy them on condition that half the revenues of the districts they held were to be paid over to the agent or *Náib* of the Khán, appointed to reside at Kéch. Mand and the Rind country and Zámurán have always been *quasi*-independent.

For a complete comprehension of subsequent events, the fact that Nasír Khán I did not take over the complete administration of the country, but merely arranged to receive half the revenues, is one of great importance. When the Ahmadzais of Kalát appear on the scene, there appear to have been two principal Sardárs through whom the country was administered—the Sardár of Kéch and the Sardár of Panjgúr. But towards the end of the reign of Nasír Khán I, Mír Báián I, sometimes called Bhái Khán, the Sardár of Kéch, appears to have quarrelled with his uncle Shéh

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Muhammad, and on the matter being brought to Nasír Khán's notice, the locality of Tump was given to the latter. A *sanad*, detailing the compromise effected, is still extant, and is dated 1206 H. (1791 A.D.). The distribution of the country between the three Gichki Sardárs dates from this time, the influence of the Panjgúr Sardár being predominant in Panjgúr and the valley of the Gwárgo, including Gichk and Parom, the Kéch Sardár holding roughly Buléda, the Kéch valley, except Tump and Mand, Dasht, Kulánch and Pasni, and the limits of the Tump Sardár extending approximately to Tump, Mand, Nigwar and Jíwnri, though, as a matter of fact, he never appears to have exercised any real authority in Mand.

The Kháns of Kalát, on their part, divided the country for administrative purposes into two districts—the Kéch and the Panjgúr *niábats*. Tump was included in the jurisdiction of the *Náib* of Kéch. Kolwa was not administered from Makrán until a later date.

On the death of Nasír Khán I, the country soon fell into a state of anarchy and bloodshed, and the Gichkis took advantage of the troubles at Kalát to revolt and shake off the Kalát yoke. Mehráb Khán (1816-17 to 1839) appears to have departed from the system introduced by Nasír Khán I, by appointing a man of position, Mír Fakír Muhammad, Bízanjau, to look after his interests as *Náib* of Kéch; and it must be attributed to his tact and energy, as well as to the matrimonial alliances which he formed with the Gichki family, that Makrán was reduced to obedience. Mír Fakír Muhammad appears, indeed, to have acquired almost undivided power in the province, but Abdun Nabi, who visited Kéch and Panjgúr in 1838, noted that he had always to consult and act in concert with Shéh Kásim and Mír Durra, Gichkis. In Panjgúr the Khán's deputy-governor at this time did nothing beyond collecting the Khán's share of the revenue.

Thirty years later, Ross, writing in 1868, thus describes the state of affairs: "The Kéj (Kéch) division is at the present day under the general supervision of Fakír Muhammad, the Khán's *Náib*, and Panjgoor (Panjgúr) under that of Meer Esan (Isa), a Gichkee chief. These chiefs, however, interfere but little with the administration of justice, etc.,

in the various subordinate districts where the local chiefs exercise unlimited power within their respective limits. Laws, as we understand them, there are none, and order is only enforced by the most primitive and summary means, and there is but little formal protection for life and property. The system of blood feuds has for ages been in force, and, for want of a more regular appeal to justice, exercises a wholesome influence. But, though by its means premeditated bloodshed is no doubt checked at its source, the blood feud is too remote in its retaliatory inflictions to check those crimes born of sudden passion; and the blood feud, once proclaimed, leads frequently to more crime than the fear of it has power to redress."

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MacGregor who visited Panjgúr in 1877 gives a vivid picture of the situation and the way in which the Khán's representative was selected: "*There is a gentleman," he writes, "who is termed the Khán's *Náib*; but he is not the governor, and does not pretend to govern the country, or even to collect its revenue. He is, in fact, only the receiver of such revenue as the actual governor may have agreed to pay the Khán. The old agreement made between the Gichkis, the dominant family here, and Nasír Khán was, that the former were to be undisturbed in their possessions in every way, on condition of their paying over one-half of the revenues of the district to the Khán; and this arrangement still holds good. Consequently, the government of Panjgúr has always been allowed to remain in the hands of the Gichkis, the actual individual exercising the functions of governor being either he who was strongest or he who agreed to pay most."

The system of dual control, thus initiated, would probably have continued to be moderately successful, had not matters been complicated by the Naushérwáni element, which had acquired a firm footing in Panjgúr in virtue of its possession of certain lands and of the rights to the collection of revenue which had been obtained either from the former Gichki Sardárs, or by marriage with Gichki women, or from the Khán. On the accession of Mír Khudádád Khán to the throne, events occurred which gave rise to bitter hostilities

* Sir C. MacGregor, *Wanderings in Baluchistan*, p. 101.

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between the Khán and Sardár Azád Khán of Khárán, with the result that the latter's *jágírs* in Panjgúr were confiscated. The open breach continued, and not long after Sir Robert Sandeman's appointment as Agent to the Governor-General, Azád Khán sent a raiding party against Panjgúr. British officers had been posted to Gwádar since the opening of the Indo-European telegraph line in 1863, and been charged with the control of political affairs on the coast; but, in 1879, the appointment of the Political Assistant at Gwádar was abolished, when the payment of the telegraph subsidies, and the control of the coast generally, devolved on the Director, Persian Gulf Telegraphs, with a native assistant in charge at Gwádar—an arrangement which still continues. But the conclusion of the treaty* with Kalát in December 1876 had, meanwhile, placed the relations of the British Government with Kalát and its dependencies on an entirely new footing. On learning that Azád Khán had raided Panjgúr in concert with Mír Isa Khán Gichki, who had been ousted from the post of *Náib* of that place by the Khán, in favour of Mír Gájián, Mír Khudádád made up his mind to proceed in person to Panjgúr with a force sufficient to repel Azád Khán; but his attention was invited to article 5 of the treaty, and it was arranged that Sir Robert Sandeman should settle the matter. Sir Robert was not able to proceed to Makrán at once, and, in November 1882, another raid into Panjgúr was perpetrated by Nauroz Khán, (the present chief), son of Azád Khán of Khárán, in which the Gichki Sardár of Panjgúr, Mír Gájián, who was also the Khán's *Náib*, was killed, and Panjgúr for the time fell into the hands of the Khárán Sardár. Meanwhile, the Khán had despatched his eldest son, Mír Mahmúd Khán (the present Khán, 1905), with a force to Panjgúr, whose presence prevented Nauroz Khán from taking any further effective action. The despatch of such troops was considered an infringement of the treaty of 1876, and Mír Mahmúd was recalled; but he first entered into an agreement with Mír Báián, the Gichki Sardár, about the revenues of Kéch. The agreement was executed on Rajab 14, 1300 A.H. (May 12, 1883, A.D.), and may be quoted here *in extenso* as it is very suggestive.

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* Note.—No. CLXXVIII, *Aitchison's Treaties*, p. 396 et. seq.

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"One-half of the tithes and other revenues in kind that may be collected, in accordance with the ancient custom of the country, at Kéch or in its dependencies should go to His Highness the Khán and the other half to Sardár Mír Báhi Khán (Báián); and the whole of the revenue which may be realized through the aid of troops will belong to the Khán, and the Sardár will have no claim on it. Of the revenue which has already been realized by me from Surgi (Soragi) to Kalátak (Kalátuk), one-half has been credited to the Kalát government and the other half given to Sardár Báhi Khán (Báián). This division will hold good for the future.

"The produce of the lands, which have heretofore remained in the possession of Fakír Muhammad, deceased, will now be credited to Government, and one-tenth of the produce of those lands lately possessed by Fakír Muhammad and Sardár Báhi Khán (Báián) will be retained by them for ever.

"The revenues, etc., realized from the Kushtang (Gushtang) fort will belong to Government, and those collected without the aid of troops will be divided equally, i.e., one-half will go to the Kalát government, and the other half will be taken by Mír Báhi Khán. Should His Highness the Khán at any time desire to give up the fort in *inám* or sell it, he will first consult Sardár Báhi Khán and not give it to any one except the above Sardár or Mír Abdul Karim. The water and lands belonging to the Kalát government and now in the hands of other people will be resumed and attached to the Kalát State.

"The revenue from any lands which may be hereafter brought under cultivation will be divided equally, viz., half will go to the Kalát government and the other half to Sardár Báhi Khán.

"The appointment of *Náib* will rest with the Kalát government. The *Náib* thus appointed will receive orders to assess the taxes in consultation with the Sardár; and the balance of the taxes collected in Kéch and its dependencies will, after deducting the wages of the servants and protectors of the roads, be divided equally between the Khán and the Sardár.

"The annual allowance of Rs. 5,000 for the protection of

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the telegraph line, hitherto paid by the British Government to Sardár Báhi Khán, will remain untouched.

"These few lines have been drawn up as a record in case of necessity."

The absence in this document of any reference to the system on which the administration was to be carried on and, on the other hand, the detail with which revenue questions are dealt with are matters which are specially worthy of remark.

This was followed by Sir Robert Sandeman's mission to Makrán in 1883-4, in the course of which the Naushérwáni dispute was settled, and Mír Gájián's brother, Muhammad Ali, appointed *Náib* of Panjgúr; but, owing to the absence of any controlling authority on the spot, its effects were only temporary. In Kéch, after the death of Fakír Muhammad Bízanjau, the Khán had nominated Mír Shahdád Gichki as *Náib* of Kéch, and Sir Robert Sandeman found him thus installed during his first mission in 1883-4. But Mír Shahdád was a sworn enemy of the Kéch Sardár Mír Báián, whom he opposed in all matters, further complications being the result. Captain T. Hope, Political Agent in Kalát, visited Panjgúr in 1885, and found that the previous year's arrangements were working satisfactorily; but immediately afterwards the country appears to have fallen into a state of great disorder, and was not again visited by a British political officer till the beginning of 1889, when some of the disputes were enquired into, and settled by Mr. J. Crawford, I.C.S. Effective measures, however, could not be taken to mend matters between the local chiefs. The Khán's share of the revenue had also fallen into arrears for about five years. At this juncture the Khán of Kalát invited a discussion of Makrán affairs, which took place at Quetta on November 25, 1889, and resulted in a decision to remove Shahdád and appoint a new *Náib* in consultation with Sardár Mír Báián. The *Náib* was to assist Sardár Báián in collecting the revenue and administering the country, but he was not to interfere in any way with the Gichkis. In the following month Colonel Reynolds, Political Agent, South-Eastern Baluchistán, proceeded to Makrán to put a new system in train; he supervised the realization of the revenue as far as was possible, and enquired into various

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disputes. The recommendations which he made as to future administration led to Sir Robert Sandeman's second tour to Makrán, which was undertaken in 1890-91. He found everything involved in chaos, and concluded that the intervention of a British officer was necessary in Makrán for the maintenance of peace and the raising of the revenue. With this object he left behind Mr. G. P. Tate, of the Survey of India Department, and Major Muir to look after the management of the country. Immediately afterwards Mír Shahdád, who had been removed from his appointment as *Náib* early in 1891 in accordance with the decision of November 1889, made a murderous attack on Major Muir, when he was seriously wounded.

Mr. Tate was now appointed to hold charge of the country on behalf of the Kalát State to administer the revenues, as well as generally to carry on political duties connected with that administration. He was assisted by a native assistant, Lála Udho Dáss, in revenue matters, who was placed in charge of the Kéch *niábat*. The limits of the administration were defined to be the Kéch and Panjgúr *niábats*, including the districts of Jau, Mashkai and Kolwa. The headquarter station of the administration was Panjgúr, but the native assistant was stationed at Turbat in Kéch. A small military force was retained for Mr. Tate's protection. The arrangement proved highly beneficial to the interests of the country; a large increase was effected in the revenue and peace was restored, and crime decreased.

Mr. Tate was withdrawn from Makrán in 1891. Captain McDonald was deputed to Panjgúr at the end of that year, and remained there until 1893.

In the following winter, Captain Ramsay visited Makrán. During 1894 proposals were under the Khán of Kalát's consideration for pacifying the country and establishing his influence, but as he was unable to raise a body of disciplined troops, he, therefore, applied for the services of a European officer to raise a new body of troops, and to improve the discipline and efficiency of the existing army. Lieutenant Le Mesurier was accordingly appointed Military Adviser to the Khán, and the Kalát State troops, which were disbanded in 1899, were raised and organised. Whilst the troops were being raised, however, disputes between the Rinds of

ADMINISTRATION AND STAFF.

Mand in Makrán became very serious and Captain Kemball, Political Agent, South-Eastern Baluchistán,* was ordered, in the commencement of 1895, to proceed to Makrán to settle them. He was accompanied by a strong military escort of 300 infantry, 6 cavalry and 2 guns. On his return he suggested the advisability of transferring the political control of Makrán affairs from the Political Agent in Southern Baluchistán, by whom they had been directed since 1885, to the Political Agent, Kalát. This proposal was sanctioned. The Khán of Kalát proceeded to Makrán in November 1895 to consider the reform of the administration. The services of Lála Udho Dáss were placed at His Highness's disposal as *názim*, and one *kárdár* in Panjgúr and another in Kolwa were appointed to work under his orders and to remain in charge of the local revenue accounts, acting in concert with the Khán's *Náibs*, by whom the actual revenue collections were to be made. Detachments of the Khán's newly organized troops were also stationed at various places. The deputation of the *názim* commenced from April 1, 1896.

Things proceeded satisfactorily at first, but a rising took place on the 6th of January 1898, led by Mehráb Khán Gichki and Baloch Khán Naushérwáni, which resulted in the imprisonment of the *názim*. The result was the fight at Gokprosh on the 31st of January, when the insurgent Sardárs were severely defeated by a force under Colonel Mayne. On the withdrawal of the regular troops, garrisons of Kalát State troops were left in Buléda, Tump and Panjgúr.

Modern developments, and relations of *názim* with the Political Agent.

In the spring of 1899, Mír Mehrulla Khán Raisáni was appointed *názim* of Makrán under the general supervision of the Political Agent in Kalát, with instructions to govern the country by means of levies and with the help of the people of the country. The new Kalát State troops were withdrawn and disbanded. The recalcitrant Sardárs and rebels at the same time made their submission. Mír Mehrulla Khán continues (1906) to hold the post of *názim*. An Assistant Political Agent who is *ex-officio* Commandant of the Makrán Levy Corps, which was enlisted in 1904, has been posted at Panjgúr since that year.

* From 1885-86 to November 1895, Las Béla and Makrán were constituted into one Political Agency, known as South-Eastern Baluchistan, with head quarters at Karachi.

ADMINISTRATION AND STAFF.

Makrán, in respect of political control, is a portion of the Kalát Agency. On the Makrán coast the Director of Persian Gulf Telegraphs acts as an assistant to the Political Agent.

Powers of Director, Persian Gulf Telegraphs.

He is also a justice of the peace within the limits of the Kalát State, the Chief Court of the Punjab being the court to which European British subjects are liable to be committed for trial. He disburses the telegraph subsidies to the chiefs and headmen for the protection of the Indo-European telegraph line, but he cannot withhold any payment without reference to the Political Agent, Kalát.

Existing local staff.

For purposes of internal administration, Makrán is divided into five *niábats*, namely, Panjgúr, Turbat (Kéch), Tump, Kolwa and Pasni. The *názim* is responsible for the general administration of the country, as well as for the collection of the Khán's share of the revenue. His head quarters in winter are at Turbat and in summer at Isái.

In 1903, the administrative staff working under the *názim*, excluding levies which numbered 79 horse and 81 foot, was as follows:—

Locality.	Náibs and Sub-Náibs.	Munshis.	Menials.	Total.
Panjgúr	1	4	4	9
Turbat (Kéch) ...	...	3	4	7
Tump	1	1	1	3
Kolwa	1	1	...	2
Pasni	1	1	4	6
Kaush-Kalát ...	...	1	1	2
Násirábád ...	...	1	...	1
Kalátuk	...	1	1	2
Dasht	...	1	...	1
Kulánch	...	1	...	1
Total ...	4	15	15	34

All persons, including holders of revenue-free grants, are bound to assist the *názim* with armed men when occasion requires. Allowances are also granted to certain leading men for assisting the *názim* generally, accompanying him on tour, maintaining the peace, and supplying men-at-arms, if occasion requires. A list of them will be found in appendix IX. Certain payments to headmen are also made by the British Government for the protection of the Indo-European telegraph line, and are detailed in the article on

JUDICIAL.

Means of Communication. For revenue work, the *Náibs* are assisted by village headmen.

Civil and Criminal justice and crime.

Justice is administered in civil and criminal cases either by recourse to *shariat* or to *jirgas*. As has been explained in the section on **Population**, the people have great regard for the provisions of the Muhammadan Law, and civil cases of importance about questions of land, inheritance, etc., are almost invariably referred to one or other of the *qázis* who are recognised by the local administration, and are stationed at Kéch, Tump and Panjgúr The *Náibs*, with the help of local men of position, form *jirgas* for the disposal of other cases, and in petty cases their decision is considered final; but more important cases are submitted to the *názim* with the *jirga's* recommendation. Other serious cases are decided by the *názim* with the help of a *jirga* of Sardárs, and the decisions are submitted to the Political Agent, Kalát, for confirmation. Cases decided by *shariat* also require confirmation either by the *názim* or the Political Agent, Kalát. Cases occurring in areas which are not subject to revenue are generally dealt with by the headmen, but the *názim's* intervention is sometimes sought.

The country is extraordinarily free from serious crime. The majority of cases are connected with land or cattle lifting and assault. Murder is uncommon.

The majority of the civil cases relate to land disputes, inheritance, or debt, etc. During 1900-01 the number of cases decided was :—

Criminal	... 63
Civil	... 31
Revenue and miscellaneous	... 49

Settlement of border cases.

Since 1902, a border meeting has been held, attended by the *názim* of Makrán with the Political Agent or Assistant on the one side and by the Persian Governor of Kirmán or Deputy Governor of Bampur on the other with the object of settling claims made by subjects of the one government against the other. The first of these meetings was held at Kirmán in 1902. In 1905 and 1906 they have been held at Chárbár on the Persian littoral.

FINANCE.

No record exists of the income derived from Makrán, as it is now constituted, previous to the period when its connec-

tion with Kalát began in the reign of Mír Nasír Khán I (1750-51 to 1793-94). A vernacular history * is extant which states that in that ruler's time the Khán's share of half the revenues of the country amounted to 95,000 *tila* annually. Reckoning a *tila* † at Rs. 5, the total revenue obtained by Nasír Khán I would have been equivalent to Rs. 4,75,000 in current coin; but it must be remembered that Nasír Khán's power extended westward over a large part of what is now Persian Makrán, and that Gwádar and, possibly, Ormára are said to have been included in Makrán about this period. But, as has already been explained, the Kháns were always dependent on the caprices of the Gichki Sardárs for the amount of revenue they received as their moiety, owing to the anomalous system of administration, and it is not, therefore, surprising to find Pottinger mentioning at the beginning of the next century that the revenues of Kéch were very trifling, whilst those of Panjgúr amounted to less than Rs. 20,000 per annum. Háji Abdun Nabi, who visited the country in 1838, towards the close of the reign of Mír Mehráb Khán II (1816-17 to 1839), estimated the revenues of Kéch at 12,000 Muhammadis, 4,000 maunds of grain, and 4,000 packages of dates, and those of Panjgúr at 2,000 Kásháni ‡ rupees, 500 Company's maunds of grain received as the tithe of the summer crop, and two-thirds of the same quantity received for the autumn crop. The tithe on dates was said to have realized 6,500 Company's maunds. Thus, the chief source of revenue appears to have been that from land, while in Panjgúr and Kolwa a small amount was derived from octroi.

FINANCE.

Masson, writing about 1840, only mentions the levy of *dah-yak*, but does not state the total amount derived from it. In 1868, Ross mentions that the balance of the Khán's moiety of the revenue of Kéch, after the payment of expenses, seldom exceeded Rs. 10,000 annually, and that

* *History of Kalát*, compiled by K. B. Qázi Jaláluddin, C.I.E., Political Adviser to His Highness the Khan of Kalát.

† The present exchange value of a *tila* in Makrán is Rs. 7-8-0 in British Indian currency, but it is stated to have been only equivalent to Rs. 5 in former times.

‡ The exchange value of a Muhammadi rupee is now 4 annas and that of a Káshání rupee 12 annas.

FINANCE. from Panjgúr the Khán was believed to receive about Rs. 20,000 per annum.

The state of anarchy, into which the country had fallen in Mír Khudádád Khán's time, prevented any systematic realizations, nor does Sir Robert Sandeman's first mission to Makrán in 1884, though it resulted in the restoration of peace, appear to have effected any improvement in revenue matters. In a report submitted in April 1889, Mr. J. A. Crawford mentioned that the Khán got no revenue at all from Panjgúr, while the total which he derived from Kéch was only Rs. 5,600. In the following year, Colonel Reynolds, Political Agent, South-Eastern Baluchistán, reported that the Khan's share of the land revenue, including both the cash assessments and the tithe of the Kéch district, according to the *Náib's* statement, did not exceed from Rs. 6,000 to Rs. 7,000, and that the total revenue of Panjgúr was estimated at about Rs. 16,000 a year, of which the Khán's share was Rs. 8,000. The total share of the Khán from both districts thus amounted to about Rs. 15,000.

A new era began with Mr. G. P. Tate's deputation to Makrán in 1891, and henceforth more reliable data are available for dealing with the subject of Finance. Mr. Tate found that the sources of revenue forming the Khán's moiety consisted of half of—

(i) the general land revenue, comprising the cash assessment known as *zarr-é-sháh*, and a tithe on all cultivated produce, including dates, called *dah-yak ;*

(ii) fines levied by *jirgas* ;

(iii) octroi ;

(iv) fishing and port dues ;

(v) *baitál* or assessments on lands, the ownership of which had lapsed to Government and the whole of—

(*a*) any revenue for the realization of which the armed intervention of the Kalát government was necessary ;

(*b*) the proceeds of crown lands.

The revenue from all sources for the year 1891-2 amounted to Rs. 35,840, the percentage of land revenue being about 80 per cent. No actual figures were available for 1892-3,

but the budget estimates were calculated at Rs. 39,343. In the succeeding three years—1893-94 to 1895-96—the country reverted to its former state of disorder, and no figures are available. In 1896, Lála Udho Dáss was appointed *názim* in Makrán, and during his administration the revenue from all sources was as follows :— FINANCE.

Year.	Revenue. Rs.
1896-7	56,858
1897-8	39,753

The large revenue of 1896-7 was due to the recovery of previous arrears. Another hiatus was caused by the events of 1898; but since the administration of Mír Mehrulla Khán, Raisáni, the present *názim*, the figures of revenue have been :—

Year.	Revenue. Rs
1899-1900	28,814
1900-01	39,771
1901-2	38,043
1902-3	45,529
1903-4	38,031

At present (1906) the *nizámat* revenue is mainly land revenue which includes a small tree tax on the numerous date palms in the Kéch, Panjgúr and other valleys; grazing tax; cattle pound receipts; harbour dues; salt; and unclaimed property. The *nizámat* receipts for 1905-6 were estimated at Rs. 60,000, excluding the Gichki Sardárs' share which is collected for them by the *názim*. The revenues have, in recent years, been found insufficient to meet the ordinary expense of administration, and the deficit is made good by a subvention from the Khán's funds. The revenue appears to be collected without difficulty or friction.

Expenditure. The expenditure of the administration in 1902-3 amounted to Rs. 72,857. In 1903-4, the principal items were as follows :—

	Rs.
Pay and allowances of *nazim*	6,600
Pay of levies	35,640
Pay of establishment	6,360
Allowances to *motabars*	5,780
Pay of *Náibs*	3,120
Medical establishment	1,200
Pay of 30 extra levies	4,320
Contingencies	3,690
Miscellaneous	3,500
Roza	2,400
Total Rs.	72,610

FINANCE.

Besides the expenditure incurred by the Kalát State, the cost of the Makrán Levy Corps, including the pay of the Assistant Political Agent and of the telegraph subsidy, is borne by the British Government. The former amounts to about Rs. 1,19,000 and the latter to Rs. 5,520 per annum. The distribution of the telegraph subsidy will be found in the section on **Means of Communication**.

The expenditure for 1905-6 was estimated at Rs. 88,000. This item included the cost of the *názim* and his establishment and levies, allowances made to local Sardárs and *motabars* and the public works and postal expenditure amounting to Rs. 14,000. The levies have been reduced since the establishment of the Makrán Levy Corps, but still cost about Rs. 29,500 yearly. The postal expenditure has so far been made through the Assistant Political Agent in Makrán who maintains the road, a camel track from Panjgúr to Pasni, and the present postal service.

LAND REVENUE. Early revenue system.

Practically no information exists as to the early revenue history of the country. That men-at-arms were taken from it, is known from the existence of a *sanad* from Nádir Sháh in possession of the Khárán chief, dated 1740, authorising one of the latter's ancestors to collect a levy of 150 men from Kéch, Tump and its dependencies. There seems to be no doubt that, besides this, a system of taking cash and produce revenue existed from the earliest times; and, so far as can be ascertained, the two principal items were *dah-yak*, or one-tenth of the produce, and *sar-é-zarr*, a poll tax at 4 annas per head. Military service (*lánk-bandi*) also had to be performed by all persons whether revenue-paying or revenue-free, but, in the time of the Kháns of Kalát at any rate, no specified number of men had to be found as was the case in the Sarawán and Jhalawán countries. *Dah-yak*, *sar-é-zarr* and *lánk-bandi* still constitute the only exactions made in the exclusive possessions of the Gichkis of Panjgúr and Kéch and in the Bízanjau estate of Pídárk. Subsequently, and probably after the country had fallen under the Bráhuis, the *sar-é-zarr* assessment appears to have been replaced by a cash assessment on villages, called *zarr-é-sháh*, and Abdun Nabi

LAND REVENUE.

records that the cash assessment on Panjgúr in 1838 was 2,000 Káshání* rupees.

In the previous section, the system under which Nasír Khán I of Kalát arranged to take half the revenues of the country has been referred to, and, as might have been expected, when disputes with the Khán of Kalát broke out in the country, the system of dual collection was found unworkable. The Khán's representative, with his handful of Bráhuis, was far from his base, and was either unable to supervise the collection of the Khán's revenue or sought to turn his term of office to his own advantage. He had neither the will nor the power to introduce any improvements into the system. The Gichki chiefs had no hesitation in alienating the revenue to those who sided with them against the *Náib*, and the better class of Baloch in Kéch, such as Lundis, Kattawars and Hots, in this way obtained exemption from payment. The Gichkis, at the same time, did not suffer as they made up for the absence of a fixed revenue demand by occasional calls on the people for *bijjár*, which each Sardár would receive in cash or cattle, or by *pindag*, i.e., begging, when a camel load of grain, etc., would be given. Dasht, Nigwar and Kulánch thus practically escaped paying revenue altogether. The position is thus described by Ross, writing in 1868: "The *Náib* resident at Kéj (Kéch) is held responsible by the Khán for the collection of revenue. One-half of the revenues is allowed to the Gichkis. In Kéj (Kéch), Tump and Násirábád, where the Gichki chiefs reside, they themselves collect the revenues of their estates, and pay over the proper share to the *Náib*. In the other districts, the revenue is collected by the headmen and made over to Fakír Muhammad, who pays the Gichki chief, Mír Báián (Mír Bái Khán), his allotted share. The system observed of imposing the taxes is as bad as could be. The agriculturists bear the burden almost alone, and of these the poor only, the rich and powerful being usually exempted. One-tenth of the produce of the fields and groves is the property of the State, added to which is a tax on inheritances. These, with the exception of occasional fines, are the only sources from which the State derives revenue.

* The exchange value of a Kashani rupee is now 12 annas.

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Trade and manufactures escape free. The land tax would no doubt produce a considerable income, were it not that whole classes have been exempted by grants from its infliction, and these the wealthiest of the people. In Kéch it is estimated that four-fifths of the land property is owned by Gichkis, Sangurs and others, claiming absolute immunity from all taxation. Under these circumstances, the amount of income actually realized is ridiculously small, compared to the produce of the country."

The Kháns, therefore, found themselves compelled to devise another means of filling their exchequer and hit on the plan of despatching periodical military expeditions to obtain their share. The collections thus made were called *sursát*, and they were realized from everyone except the Gichkis and some of the Baloch headmen who assisted the expedition. Then would follow a further period of anarchy until another raiding expedition could be organized and despatched by the Khán.

Gradual changes thus took place, and while the Gichkis and the Khán continued in most places to collect the revenue conjointly, the Khán, in course of time, came into possession of the exclusive revenue rights in certain places and the Gichkis in others. Thus Júsak and Malikábád in Kéch being considered equal, an exchange was effected between the Khán and the Gichkis, the former taking Júsak and the latter Malikábád. Similarly, in one of the frequent rebellions that occurred, Muhammad Khán, Gichki, during the time when Mír Fakír Muhammad, Bízanjau, was *Náib*, obtained possession of Turbat fort, and, on its being re-captured by Fakír Muhammad, the whole of the rights to the revenue of Turbat as well as to those of the hamlet of Apsar were retained by the Khán. The Naushérwánis, Mírwáris and Sardár Khél Bízanjaus were at the same time making headway in the country and acquiring the right to the revenue, as well as the proprietary right in various places. These cases are cited as indicating the complicated circumstances under which the existing revenue system has grown up and the difficulty of describing it in detail.

Complications caused by the footing obtained by the Naushérwáni chief, Azád Khán, in Panjgúr occupied a large share of Sir Robert Sandeman's attention in his expedition

of 1884, and, as a result of his enquiries, certain rights of Azád Khán were recognised in Khudábádán, Tasp and Sar-i-Kaurán.

LAND REVENUE.

Afterwards the system of revenue was reported on by British officers, including Mr. Crawford in 1889 and Colonel Reynolds in the following year, but it was left to Mr. Tate to place on record the fullest account of the revenue system as he found it. Previously no accounts had been kept, and no records had been in existence, and the information as to the various shares held by the different parties interested had to be sought from the *gazírs* or watchmen.

Tenures.

We are thus brought to the system of land revenue as it now exists, but, before proceeding further, it will be convenient to explain the prevailing system of tenures.

The produce of the land is divided between three groups—the revenue-taker, the proprietor, and the tenant where there is one. But, owing to the circumstances already explained, Makrán differs from other areas, where the right to the collection of the land revenue is vested in a single unit, i.e., the State or the Khán, in that the revenue-taker is represented in most areas by the person of the Khán conjointly with the Chief of Panjgúr, of Kéçh or of Tump, as the case may be. In others the Khán takes the revenue conjointly with some other member of the dominant classes, such as the Naushérwánis. These are the revenue-takers.

Proprietors.

But both the Sardárs and the Khán also hold, either severally or jointly, separate estates in which they have acquired the proprietary right. In such cases they have become the proprietors, known as *Mírásdár* or *Milk-é-wája.* Next to them in importance as proprietors come those who acquired estates by the sword or by the gift of the rulers. Such are the Naushérwáni, Bízanjau and Mírwári *Jágirdári* and *inám khor* holdings, and a good many smaller estates which are in the possession of minor branches of the Gichki family. The former and two other forms of proprietorship consisting of petty revenue-free holdings known as *barát-wár* and *muáb* will be dealt with later under **Revenue-free grants.**

The great body of the proprietary class is, however, composed of the petty Baloch landowners, each possessing a small hereditary holding (*arbábimulk*) on which he lives.

LAND REVENUE.

Dry-crop land is almost entirely cultivated by this class, and tenants are seldom employed.

TENANTS.

Coming now to tenants, it may be premised that tenants who are employed for the cultivation of irrigated lands never acquire an occupancy right. Tenants, however, who construct irrigation embankments in rain or flood crop lands acquire a heritable right of occupancy in such lands so long as the embankment remains standing. They also have a right to sub-let. Instances are known in which such tenants have sold their interest in the embankment or given it in dower. If an embankment is carried away, an option of renewal is generally given to a tenant who has made the original embankment on the condition of re-constructing it. Tenants who are given land to cultivate which has already been embanked are purely tenants-at-will, and are liable to ejectment at the next harvest.

Tenants in Kéch.

In Kéch, tenants of irrigated lands are known as *sangi* or *baddi*. They are also known as *nafars*. They are hired labourers, paid with a share of the produce, rather than tenants, and the terms on which they are employed have been referred to in the section on **Rents**. Three *sangis* are employed on each *hangám* of a large *kárés* and two for each *hangám* of a small one. In other irrigated tracts, tenants are known as *sharík*, *sharí-bur* or *bazgar*, the latter term being used in Kolwa.

Tenants in Panjgúr.

In Panjgúr, the land belonging to the dominant classes and the better class of Baloch is in the hands of Nakíbs as tenants, but these Nakíbs cannot acquire an occupancy right in irrigated land. In flood-crop land, a man making or restoring an embankment acquires a right to hold the land above it for three years at a specially low rate of rent, generally one-eighth. As in Kéch, the *baddi* or *nafar* is employed by large cultivators, but *baddis* do not work in parties as in Kéch, but individuals are engaged who are given their food and clothes and a small share of the produce.

Tenants of crown lands.

Crown lands are generally let on annual leases to contractors known as *dehkáns*, who are men of sufficient substance to employ *sangis* for the cultivation. The usual terms made with the contractors are that the produce of wheat and beans should be divided, after providing the *sangis*' remuneration ; that a fixed amount per *hangám* of water should

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be paid from the rice crop; that the *surrat* crop should belong exclusively to the *dehkán*; and that a fixed amount in cash should be paid for the dates.

Miscellaneous tenancies.

During the winter, when plenty of water is available, an owner of dry-crop land situated close to a source of irrigation sometimes arranges to obtain water for irrigating it from this source. In return he either engages to supply labour for cleaning the *kárés*, generally at the rate of one man per *tassu*, or pays the owner one-third of the produce.

Land bearing palms is, sometimes, given out for cultivation rent-free, in consideration of the benefits that will accrue to the date trees from the watering.

Throughout Makrán it is a well recognized custom that a tenant-at-will, or even a *dehkán* in crown land, who plants date trees, acquires a right to half the trees that survive. He has full powers of alienation over such trees. The Darzádas of Kéch own many trees in this way which stand on land with which they have no longer any concern.

Existing revenue system. Character of assessments.

The sources from which land revenue is at present realized are the same as those which existed in early times, but the method of collection has been modified in some cases. They consist of a tithe of the produce known as *dah-yak*, a fixed cash assessment (*sarr-é-sháh*), a tax on dates, a tax on cattle and revenue derived from crown lands and escheats.

Dah-yak.

Dah-yak is an assessment in kind, at one-tenth of the produce realized on all lands, whether irrigated or dry-crop. In the case of Khán's subjects cultivating land in Kolwa, the proprietary right in which is vested in the Naushérwánis, Sardár Khél Bízanjaus, or Mírwáris, the tithe is taken from the ryot's share only, i.e., after deduction of the proprietor's share.

Zarr-é-sháh.

The fixed cash assessment of *sarr-é-sháh* appears to have been originally levied from irrigated lands only, but was afterwards fixed on localities, whether permanently irrigated or not. It is paid in addition to *dah-yak*. After the amount to be paid by a particular locality had been determined, the distribution among the owners of land was left to be fixed by the owners themselves. Influential landholders thus escaped altogether, and the whole burden was placed upon the poor. Subsequently, many of those from whom the tax was originally levied transferred their property, but they

LAND REVENUE.

and their descendants have remained responsible for the cash assessments. There are thus many persons who now have little or no land, yet still have to pay the *zarr-é-sháh*, while others have added to their holdings without any proportionate increase being made in the amount of *zarr-é-sháh* payable by them. Thus the tax has in some cases degenerated into a poll tax. The proceeds of the fixed assessment are shared between the revenue-takers in the same proportion as the produce revenue.

The assessment on Kéch is Rs. 9,574 and that on Panjgúr Rs. 1,624; total Rs. 11,198. The amount of *zarr-é-sháh* originally assessed on Kéch, excluding Kolwa which is not subject to *zarr-é-sháh*, was Rs. 9,500; but, in course of time, changes have taken place by which a slight increase has been made in the assessment. The amount originally assessed on Panjgúr was Rs. 2,000, but Rs. 376, the amount due from Khudábádán, are now excluded. The collections of *zarr-é-sháh* since 1891-2 have seldom exceeded Rs. 6,000. The highest amount ever realized was Rs. 7,274 in 1891-2.

Zarr-é-nakhíl.

Zarr-é-nakhíl is the cash assessment on dates. The assessment was originally a tithe of the produce, and was paid either in cash or kind as the owner preferred, but it was transformed into a cash assessment during Mr. Tate's administration. The rates of assessment were Rs. 6 and Rs. 4 per hundred for first and second class date trees, respectively, but, since 1903, the assessment on first class trees has been raised to Rs. 6-4 per hundred, i.e., 1 anna per tree.

Pas-gatta.

Cattle tax is known as *pas-gatta*, and is realized at the rate of one sheep in fifty per annum, and also 2 seers of *ghí*. If the *ghí* is not forthcoming, Re. 1 in cash or an additional sheep is taken. The tax is levied by all the dominant classes who generally take a sheep at each harvest, and the extent of the jurisdiction of a particular chief or headman is determined by the tract of country in which he imposes *gatta*. Some of the tribes, such as Sangurs, Kolwais, Koraks and Kauhdáis, who are really the Khán's subjects, have to pay three sheep as cattle tax per annum, one to the Khán and one or two to the local headman. At the time of collection a representative of the Gichkis accompanies the party told off by the *názim*, and the sheep collected are divided as in the case of land revenue.

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There is an old established custom in Makrán that, on the excavation of any new source of irrigation, such as a *kárés* or *kaurjo*, the revenue-takers have a right to a share in 2 *hangáms* of the water and a proportionate amount of land. The proprietary right in such land and water vests in equal shares in the Khán and the Gichkis, in whose area the new source of supply is excavated. No part of the expense of excavation is borne by the revenue-taker, nor is he liable in any way for the cost of repairs. These *hukumi hangáms*, as they are called, are to be found in almost all irrigation channels, unless they have been sold or alienated by the rulers themselves, and most of the crown lands, *srahm*, are derived from this source.

Crown lands.

The revenue-takers, besides possessing a general right in all uncultivated waste, called *wapát*, i.e., dead lands, also claim a proprietary right in all *rabjag*, and *abérag* or *shapát* lands. *Rabjag* lands are those lands which have long been deserted, but in which there are signs of previous irrigation, while *abérag* and *shapát* (the latter term being used in Panjgúr and Kolwa) are similar lands where traces of former embankments still exist. The claim to proprietary right is not, however, always exercised, especially in the case of land newly brought under irrigation, but the lands are allowed to be cultivated on payment of the ordinary rate of revenue, viz., one-tenth, the right of proprietorship passing to the excavators of the new source of irrigation. As an instance of a higher rate, the dry-crop lands between Kalátuk and Churbuk may be mentioned in which the share of the revenue-takers is one-fifth, the rate usually levied by proprietors from tenants who have built embankments, and supplied the bullocks, seed and labour for cultivation.

Another class of crown lands are those known as *baitai* or estates escheated on failures of heirs.

The principal places at which crown lands are situated are Turbat, Kaush-é-Kalát, Kalátuk and Násirábád. The *baital* lands have in course of time been amalgamated with crown lands, and are not now separately identifiable.

Method of collection and division.

The procedure usually adopted for the collection and division of the revenue is as follows* :—When each harvest is

* This procedure was followed in 1903.

LAND REVENUE.

nearly ripe, an official is sent out accompanied by an expert assessor to determine the appraisement (*zamán bandi*) on each field. The *kauhda* of the locality, with two local assessors, assists in the work. A representative of the Gichki Sardár, or sometimes the chief himself, accompanies the party. When the appraisement has been completed, a field-to-field appraisement statement is submitted for each locality, and the cultivator is meanwhile permitted to harvest his crop ; he may subsequently elect either to pay the revenue through the *kauhda* in kind or to remit its value at the current rates in cash. The produce revenue received is sold locally. *Zarr-é-sháh* is generally collected in July and August, a munshi, duffadár and two sowars being deputed for the purpose to outlying districts, where they are assisted by the local *kauhda*. The Gichki chief also sends a representative.

Zarr-é-nakhíl is also determined by the Khán's officials with the help of the local headmen, an assessor and the *gazír*. The fruit-bearing trees are classified, and the assessment is fixed and realized at once.

Pas-gatta is collected by levy sowars, and the only occasional departure from this system is in Kolwa, where *batái* is sometimes taken, especially from crown lands.

The revenue-takers are generally in the habit of taking advances from the *názim* on the credit of their share. At the end of each financial year all shares are calculated in the *názim's* office, and after deducting advances and the share of expenses, the balance is handed over to each shareholder.

Village headmen, their remuneration, &c.

Headmen play an important part in the collection of the revenue, cattle tax, and other dues, and in some instances, indeed, are almost entirely responsible for it. The headman is known as *mastar-kamásh* or *kauhda*, the latter being most common. All dry-crop tracts (*kúcha*) are divided into so many *rés*, and each *rés* has a sub-*kauhda* subordinate to the *kauhda* mentioned above. In irrigated areas (*shahristán*) every village has a *kauhda* of its own. To every village of importance and to a cluster of three or four hamlets there is an officer called a *gazír* who looks after the interests of the revenue-taker, finds forced labour when required, and in some cases, such as Turbat, Apsar and

Júsak, collects grass, wood and other supplies for the levies. *Gazirs* are generally paid their wages by the land-holders. *LAND REVENUE.*

Kauhdas either hold the whole or a portion of their land revenue-free or receive annual cash allowances.

Revenue-free grants.

All holders of revenue-free grants are liable to military service (*lánk-bandi*) when called upon. The largest holders are the Naushérwánis, Mírwáris and Sardár Khél Bízanjaus, who have generally acquired their rights either by gift from the rulers, or by intermarriage with the Gichkis, or as blood compensation.

Petty revenue-free holders.

Revenue-free holders, but of minor importance, are those known as *barát-wár* and *muab*. *Barát-wár* holders are those to whom crown lands have been given from time to time for services rendered, such as assistance in the capture of a fort. The Gushtangi Isazai Hots in this way hold Sijamán, Sorago, Hot-ai-jo, and Kani-é-sar in Turbat for assisting Shéh Omar Gichki, the contemporary of Nasír Khán I.

Muab holdings are small areas held in proprietary right by headmen and others, the revenue of which has been remitted. They are either permanent, in which case they are invariably held under the terms of a document, or temporary for the lives of the holder. Sometimes they are given for political considerations.

FINANCIAL RESULTS.

The following is an analysis of the land revenue realised in 1903-4. Details for other years are not available. The total amounted to Rs. 24,135. Details of the realizations under different heads are given in the margin. Of the total, Rs. 13,971 (representing *zarr-é-sháh* Rs. 5,756, revenue on dates Rs. 7,925, and revenue on tobacco Rs. 290) were realized in Kéch and Kolwa from Turbat, Apsar, Júsak, Kaush-é-Kalát, Kalátuk, Nodiz, Násirábád and Churbuk, Tump, Nigwar, Dasht, Kulánch, Gwarkop and Jamák, Kolwa, Buléda, Kikkan, including the income from the Government lands ; while

	Rs.
Produce revenue	6,559
Cash Assessment—	
(*a*) *Zarr-é-Sháh*	6,330
(*b*) Tobacco & pomegranate seed.	391
(*c*) Dates	10,005
Cattle tax	350
Income from confiscated lands ...	500
Total Rs. ...	24,135

FINANCIAL RESULTS.

Rs. 2,755 (representing *zarr-é-sháh* Rs. 574, revenue on dates Rs. 2,080, pomegranate seeds Rs. 40, and miscellaneous cash recoveries Rs. 61) were obtained in Panjgúr, from Sari-Kaurán, Washbod, Garmkán, Chitkán, Isai, Bunistán, Kahn-é-zangi, Duzanáf, Tásp, Sari-Kalát and Eráf, Dumb, Sorwán and other *kúchas*.

The produce revenue realized in the same year amounted to Rs. 6,559, of which Rs. 5,501 were derived from Kéch and Kolwa and Rs. 1,058 from Panjgúr. This consisted of realizations on cereals, principally wheat, barley, beans and *juári*.

Realizations on account of the grazing tax in the year amounted to Rs. 250 in Kéch and Kolwa and Rs. 100 in Panjgúr. The income from confiscated lands amounted to Rs. 500.

MISCELLANEOUS REVENUES. Octroi and transit dues.

Octroi and transit dues, both of which are known by a single term, *sung*, were levied by every petty chief in former times, both on the exports and imports of the country, the rates of which always depended on the caprice or the pressing necessities of the Sardárs. The system was a great impediment to trade, as the collection of the dues rested with the sowárs and dependants of each dominant chief, and, in the event of dispute, the whole property of the traders was frequently seized until the demands were satisfied. For its own part, the Kalát State appears to have originally assessed all goods borne by caravans at a uniform rate of 1 Káshání rupee (i.e., 12 annas) per maund, and the sums received by the State were considerable. They amounted in 1840-41* to Rs. 3,708 for Kéch and Makrán and Rs. 3,136 for Mashkai and Kolwa. This rate was subsequently reduced to 8 annas per maund in accordance with one of the terms of the treaty concluded with the British Government in 1854, but whether the lower rate was adhered to in Makrán is unknown.

In 1891-2, when the revenue administration of the country devolved on Mr. G. P. Tate, the imposition of transit dues was abolished, and a system of octroi, based on local information, was established. The realizations amounted to Rs. 952 in that year. Octroi is now (1904) realized by

* *Baluchistan Blue Book*, No. 2, p. 219.

MISCELLANEOUS REVENUE.

the State officials at Isái, Turbat, Tump and Hor in the interior, the proceeds being divided between the Khán and the Gichkis. The total collections in 1903-4 amounted to Rs. 2,600. The schedule of rates at which goods are assessed varies with the commodities. The sum of Rs. 2,600 does not include the proceeds of the contracts given for the coast ports to which reference will be made later.

In the Rakhshán valley the Khárán Chief levies transit dues at Zaiak, Shiréza, Nág-é-Kalát and Kénagi Cháh and in the Rághai valley at Kullan-é-dap and Tank. The rates are 4 annas per camel and 2 annas per bullock or donkey, whether loaded or unloaded. The total amount levied annually is estimated at about Rs. 4,000. Caravans lifting consignments of local *ghí* and wool from Rakhshán have to pay Rs. 8 and Rs. 10 per camel load, respectively. In Gichk transit dues are taken by the Gichkis at the rate of Rs. 1-4 on a camel load of wool and Rs. 2 on 4½ standard maunds of *ghí*.

Liquor and intoxicating drugs.

The trade in liquor and other intoxicating drugs is insignificant. A small quantity of European liquor is consumed by the Hindus living on the coast, and duty at Rs. 1-8 per cent. *ad valorem* is levied on importation. Other intoxicants of local manufacture, such as *bhang*, &c., pay no duty.

Court fees and fines.

Previous to the administration of the present *názim*, court fees were unknown in the country. They are not now required on ordinary petitions to the *názim*, but are recovered in civil suits relating to money and land at the rates levied in British territory. Cash payments are received instead of stamps. The revenue from court fees is supplemented by recoveries in the shape of fines in criminal and political cases.

In the Rághai and Rakhshán valleys, the Khárán Chief's *Náibs* seize enough of the offender's live-stock to cover the amount of a fine, when default is made in payment. An additional amount of Rs. 2 per camel or R. 1 per bullock is taken as *muhassili*, or compensation for the trouble of capturing the animals.

Customs.

Under the term "Customs" are included the proceeds of a tithe on all fresh fish landed at Pasni, with Kalmat and

MISCELLANEOUS REVENUE.

Shamál Bandar, and at Jíwnri and Ganz, as well as the dues payable on imports and exports, both by sea and land, at these ports. The right of collection is leased to contractors. The last Pasni contract, which was sold for a period of two years, expired on the 31st of May, 1905, and fetched Rs. 16,000. The sum realized has risen considerably in recent years owing to the construction of the bridle-path between Pasni, Turbat and Panjgúr, the opening of the steamer service, and the consequent gravitation of the trade to the port. A new contract has now been sold for Rs. 18,000 for one year commencing from the 1st of June 1905. The last contract for Jíwnri was leased for Rs. 15,500 for two years in March 1904 and has not yet expired.

Formerly, one-twelfth of all fresh fish was recovered by the administration, but the rate has been increased to one-tenth.

The system of levying dues is somewhat complicated. Goods brought by sea pay customs duty at the port of entry, and are liable to pay octroi on re-export by land if bulk has been broken. Otherwise they may be re-exported without further payment. A similar rule applies to articles which are re-exported by sea. Goods which are merely transhipped pay no duty.

Octroi is levied on goods imported by land which are intended for local consumption, and customs duty is paid on goods intended for export by sea.

Almost all articles of merchandise are liable to duty whether for octroi or customs either at the rate of Rs. 2-1 per cent. *ad valorem* on foreign* goods or at Rs. 2 per cent. on local goods. Special provisions, however, apply to certain articles, such as dwarf palm, dates, cotton and mangrove timber. One *band* or man's load, i.e., 10 or 15 seers, is payable in kind on every camel load of dwarf palm brought to the ports, and, on exportation, a further tax of 8 annas per cent. is levied *ad valorem*. Similarly, one mat is taken in every ten on arrival at a port, and an additional tax of 3 pies per pair is payable on exportation. Dates imported from Kéch and Panjgúr pay octroi at 8 annas per camel load, but no octroi is payable on the return loads of such animals. All raw

* This term is applied to goods from Persia, Arabia, etc.

cotton produced in Kéch has to be brought for shipment to a Kalát port and pays export duty at 2 annas per maund. The import of raw cotton is free. Mangrove wood, when exported from Kalmat, is required to pay duty at the rate of Rs. 40 to Rs. 60 per boat load. All articles imported or exported for Government purposes are exempt from payment of dues. With slight modifications, the same principles regulate the contract for Jíwnri. MISCELLANEOUS REVENUE.

At Gwádar a similar system is followed, but the duty levied on imports and exports was at the rate of 5 per cent. *ad valorem* in 1903. A tithe on all fresh fish landed at the port is also collected.

Salt.

Salt was not liable to duty till 1903, in which year the monopoly for the manufacture and sale of salt produced at Pasni and Kalmat was leased for two years ending with the 31st of May, 1905, and fetched Rs. 365.

Cattle pound receipts and miscellaneous.

Cattle pounds are controlled by the *nidbat* officials. The rate of fines imposed are as given in the margin. The receipts amounted to Rs. 45 in 1903-4. The income from the sale of unclaimed property, confiscated lands and other miscellaneous sources amounted to Rs. 1,350 in the same year.

	Annas.
Camel	8
Bullock	4
Donkey	2
Goat or Sheep	1

LEVIES AND ARMY.

Reference has already been made to the system known as *lánk-bandi*, which existed in former days, and under which military service had to be performed by all persons whether revenue-paying or revenue-free, whenever occasion required. In pre-British days, the expeditions deputed by the Kháns never stayed in the country long, and it does not appear that the Khán's *Náibs*, such as Fakír Muhammad, Bízanjau, were ever supported by any considerable force. So far as is known, they were accompanied by less than twenty levies. It is only within recent years that levies have been regularly maintained in the country.

British troops in Makrán, 1891 to 1893.

Regular troops were first located in the country for a lengthened period in 1891, when those which had originally formed Sir Robert Sandeman's escort during his second mission to Makrán were left with Mr. Tate. They consisted of detachments of the 127th Baloch Light Infantry, 36th Bombay Cavalry, and two guns of No. 1 Kohat Mountain

LEVIES AND ARMY.

Battery. Their head quarters were at Chitkán in Panjgúr and a detachment of fifty rifles was sent to Buléda early in April 1891, for a short time, and the fort at Turbat was garrisoned by another detachment of fifty rifles. A body of sixty levy sowars armed with snider carbines was also maintained who held posts in outlying districts, and kept up the lines of communications. The troops were withdrawn in April 1893.

Next year the necessity of the Khán garrisoning the country with his own troops by raising and maintaining a sufficient body of disciplined men to ensure orderly administration was pointed out, and the Kalát State troops were raised. Some of them accompanied the Khán on his visit to Makrán early in 1896, and, on the surrender of the forts of Nág and Násirábád, the former was occupied by twenty of the Khán's levies, and the latter with a garrison of seventy-five infantry. A small force of troops and levies was also left to support the authority of the *Náib* in Panjgúr. At the time of the disturbances of 1898, the numbers had been increased to 260 men, of whom 200 were infantry, nearly all Punjábis, and sixty were Bráhui camelry. They garrisoned Buléda, Tump, Turbat and Panjgúr. As a result of the re-arrangements made after the rebellion had been suppressed, these troops were disbanded at the beginning of 1899, and their place was taken by tribal levies raised under the orders of the new *názim*. These consisted, in 1904, of seventy-nine horse and eighty-one foot, and garrisoned all the important forts.

Duties of levies and armament.

The levies not only maintain order and do the work of police, but they assist in the collection of revenue, escort prisoners, collect supplies, and make themselves generally useful. They are armed with snider rifles and carbines, and wear kháki uniform. Their total cost in 1903-4 was about Rs. 35,640 per annum.

Makrán Levy Corps.

In 1904, the Makrán Levy Corps was organised under two British officers, with its head quarters at Panjgúr. It is paid for by the British Government, and the Assistant Political Agent for Makrán is also *ex-officio* Commandant of the Corps. He is assisted by an Adjutant. Its object is to ensure a better patrol on the British side of the Makrán border and the proper enforcement of the authority of the

Khán as represented by the *násim* of Makrán. The Corps is composed mostly of Bráhuis with a sprinkling of Baloch. The native officers represent practically all the leading sections of the Bráhui tribes. The men are armed with Martini-Henry rifles and carbines. LEVIES AND ARMY.

JAILS. Owing to the absence of any systematic form of government, jails did not exist in former times, nor are regular jails maintained at present. Under the indigenous system, nearly every crime is punished by the payment of compensation or fine, and imprisonment is only inflicted in default of payment or of finding security for doing so, the term being indefinite, and release being obtained on the recovery of the compensation or fine. As the country is very free from petty crime, the number of criminals committed to jail is insignificant, and, during 1901, only thirteen prisoners were confined in the Turbat fort.

Besides Turbat, other places used for confining prisoners are Tump and Isái. They are sometimes handcuffed and put in chains. Their daily ration consists of three-quarters of a seer of flour, which is supplied by the local administration, and they are employed to look after Government gardens and in repairing Government buildings.

EDUCATION. No means of education are available, and the bulk of the population is entirely illiterate. A few boys obtain instruction in the Korán, from the local *mullás*, generally in *maktabs* or schools attached to mosques, from which they go on to elementary Persian. In individual cases, where the elementary stage is passed, students from Panjgúr betake themselves to Kandahár to study theology, while those from Kéch proceed to Tatta in Sind. It is remarkable that nearly all the *mullás* and *qázís* are derived from the lower classes, the Darzádas and sometimes the Loris. There is, indeed, only one Baloch *mullá* in Kéch. A few of the remaining *mullás* are Afgháns.

MEDICAL. Medical aid was first made available in 1891-2 through the medical officer in charge of the troops forming Mr. Tate's escort; a hospital assistant was deputed to Makrán after the administration of the country had been vested in the present *názim*, the annual cost being Rs. 1,200. No statistics of the work done are available. Since 1904 a dispensary has been opened in Panjgúr, where medical aid

MEDICAL. is available to the public. It is in charge of the Assistant Surgeon with the Makrán Levy Corps, and the establishment consists of one compounder and three servants (1905). The dispensary has accommodation for twelve indoor male patients.

Prevalent diseases.

So early as 1860, Assistant Surgeon H. Cook, * in medical charge of Kalát Agency, who travelled through the country, wrote that fevers of a peculiarly bad type, accompanied by great hepatic derangement, were rife, particularly at the season of date-ripening (August). The diseases most commonly met with by the medical officer with the troops, in 1891, were malarial fever, diseases or disorders of the digestive organs, and acute and chronic ophthalmia. Acute and chronic bronchitis, ulcers of the extremities in various stages, diseases of the skin, and chronic rheumatism were also found to prevail.

Two types of fevers are recognised by the natives—*gohari-tap*, or fever and ague, and *garmi-tap*, or fever accompanied by high temperature, which is believed to last for three, seven, fourteen, twenty-one, or forty days. Hooping-cough, called *karántít-é-kullag*, prevails periodically among children, and sometimes causes mortality. Among the hill Baloch, a cough called *samag* is much dreaded. It is said to be caused by a fly of the same name entering the throat. Only graziers suffer from the complaint. A mixture of *ghí* and tobacco is used as a remedy. Many kinds of sores, ulcers and tumours occur, the local names of the different kinds being *som*, *chippok*, *sumbok* and *burruki*. Cases of the latter are generally fatal. Diarrhœa, dysentery (*dor*), and colic are also not uncommon, while general debility, due to bad nutrition, is frequent.

Among the poor of Kéch, Kulánch and Dasht, whose staple food consists of boiled sardines and *laghati* dates, there is a general complaint of night-blindness, called *shapi-korag*. It is attributed to the entire absence, in their diet, of *ghí* and other fatty substances. It is alleged that a cure may be effected by the part of a sheep's liver called *shapi-korag*.

Epidemics.

Epidemics which visit the country are cholera, small-pox (*grampuk*), and chicken-pox (*sohrak*).

* *Transactions of the Medical and Physical Society of Bombay*, No. VI, New Series, 1860.

Háji Abdun Nabi has recorded an outbreak of plague in Kéch in 1838.* He estimated the loss of life at 1,500 persons, the largest mortality being among the women and children. The season at which cholera generally appears is the time of the date harvest—August and September. Only one epidemic of cholera occurring in winter is remembered, and this was not severe. The first known outbreak is said to have occurred about 1857 and to have been followed by a second outbreak in the succeeding year. Cholera appeared in a severe form in September 1902, when upwards of 1,200 people were carried off in Kéch, the localities principally infected being Buléda, Dasht and Kulánch. In two villages of Buléda, Sulo and Chip, 103 lives alone were lost. The disease is said to have been introduced from Karáchi. Much of the mortality occurred among the poorer classes, chiefly immigrants from Zámurán, Dizzak and Sarbáz, who had come to the country in search of labour. Panjgúr escaped owing to the people of the place having imposed strict land quarantine against any influx of population from the infected areas. MEDICAL.

A serious epidemic of small-pox preceded the outbreak of cholera in 1902, and caused much loss of life among the infant population. The mortality in epidemics of small-pox is generally reckoned at 90 per cent. of those attacked. Chicken-pox visited Sámi about 1900, and seventy persons succumbed to it.

The people, it may be remarked, are fully aware of the efficacy of segregation, and resort to it on the outbreak of all contagious diseases. After segregation, only such persons as have previously had small-pox are allowed to approach the patient. If such persons are not available, poor people are engaged for the purpose who pay little attention to their duties, and it not infrequently happens that the victim succumbs owing to want of nourishment and care. An instance is quoted of a number of persons afflicted with small-pox being abandoned at Shahrak, in consequence of which all died. The segregation camp is studiously avoided by those who are well, and the dead are removed by persons who have already had the disease.

* *Journal, Asiatic Society of Bengal*, CLIV, 1844.

MEDICAL.

There is also a general belief in infection being carried by flies.

Vaccination and inoculation.

Vaccination is unknown, but would probably not meet with opposition if introduced. Inoculation is popular, and supplies the place of vaccination. It is only practised when an epidemic of small-pox is prevalent.

The method of inoculation is practically the same as in other parts of Baluchistán. An incision is made with a razor on either the upper or lower side of the wrist, and then a small-pox pustule and a grain of wheat are inserted. An eruption follows in a few days. Such articles of food as are likely to produce heat in the body are given to the patient, as they are believed to accelerate the appearance of the eruption. The diet consists of flesh, fowl, beans and *másh* cooked without *ghi* or spices.

Every Makráni believes that inoculation is only efficacious if performed by a Saiad, by his representative (*khalifa*), or by a person authorised by a Saiad. The number of Saiads is limited to one family in Panjgúr, and the facilities for inoculation are not, therefore, great. A Kahéri Shéh from Kachhi, who has been in Kéch for some years, did a good deal of inoculation in 1902.

The usual fee is 4 annas both for children and adults. In addition to this fee, any ornament which the person inoculated may be wearing on the right hand, such as a ring or bangle, is given to the operator. Men of means sometimes bestow a cow, camel or a horse on him.

Indigenous remedies and medicines.

Nearly all ailments are attributed by the people to the action of djinns or evil spirits, and consequently, in native practice, charms from Saiads or *mullás* form the most conspicuous means of cure. In cases of fever and ague the dry leaves of the fig tree, husks of rice, or frankincense are burnt to drive away the spirit by the smoke.

In cases of prolonged fever, the patient is wrapped in the skin of a female goat in summer and in that of a male sheep in winter. A brown or black skin is preferred. The animal must be killed at night, with closed doors, so that any chance of exposure to the heavens may be avoided. At early dawn the skin is removed from the patient, and hung on a tree at a distance from the house. Immediately after, barley or *arzun* flour is rubbed on the body. This

cure, which is believed to be unfailing, is called *post*. MEDICAL.

Chicken soup is a common remedy in milder ailments, and branding is not infrequently resorted to in more serious cases. For sore eyes a stone, called *singistán*, is boiled seven times, each time with a separate sheep's head, after which it is rubbed in human milk and the water of a *hukka* or, in their absence, in plain water, and the fluid is applied to the eyes. For colic, a little gunpowder mixed with water is drunk, or a yellow hen is killed, and its intestines, etc., are bandaged over the affected part.

Cases of lunacy are attributed to the attacks of djinns, and a *mullá*, who is called in to cast out a djinn, is called an *amil*. He usually commences his charm by invoking the aid of Sháh Bakhtánús, the king of the djinns, and the two monkeys of Habbash (Abyssinia) and Zang (Zanzibár), and, after a wrangle with the spirit, is supposed to make it swear not to return to the person affected on the penalty of having a seal affixed to its head. There is an implicit belief in the efficacy of this treatment, and the mention of the two places in Africa is of folklore interest.

Village sanitation and system of water supply.

No sanitary arrangements of any kind exist either in the towns or villages. The sweepings and filth are gradually heaped in front of the houses, until they have accumulated in sufficient quantities for removal to the fields as manure. Along the coast, the foreshore is used for the deposit of filth of every kind, including human excreta and the offal from the fish-curing operations, the result being most unpleasant.

Drinking water is obtained in most places from *kárézes*, but pools in rivers and wells are also used. The supply from *kárézes* is generally good. Where drinking water is obtained from pools, bathing and washing also take place in the same place.

SURVEYS.

The survey of the coast west of Gwádar was made by Lieutenant Brucks in 1828-9, which was followed in the latter year by a further minute survey under Lieutenant Haines in the *Benares* who carried it as far as Karáchi. The Makrán coast had previously been only slightly laid down by Lieutenant Maskal. Subsequently, Commandant Constable and Lieutenant Stiffe, of the Indian Navy, were employed in the *Euphrates* in 1857-8 and in the *Marie* in 1858—60 for survey on the Makrán coast and in the

SURVEYS. Gulf. The results of their surveys have been embodied in the excellent Admiralty Chart* which is supplemented with much information in the *Persian Gulf Pilot*.† This compilation states that the bank of soundings on the Makrán coast is narrow, and ends abruptly in some parts quite precipitously, at its outer edge, which is in general about 15 miles from the shore. The soundings are generally regular, the bottom being rock, sand, and mud near the shore, and mud or clay beyond the depth of 12 fathoms; they generally increase gradually up to 20 fathoms and beyond that depth very rapidly. Special surveys of Kalmat were made in 1891 and 1902.

Maps of the interior of the country, based on a reconnaissance survey, have been published by the Department of the Survey of India on the 16-mile, 8-mile, and 4-mile scales. They were made between 1891 and 1893. Triangulation connected with the great Indus series was extended into Makrán between 1896 and 1898, but the work came to an abrupt conclusion owing to the rising which occurred at the end of the latter year.

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* Published at the Admiralty, London, 31st December, 1874.

† *The Persian Gulf Pilot* by Captain C. G. Constable and Lieutenant A. W. Stiffe, London, 1898.

CHAPTER IV.

MINIATURE GAZETTEERS.

KULANCH. Kulánch is the third largest unirrigated tract in Makrán; Dasht and Kolwa alone being more extensive. For administrative purposes, it consists of the strip of country between the slopes of the Koh Drámb on the west and Sáiji on the north-west, the eastern boundary of Makrán near Kalmat on the east, the sea on the south and the Talár branch of the Makrán Coast Range on the north. It thus includes the plain country known as Kulánch proper, about 45 miles long by 20 wide on the west; the sandy flats round Kalmat on the east; and the part of the coast range inhabited by the Sangurs to the north-east of the Shádi Kaur. The coast-line, which extends for about 120 miles, is low and consists of sand dunes covered with occasional patches of low tamarisk and acacia, except where the coast range runs down to the sea between the Rumbar and Shádi Kaur rivers and the low hills west of Shamál Bandar. The most conspicuous headlands are Jabal Zarrén (418 feet), Rás Shamál Bandar (663 feet), Rás Shahíd and Rás Kappar (641 feet). Nearly due south of Kalmat lies the island of **Haptálar** or **Astálo.** Most of the cultivated area of the country lies about 15 miles from the coast to the north of the low ridge running east and west known as the Chakkuli Koh which divides the Kulánch valley proper in the centre. The general appearance of this valley is a flat plain (*pat*) intersected by hill torrents and well wooded at the eastern end. The northern portion is more level and better cultivated than the southern side. It lies about 350 feet above sea-level.

Physical aspects and conformation.

The Talár-é-band portion of the Makrán Coast Range stretches in a prolonged ridge along the whole of the north-

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ern side of the country. Its principal features have been described in Chapter I of this volume. The highest peak, north of Kulánch, is Rízdán (2,383 feet). The confused mass of hills to the north of Pasni bay, through which the Brángoli and Rumbar torrents wind their way, is noted for its excellent pasturage, especially the valley of the Rumbar. The native proverb says: "The valleys of the Asi, Dosi, Brángoli, Bahri, Shádi and Gurráni are nothing compared with the garden of Rumbar." The Chakkuli Koh rises to about 1,400 feet and is easily practicable. To the south of it lie the cultivated areas of Kandasol and Pat. The hills forming the cliffs and headlands along the coast, to which reference has already been made, consist of jagged ridges of white clay. The most westerly is Koh Dúmag or Dímag. Jabal Zarrén near Pasni forms a conspicuous point.

Rivers.

Besides the Shádi Kaur which has been described in Chapter I, the only other stream of importance is the Sawar. It is formed by the junction of the Kannéro, Chilari and Bélár streams which rise in the Talár-é-band and unite at a place called Sawar-é-tank, where they break through the Chakkuli Koh. The course of the stream lies nearly due south and, after being joined by the Nalént torrent from the west, falls into the sea through a large salt-water creek. It is covered with a thick jungle of tamarisk and some dwarf-palm. It has no permanent supply of water. The Rumbar and Brángoli constitute the only other hill torrents worthy of mention.

Botany and fauna.

The part of the upper Kulánch valley between Sar-Dasht and Nokbur lying along the skirts of the Chakkuli Koh is thickly clothed with tamarisk and acacia. The Kulánch hills contain abundance of mountain-sheep and Sind ibex, which are celebrated for their size. Besides the fishing centres of Pasni and Kalmat, fishing is carried on at Kappar and Shamál Bandar, the latter place being a bay to the east of the cape of the same name where small vessels can obtain shelter in westerly winds.

Temperature and rainfall.

The climate is hot, but the proximity of the coast and the consequent sea-breezes render the heat less oppressive than in the Kéch valley. The rainfall is very scanty and some-

times none occurs for several consecutive years. Most is received in winter.

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History and archæology.

The histories of Kulánch and Kéch coincide. The valley is said to have been uncultivated and uninhabited except by graziers previous to the settlement of the Jadgáls who migrated from Sind via Béla to Panjgúr and thence to Buléda. After serving the Bulédais for some time their turbulence caused them to be transported to Kulánch by the Bulédais. A local event of historical importance is the expedition of Mír Abdulla Khán of Kalát (1715-16 to 1730-31) against Kulánch, the stubborn resistance made by the Kulánchis on the Drámb mountain and their massacre through the treachery of the Jadgáls.

Population

The total population of Kulánch is about 1,400 families or 7,000 souls. The permanent villages number seven, **Pasni**, the head quarters of the local administration; Nokbur, that of the *Kauhda* of Kulánch; Kallag, the headquarters of the Mulláis; Nalént, Bán, Kappar and Kalmat. The chief groups are the Jadgáls numbering about 150 families or 750 persons who live round Kocha; the Bands numbering about 250 families or 1,250 persons living in Nalént; the Mulláis about 15 families or 75 persons living at Kallag; the Kalmatis 32 families or 160 persons living at Pasni and Kalmat; the Sangurs of the coast hills about 500 families or 2,500 persons and the Méds who live at Pasni. Others are the Wádéla, immigrants from Wad in Jhalawán, as their name implies; Puzh from Mand; Kallagi; Patti belonging to the Kahéri tribe of Shéhs; Kappari who style themselves Hots; and Sardashti an offshoot of the Bands. The religion of the majority is Zikri; the rest are Sunni Muhammadans. Kallag in Kulánch is the head quarters station of the chief priest of all the Zikris of Baluchistán. The occupations of the people are cultivation, flock-owning, fishing and transport business. The principal mart is Pasni and shops are also located at Tarr in Kalmat.

Agriculture.

Nearly the whole of the cultivated lands are situated along the western and northern sides of the Kulánch valley proper. The whole is rain-crop area, the floods being caught

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by embankments. Owing to the capricious rainfall, agriculture is precarious. A dam across the Sawar-é-tank is said to have been constructed in former days, which more or less ensured permanent cultivation, but was long since washed away. The soil is whitish clay mixed with sand and is fertile. The cultivable plains are known as *pat*. A large extension of cultivation is possible.

Crops.

The principal crops are *sohro* (*juari*), cotton and *másh*. Kulánch cotton is famous but its cultivation depends on seasonable rains. Among miscellaneous crops may be mentioned wheat, barley, *parmásh*, *arzun*, melons and dates. The cultivators supplement their means of livelihood by flock-owning and camel breeding. One of the features of Kulánch is its possession of large numbers of camels which are estimated at 3,000. Every household possesses one or more. Round Kalmat also the Sangurs own large flocks of camels, sheep and goats. The trade of Pasni with the interior is largely carried on camels from Kulánch.

Communications.

The main route from Gwádar to Kéch traverses the west of the area. In the centre lies the bridle-path from Pasni to Kéch. Pasni is also connected by practicable tracks with Sar-dasht, Nokbur, Kallag and other important villages. A path over the Hur pass, practicable by laden camels, leads from Sar-dasht to Kéch. The principal route from east to west lies along the Indo-European telegraph line from Kalmat to Sarchib. The water-supply from wells is deep but good.

Administration and revenue arrangements.

The country is administered by a *náib* who lives in Pasni and is assisted by one jemadár with three levy sowars, one havildár and seven footmen and two *munshis*. The *Kauhda* of Kulánch helps in revenue work, in return for which he holds his lands in Kulánch revenue-free. The minor *Kauhdas* of each *rés* receive a remission of the revenue due on their personal lands in payment for their services, this amount being realized against the half share of the Gichkis in the revenue and not against the Khán. For revenue purposes, Kulánch is divided into the following tracts (*rés*),

each of which is assessed to Zarr-é-Sháh in addition to revenue in kind :—

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NAME OF *rés.*		*Zarr-é-Sháh.*
(1) Nokbur...	Rs.	150
(2) Kocha	,,	155
(3) Kappar...	,,	205
(4) Sardasht and Pat	,,	160
(5) Bán	,,	150
(6) Bélár and Kandasol	,,	155
(7) Nalént	,,	150
(8) Kallag	,,	75
(9) Pasni and Kalmat	,,	320
(10) Jamak and Gwar-Kop	,,	280
Total...	Rs.	1,800

The *Zarr-é-Sháh* of Pasni and Kalmat is remitted as customs, and tithes in kind on the fish landed are levied instead. Gwar-Kop and Jámak, which were formerly included in Kulánch for payment of Zarr-é-Sháh, are now separately assessed. The Gichkis of Kéch are entitled to half the revenue. Cattle tax is levied at ordinary rates. Date trees are not assessed.

Miscellaneous.

Salt obtained from the evaporation of sea water is collected at Wád-Rop near Pasni and at Shinzáni.

Places of interest.

Pasni (25° 16′ N. ; 63° 28′ E.). The sea-port of Kulánch about 220 miles from Karáchi, which has lately (1905) come into considerable prominence, lies on the west side of the great Pasni bay and is situated on a sandy spit connecting Rás Juddi and Jabal Zarrén with the main land. The anchorage is 1½ miles from shore, and after April, owing to the surge, it is difficult to land. The number of houses is 305 and the population (1904) numbers 1,489, which has now (1905) risen to 2,000. The majority of the people are Méds (fishermen). A few Kalmatis, Sangurs, Hindus and Lotiahs (Khojas) also reside in the place. It is the head quarters of the *náib* of Kulánch and of the **Kalmatis**, whose chief in former days represented the Khán's authority. A small fort, two mosques built by the Méds, and a bungalow, in which the post and telegraph office is located,

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comprise the only permanent buildings. The rest of the village is composed of dwarf-palm huts. The place appears to have been one of considerable affluence in former days, and in 1581 we hear of Luis de Almeyda, the Portuguese, burning "the rich and beautiful city of Pesani." The site of the city is still shown by the people to the north-west of the present village. The latter, whose construction dates from within living memory, has received its recent impetus owing to its proximity to Turbat, the head-quarters of the Makrán administration, about 65 miles distant. Efforts have been made to improve communications between the two places, and Pasni has become a fortnightly port of call for the steamers of the British India Steam Navigation Company since 1903. As a result, most of the trade of Makrán has now gravitated to the port, and the biennial customs contract has risen from Rs. 9,000 between 1900 and 1902 to Rs. 16,500 between 1903 and 1905. Almost all the trade is in the hands of Hindus and Lotiahs or Khojas. The chief exports are wool, *ghi*, cotton, dates, dwarf-palm, mats, *konar* (the berries of the dwarf-palm), fish, shark-fins and fish-maws, and the chief imports are piece-goods, sugar, oil, grain and flour. In 1903, previous to the commencement of the steamer service, the trade was valued at about Rs. 1,08,876, Rs. 57,540 being imports and Rs. 51,336 exports. Goods from Ormára are brought by country boat for transhipment to the steamers. After the commencement of the steamer service the trade shows a considerable increase. The figures for the two periods, 1st June 1903 to 31st March 1904 and 1st April 1904 to 25th February 1905, indicate that the imports during the first period amounted in value to Rs. 1,30,000 and the exports to Rs. 79,900; and during the second period the imports to Rs. 1,62,000 and the exports to Rs. 1,17,500. The imports include piece-goods, grain and miscellaneous articles, and the exports, wool, *ghi*, cotton, dates and mats. The only industries are fish and fish-curing, of which a full account has been given elsewhere. The port (1903) contains four large native crafts (*dangi*) and about sixty small fishing boats. There are now (1905) 125 boats, one of which is capable of carrying 2,000

maunds. Watch and ward is performed by two *chaukídárs* who are paid from a cess levied in the town.

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Kalmat, the Calama of Arrian when describing the voyage of Nearchus, is the largest inlet on the Makrán coast lying 190 miles from Karachi, 25°-25′ N.; 64°-2′ E. The *hor* or creek lies within the sandy stretch extending from Ormára to the Rumbar river, to the western portion of which the name Kalmat is also applied. The entrance to the creek is shallow and no channel navigable by large vessels exists, the depth of water not being more than 2 feet at ordinary spring tides. Native craft (*dangi*) drawing 8 to 10 feet are said to enter the creek by the easternmost of the two channels of approach. Surveys made in 1891 and 1902 indicate that within the bar as much as 46 feet of water is to be found in places. Four subsidiary creeks join the main creek known by the names of the Jáfri, Mákola, Chilli and Shári Shép and are thickly clothed with mangroves. The only permanent habitations consist of a cluster of seven houses known as Tarr on the western bank, five of which belong to Hindu traders; the total number of residents is 28 souls. In the surrounding country live Kalmatis and Sangurs numbering about 1,000, of which about nine-tenths are Sangurs. The water-supply from wells at Tarr is brackish and exceedingly scanty. The trade is small. The chief exports consist of dwarf-palm in its raw state, lime and mangrove wood; the imports are piece-goods and food-grains. The history of Kalmat centres round the Kalmatis, an account of whom has been given elsewhere. Their hero, Hammal-é-Jíhand, resided at Gazdán, where a stone-lined well built by him is still to be seen. At the latter place is situated the splendid fishing area to which hundreds of native craft come during winter from places so far afield as Cutch on the east and Lingah on the west for *kirr* and *mushko* fishing. The local Baloch (known as *pádi* or landlubbers) confine their operations to the creek. Shell-lime, which is much esteemed by the fishermen of the coast for water-proofing their fishing gear, is manufactured at Gazdán to the extent of about 20,000 small bags per annum. Each bag contains about 2 seers. Pearl oysters are said to be occasionally

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obtained in the creek. Only one fishing boat and one small cargo boat belong to the place. The local Sangurs have large flocks and many camels. A little dry-crop cultivation is to be found at Mákola where water in wells is plentiful.

The boundary of Kalmat on the east is disputed between the Las Béla State and the Makrán administration. The Las Béla State claims anchorage (*langári*) at Rs. 2-8-0 on all boats anchoring on the east side of a line drawn southward from Mákola. The contract for customs at Pasni includes that of Kalmat.

Haptalar, known to the Arabs as Astálo, to the Méds as Astálu, and to the Hindus as Satadíp, is an island in 25° 6′, 25°-7′ N.; 63°-52′, 63°-54′ E., lying about 16 miles off the coast and about 26 miles from Pasni. Its length from east to west is about 3 miles and its breadth about 1 mile. It is table-topped with cliffs all round, and there is a partly detached hill at its western end 260 feet above the sea which is a little higher than the rest of the island. The cliffs rise perpendicularly out of the sea except at a point about the centre of the north side where there is a little sandy point; in the north-west corner a sandy spit forms a small boat harbour at low tide. The landing place generally used by pilgrims is situated in the north-east corner of the island. The ascent from it is somewhat steep and tortuous and after heavy rains it sometimes becomes impassable when the ascent and descent have to be effected with the help of ropes. There are rocky ledges off both ends of the island and some detached rocks above the water along the south face. The *Persian Gulf Pilot* states that the island may everywhere be approached by ships to within three cables length. At 7 cables from the centre of the south side is a little islet 20 feet above the water which looks like a boat under sail and has hence been named *guráb* (boat) by the local fishermen. It is steep and it is unsafe for vessels to pass between it and the island. Further south is the famous chasm, known as Khaddau by the natives, which is said to run from Karáchi to Basrah and is a favourite resort for large sharks which are caught in numbers by the Méds of Pasni.

On the south-east side of the top of the island is an open

shrine made of rough stones about 2 yards square containing a few rough stone images covered with red oxide of lead (*séndúr*). Formerly it is said to have consisted of a stone-built building with a reservoir for water. Local Hindu legend relates that both mysteriously disappeared after having been desecrated by Arabs who threw the intestines of turtles into them. Now, whenever an attempt is made to lay a permanent foundation for the shrine, the bricks are seen scattered by unseen hands and the work has to be abandoned.

The island is covered with a luxuriant growth of rank grass and low shrubs, and abounds with small venomous snakes called *garr* by the natives. The Arabs from Maskat frequent the place for turtle catching and the Pasni fishermen for *gwahtag* fishing, the latter being an excellent fish which abounds there. They also visit the island to collect the sea-birds' eggs which are found in countless numbers at the end of the cold weather on the cliffs. The eggs are collected by lowering a man in a net.

An atmosphere of mystery and legend has always surrounded Haptalár. It has been identified with the Nosala of Arrian (*Indika 31*) the weird accounts of which frightened the superstitious seamen of Nearchus. Arrian relates the story as follows :—

"Nearchus having now passed the country of the Icthyophagi, was told that there was a barren island in that sea, about a hundred stadia distant from the continent, called Nosala[1]; sacred to the sun, and not to be approached by any mortal; or if anybody be so imprudent as to venture on shore there, he immediately disappears, and is seen no more. Whereupon he despatched one small galley, manned with Ægyptian mariners, who having entered the island, vanished out of sight; and his commanders reported that the sailors having rashly ventured to land, were suddenly hurried away.

[1] Note by the translator. We have an account of this island in several authors, especially in Strabo, page 1056, though he names it not; but as his is the same in substance with the first part of Arrian's, it is not necessary here to repeat it. Curtius gives us some faint glimmerings of this (lib. x, cap. 1.5.), for he says that "many ships with slaves and merchandise venturing to an island, for the sake of gold, were never seen afterwards."

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However, he afterwards sent a ship of thirty oars, to coast round the island (but ordered them not to attempt to land) and all the way as they sailed along the shore thereof, to call upon the pilot of the ship by name, or any other of the most noted mariners. But when none durst undertake the voyage, he tells us, he attempted it himself, and forced some mariners, even against their will, to attend him on board. But when they came to make a descent, they found all that story relating to the island, vain and fictitious. However, he assures us, he heard another story concerning it, namely that one of the Nereids had chosen it for her place of residence and that she was wont to have carnal knowledge of all the men who by any accident were forced on shore there; and afterwards she changed them into fish, and sent them into the sea. Whereupon the sun being enraged against her, commanded her to depart out of the island; but she beseeching him to free her from her innate rage of lust, he not only granted her request, but also, that whomsoever her enchantments had metamorphosed into fish, should reassume their former shapes, and become men again; and from these men, thus reduced, he tells us, proceeded the nation of the Icthyophagi, which continued till Alexander's time. As for my part, I cannot forbear wondering, that Nearchus should so far abuse his natural wisdom, and known sagacity, to suffer himself to be imposed upon by a story, when he might have so easily found out the truth, and cannot think it redounds to his honour, unless he deemed the fables and fictions of ancient times so sacred, as not to be contradicted."

Of the names by which it is now known the most ancient appears to be that given to it by the Hindus Satadíp. Local accounts differ as to the origin of this name, but that most generally accepted is, that the island is the abode of the goddess Káli Dévi who remains there for seven out of the eight periods into which the day and night are divided. Only in the morning does she leave it to take her bath at Hingláj whence the hemistich :—

"*Sat pahar Sata díp mén ;*
"*Athwén pahar Hingláj.*"

Another story is that the Káli Dévi was the most revered

of all the *dévis* and was a virgin, her residence being called therefore the "*díp* of *sat*" or lamp of righteousness. A last version states, that, according to Hindu geography, India is divided into 7 *díp*[1] and 9 *khand*. The *díps* are Sangal díp (Ceylon), Swét díp, Jambu díp, Salmáli díp, Kolan díp, Chháon díp and the last or seventh Sata díp.

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The myth related locally about the Káli Dévi is, that in the *satjug* or ages of righteousness, before the creation of the world, when all was water, there lived two *rákhshas* named Mad and Kétab who were born of dirt from the ear of Naráin. The *rákhshas* desired to kill Brahma, the creator of the world, and Brahma, hard pressed by the *rákhshas*, took refuge with Bhagwán or Naráin. To save Brahma the latter created a *dévi* called Yogshakti (the power of omnipotence) who killed and destroyed the brothers. In the *tréta jug* the two *rákhshas* re-incarnated themselves in the two brothers Shumb and Nashumb, who usurped all the kingdom of Indra and appropriated to themselves the offerings of scent and food given to the *dévas*. Thereupon Brahma, Shiv and Bishan and many other minor gods created Káli Dévi, the goddess of war and destruction, who hunted the *rákhshas* brothers from place to place and eventually killed them at Sata díp where she afterwards took up her abode.

The name used by the Arabs is Astálo and appears to be an Arabicised form of Sata díp or Sata déyo. The Baloch call the island Haptalár, but can give no derivation for the name. Colonel Holdich thinks that it is probable that the Baloch kept the numerals of *sata díp* and applied them to some existing fact quite independent of the Hindu myth. *Hapt* in Baluchi means seven and *talár* a rocky slab or strata, and the name may have reference to them.

The place is held in extreme veneration by the Hindus, and the pilgrims from all parts visit it in small but increasing numbers. Tales are told of sounds of music being heard by persons on boats anchored in the vicinity, and instances are related of *dévis* having been seen on starlit nights wandering over the hills. Goats are taken to the island for sacrifice, and it is said that only those goats are acceptable to the goddess which make the ascent to the shrine of them-

[1] Díp is said to mean a mountain surrounded by water.

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selves. Only the blood is spilt at the shrine, the flesh being thrown into the sea.

The Pasni Méds hold several places in the island sacred, and on a detached rock at the north-west corner are said to be the foot-prints of *duldul*, the horse of Ali. On the beach close to this rock there is an enclosure dressed with red flags and dedicated to the Khwája Khizr, the patron saint of the Méds. Here the Méds are wont to take omens at the beginning of each fishing season after performing sacrifice.

Physical aspects and conformation.

Gwadar includes not only the town and port of that name, but the whole country subject to Maskat. This consists of the east and west Gwádar bay and a sandy strip of flat country, from which rise the hills of Jabal-é-Mahdi, Koh-é-Drámb, and various low eminences further to the westward. At the foot of the Koh-é-Drámb lies Gwádar-í-Nigwar, the only cultivated part of the locality.* The rest is known as Gwádari Rék, i.e., Gwádar sands. The whole covers an area of about 307 square miles.

Great divergence of opinion exists regarding the boundaries on every side except the south. Those given by Captain Ross, who was for several years Assistant Political Agent at Gwádar, are : north, Koh-é-Drámb ; east, Barambáb or Barambábád Kaur ; and west, Cape Píshukán. These appear to be the limits generally understood by the townspeople of Gwádar, Mír Hayátán *motabar* of Gwádari Nigwar in 1903, and other Baloch subjects of Maskat regarded the water shed of the Talár range, called Sáiji in Dasht, from the Talár pass to Kandasol, as the northern boundary ; a line drawn south from the Talár pass to near Sarchib, eventually terminating at the mouth of the Kárwát torrent, as the eastern limit ; and a line running south through Koh-Tungi near Gabd to Ispar-Koh, a hillock east of Ganz, as that on the west.

Subjects of the Khán of Kalát give the Drámb hill as the northern, the Drabbélo stream as the eastern, and the Ankárau stream as the western boundary. The tract between the mouth of the Páléri to Píshukán is regarded as an isolated locality also belonging to Maskat. The bulk of local opinion seems to incline to this view.

* A *nigwar* is the cultivated skirt of a hill.

At Píshukán again the boundary is disputed, the people of that place claiming up to Ispar-Koh, while those of Ganz and Jíwnri consider their limit the western margin of Dagáro Tál, about 2 miles west of Píshukán.

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The coast line, which extends for about 40 miles in a direct line, is low and consists of sand dunes. The most conspicuous headlands are Sur or Jabal Sur, the north-east point of Gwádar east bay; Gwádar head a hammer-headed rocky promontory 7 miles in length east and west and about a mile wide; and Rás Píshukán a narrow rocky spit.

Hills.

The Drámb or Drám hills form part of the Makrán Coast Range. Owing to the difficulty of access to them, they have long formed an asylum for the people of southern Makrán from Persian incursions. It was here also that the Kulánchis took refuge from Mír Abdullah Khán (1715-16 to 1730-31). The highest peaks are Bárn (3,152 feet), Drámb (3,125) and Mukh (3,200). The Drámb range is much frequented by the nomads of Gwádari Nigwar. *Chish* and *kahúr* trees are abundant and the water-supply is fairly plentiful.

Jabal-é-Mahdi, so called from its being the original settlement of the Mahdízais, an offshoot of the Sangur tribe, on its skirts, is a mass of white clay hills of somewhat remarkable outline, and with perpendicular cliffs on its south side. A gap of low land 2 miles in width divides it from the Sur headland.

The Koh-é-bátil forms part of the Gwádar headland and is an irregular mass of cliffs of dark-brown colour and about 480 feet high, overlooking Gwádar town.

Rivers.

The area contains no rivers; the Kárwát Barambáb or Barambábád, Sur, and Ankárau are the most important of the hill torrents. All rise in the Drámb hills with the exception of the Ankárau, which rises further north in the southern slopes of the Sáiji ridge. The latter falls into the sea through a large salt-water creek on the west of Gwádar.

Botany and Fauna.

There is nothing distinctive about the flora, which is scanty in the extreme. Tamarisk is found in the beds of the torrents, and *chish*, *chigird* and *kahúr* in the plains, except in Gwádari Rék where there are no trees. Gwádar

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Nigwar possesses a few date groves. The hills contain mountain sheep and Sind ibex, which are celebrated for their size. The sea swarms with fish; fishing is carried on not only in Gwádar bay and at Píshukán but at Sur and off the mouth of the Barambáb.

Temperature and Rainfall.

The climate is hot throughout the year, but the proximity of the coast and the consequent sea breezes render the heat less oppressive than in the Kéch valley. The European telegraph officials, formerly stationed at Gwádar, found the place so unhealthy that it had to be abandoned. The stench arising from the sea, apparently caused by mud volcanoes, was at times quite intolerable. In more recent times some improvement has taken place, but malaria is always prevalent, and strangers are generally attacked. The water-supply everywhere is brackish. In Gwádar Town it is obtained from shallow wells and in Gwádari Nigwar from deep ones. In the latter place it is not only brackish but fetid. The rainfall is very scanty and sometimes none occurs for several consecutive years. Most is received in winter.

History.

Gwádar is a very ancient place. One of the domed buildings close to it bears date 1468, but authentic history only begins with the Portuguese in the sixteenth century. The place was known to them as Guadel, and is more than once mentioned in Manuel de Faria Y. Souza's *History of the Portuguese doings in the East.* In the seventeenth century it fell into the hands of the Bulédais, but was wrested from them by the Gichkis, who obtained permanent possession of the place on the retirement of Taki Khán, Nádir Sháh's general in 1739. Reference has been made to these events in the section on **History**. Not long afterwards, Nasír Khán's frequent invasions of the country ended in the division of the revenues between Nasír Khán and the Gichkis and, for a time at least, Gwádar appears to have been included amongst the places subject to this division.

In the last quarter of the eighteenth century, Gwádar and the surrounding country fell into the hands of Maskat, since which time it has been nearly continuously in Maskat possession. Saiad Sáid succeeded to the *masnad* of Maskat in 1783 and quarrelled with his brother Saiad Sultán. The latter appears to have fled to Makrán and entered into com-

munication with Nasír Khán, who granted him the Kalát share of the revenues of Gwádar for his subsistence. Saiad Sultán lived at Gwádar for some time, and eventually succeeded in usurping the Sultanate of Maskat in 1797. He died in 1804 and, during his son's minority, the Bulédai chief of Sarbáz, Mír Dostén, is said to have acquired temporary possession of Gwádar, but a force sent from Maskat regained it.

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It is generally understood that the right of sovereignty in Gwádar was made over by the Kháns of Kalát to Maskat in perpetuity, and at least one eminent authority asserts that the place was made over as a free gift to the Sultans.* This, however, is the view neither of the Kháns of Kalát nor of the natives of Makrán. The local opinion is very characteristically expressed in an extract which has been made from a diary in the possession of one Mir Mazár, Mírwári of Málár in Kolwa. It is addressed to the writer's son and runs as follows :—" If somebody asks you whether Gwádar belongs to Kéch and how it fell into the hands of the Bu-Saiads of Maskat, tell him in reply that Saiad Sultán was their ancestor and fled from the country of Maskat at the hands of his own relations and came to Zik.† Dád Karím, Mírwárí, accompanied him and went to Khárán and induced Mír Jahángír, Naushérwáni, to join them and they took refuge with Sháh Nasír Khán (of Kalát). In the end, the Bráhui army did not go to Maskat to help Saiad Sultán, but at length Mír Nasír Khán ‡ lent him Gwádar on trust. Mír Nasír Khán said, 'As soon as Maskat is recovered make over Gwádar to me (Mír Nasír Khán).' He has not given it back up to this time."§

* Vide *Curzon's Persia*, Vol. II, pp. 432-433.

† Zik is a fortified village belonging to the Mírwáris in Kolwa.

‡ The words used are :—*Gwádar—ra ba ariyat amánati dádah.* "*Ariyat*," according to *Johnson's Dictionary*, means "anything borrowed or lent." "*Ariyat dádan*—to lend." *Amánat* means a deposit; charge; anything given in trust. "*Amánat dáshtan*" to place in trust.

§ The late Mir Abdul Karím, Mírwári of Manguli, Kalát had a hobby for history and poetry. His books confirm this story, and add that Shéh Umar, Gichki, was appointed by Nasír Khán I to attend on Saiad Sultán.

MINIATURE GAZETTEERS.

The Gichkis assert that their moiety of the revenue was not made over to Maskat, but that they continued to receive it after the possession of the place had been made over to Saiad Sultán. It is said that the revenue amounted to 7,000 dollars, and that this sum was distributed into three parts: the Gichki share 3,000 dollars, the Kalát share, retained by the Maskat representative, 3,000 dollars, and the expenses of collection, also taken by Maskat, 1,000 dollars. It is affirmed by the Gichkis that their share of 3,000 dollars was regularly paid to them up to the time of one Bíbi Mariam, a Bulédai lady who was married to a Gichki. This lady is described by Ross in 1868 as living on the charity of the Sultáns of Maskat, but it is asserted by the Gichkis that, as a matter of fact, what she received was hers by right and represented the balance of the Gichki share of the Gwádar revenues to which they had formerly been entitled, but which had been gradually curtailed by the Sultán, especially in the time of Bíbi Mariam. Háji Abdun Nabi wrote of the place in 1839: "The two * ports (i.e., of Gwádar and Chahbár) formerly belonged half to the Gichkees (Gichkis) and half to the Brahoees. The Brahoees' half was given in grant by Meer Naseer Khán to the present Imaum's father, Saiyed Sultán, who took refuge at Kalát during some convulsion in his own state." About the time at which Háji Abdun Nabi wrote, Sheh Qásim Gichki advanced on Gwádar and succeeded in obtaining payment of the Gichki moiety of the revenue for two years. Since then, any claims which the Gichkis may have had, have been persistently ignored.

Nasir Khán was succeeded by a line of weak Kháns during whose time Kalát fell into a state of continual turmoil and anarchy. Some of the outlying parts of their kingdom, especially those on the west, were lost and they had little time to think of a place such as Gwádar, but the matter was not entirely lost sight of, for it is stated that Mír Nasír Khán II. (1840 to 1857) sent an expedition under Sháhghási Wali Muhammad to Kéch, one of the objects

* *Journal of the Asiatic Society of Bengal*, No. CLIV, 1844, page 802.

of which was to regain possession of the port. Upon this and in order apparently to enable him to retain possession of the port, the ruler of Maskat sent fifteen negro slaves, five female slaves and a sword to Kalát. Some of the slaves are still alive. In Khudádád Khán's time, about 1860, Mír Fakir Muhammad, the Náib of Kéch, besieged Gwádar with 2,000 men, and only raised the siege on receiving a sum of money. A later expedition contemplated by Khudádád Khán was abandoned owing to trouble with the Naushérwánis of Khárán.

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From 1863 to 1879 Gwádar was the head quarters of an Assistant Political Agent.

Archæology.

To the south-west of Gwádar town are two stone-built domed buildings, now much dilapidated but still showing signs of good workmanship and finish. One bears 873 Hijri (1468 A.D.) as the date of its completion, and an inscription giving the name of Nákhuda Bangi Ismáíl, who is supposed to have been a Kalmati chief, as the builder. Three other domes which stood in the vicinity are now in ruins, but are said to have been older than those still standing.

On top of the Bátil hill, the ruins of a stone dam of fine workmanship are to be seen. The blocks composing it are carefully mortised into one another. It is locally ascribed to the people who erected the domes at the foot of the hill.

On the top of the cliff overhanging the town, called Sak-é-Bátil, is a stone enclosure supposed to be the work of the nucleus of the Méds, who are alleged to have come to Gwádar from Gandáva in Kachhi.

Population.

The total population of Gwádar, including Gwádari Nigwar and Píshukán, was about 1,030 families or 5,150 persons in 1903. With the exception of the Gwádar town, the head quarters of the administration, and Píshukán there are no permanent villages. Of the few temporary hamlets in Gwádari Nigwar, Khia Kalát alone is important as the head quarters of the Nigwar headman. The groups inhabiting Nigwar in 1903 were Kalmatis 20 families, Mahdízais 30 families, Zainozais (a section of the Kulánch Bands) 10 families, Rékáni, indigenous Baloch, 50 families, and 10 families of servile origin.

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Gwádar town contains about 870 families or 4,350 persons, and Píshukán about 40 families or 200 persons. The majority of these are Méds who number about 3,700 persons, and there are also Koras or sailors 80 families, Hindus 40 families, Khojas or Lotias 50 families. The Arab *Wáli*, following and escort of sepoys, number about 30. The Nigwar Baloch are Zikris ; the Khojas are followers of the Agha Khán ; the Arabs are Biázis or Khárjis ; and the Méds and Koras are Sunni Muhammadans. The Méds and Koras of Gwádar, Pasni and Ormára and some of the Darzádas of the interior belong to the Rifái institution of the Muhammadan school of theosophy. A mention of the Rifái Fakírs found in Bombay has already been made under **Population** but the Rifáis of the Makrán coast and of the interior differ from them inasmuch as the former are professional beggars, while the latter live by their industry and labour.

At Gwádar, Turbat and Pasni the Rifáis have special places where they convene their meetings at which they sit in two rows facing each other, and in a loud voice repeat the formula *la ilah illallah* to the accompaniment of hand drums. The chorus is led by the Khalifa or the deputy of the Pír at Bombay. They gradually work themselves up into a condition of the wildest frenzy ; and rising up thrust sharp spikes into different parts of their bodies, but such is the state of their excitement that they appear to feel no pain. They also pick up red-hot chains having previously smeared their hands with oil. These meetings are generally held at night.

The founder of the sect was Saiad Ahmad Kabír, a collection of whose theosophical lectures has been made by Abdussami Alhashami, a Persian translation of which by Ahmad Surayya was published in Constantinople.* He was a Hussaini Saiad who lived in the latter half of the twelfth century and died in Kuai Um-é-Obaida in Iráq. The present observances of the Makrán Rifáis appear to be a later development.

The occupation of most of the population is fishing ; the Baloch are engaged in flockowning, cultivation and

* *Tarjuma-é Alburhán-ul-Muaiad* by Ahmad Surayya, (Mahmud) Beg Press, Constantinople, 1302 A. H.

transport business, and the Khojas and Hindus in trade.

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Cultivation is confined to Gwádari Nigwar; its extent is insignificant and, as a means of livelihood, it is precarious. Large tracts of cultivable land are, however, available for cultivation. The whole of the land is dry crop and dependent on floods caught by embankments. The cultivators generally combine flockowning with agriculture.

Agriculture.

The principal crops are *juári*, cotton, and *másh*. A little wheat, barley, *parmásh*, *arzun* and some melons and dates are also grown. There are about 600 camels in Nigwar.

Communications.

The main route from Gwádar to Turbat traverses the south-east of the area. An alternative route leads northward to the Ankárau river and crossing the Drámb joins the first route at the Talár pass. Several tracks lead westward to Persian Makrán, the principal one following the telegraph line via Gabd and Drábol to Báho and another going to the same place via Suntsar and the Dasht.

Administration and revenue arrangements.

The country is administered by an Arab deputy of the Sultán of Maskat, known as *wáli*, who lives in Gwádar and is assisted by an Arab garrison of 20 footmen. A sub-deputy, a Méd by origin, lives at Píshukán. Civil cases are referred to a local *qázi* whose decision has to be confirmed by the *wáli*. The interests of the British subjects, i.e., the Hindus and the Khojas, are looked after by a resident Native Assistant to the Director, Persian Gulf Telegraphs, the latter deciding any civil or criminal cases which may occur. The *wáli* is helped by the Nigwar headman in all cases relating to the people of that place, and by the *Kauhdás* of the Méds and the Koras in cases relating to the latter. In return for his services, the Nigwar headman is given the *dah-yak* and grazing tax of „Nigwar. The *Kauhdás* of the Méds and the Koras get 4 dollars per annum as their pay. The only revenue realized by the Maskat authorities is derived from custom duties levied on all goods entering or leaving the port at 5 per cent. *ad valorem*, from octroi on goods imported into Gwádar Town, and from one-tenth of all fresh fish.

Miscellaneous.

Salt is manufactured in pans from salt water raised to the surface from wells on the shore. It was untaxed until 1903, in which year the Arab authorities proposed to take one-

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twentieth of the produce as revenue. The salt is used for local consumption and fish-curing.

Gwadar Town, which has hitherto been the principal place on the Makrán coast, is an open roadstead and port, standing on a sandy isthmus to the northward of Gwádar head, about 290 miles from Karáchi, in 25°8′ N, and 62°19′ E. On either side of the isthmus are bays, both of which are shallow, and large steamers cannot approach near the shore. A landing has to be effected in country boats. The population numbered about 4,350 persons in 1903, the majority being fishermen, Méds. Most of the dwellings are mat huts, but round a square fort with a high tower garrisoned by the Arab sepoys there are clustered a number of mud and stone houses, among which the Khoja mosque is conspicuous.

The history of Gwádar has been given with that of the surrounding country. It was attacked and burnt by the Portuguese in 1581; and in 1739, Taki Khán, Nádir Sháh's general, captured it At the end of the same century it fell into the hands of Maskat, the authority of the Sultán being represented in 1903 by a *wáli* and 20 sepoys.

The value of the trade, which is carried on by Hindus and Khojas, was estimated in 1903 at 5½ lakhs of exports and 2 lakhs of imports. The contract for the customs, octroi, and tithes on fish, was leased for Rs. 40,000 in 1902-03, but since then they have been collected by the Sultan's own establishment. Dues are levied both on imports and exports, generally at 5 per cent. *ad valorem*, and a tithe is taken of all fresh fish landed in the port.

Formerly Gwádar was the chief port of Makrán and the trade from Persian as well as Kalát Makrán gravitated to it, but since the construction of the bridlepath from Pasni to Turbat and Panjgúr, nearly the whole trade of Makrán has found its way to Pasni, which is fast coming into prominence to the disadvantage of Gwádar.

Gwádar is a fortnightly port of call of the British India Steam Navigation Company's steamers, and contains a combined post and telegraph office, which is located in a building belonging to the Indo-European Telegraph Department on the north-east of the town. Near it is the political bungalow.

The number of large native craft (1905) belonging to the place is 23; the fishing boats number 646.

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Physical aspects and conformation.

Dasht or **the valley of the Dasht river** is regarded as the second largest unirrigated tract in Makrán, Kolwa alone being more extensive. It is bounded on the north by the watershed of the Gokprosh hills, on the south by the sea, on the east by the watershed of Jám Gwang, the Drámb hills, and of other parts of the Makrán Coast Range, and on the west by the Perso-Kalát boundary. It thus includes not only the plain country lying in the valley of the Dasht river but Nigwar, or the cultivated skirts of the Gokprosh ridge on its north-west corner, and also the hilly country forming the southern slopes of the Gokprosh hills within which lies Kastag. The coast line, which extends for about 80 miles, is low with rocky points and hills near the sea, the two most conspicuous headlands being Ganz about 454 feet high and Jíwnri about 100 feet high. The interior consists of a flat plain bounded by mountains, dotted with low hills, and intersected with numerous hill torrents. The northern part is more level and better cultivated than the southern. Through the centre of the plain, the Dasht river, the largest river in Makrán, winds its zigzag course from north-east to south-west. Nigwar contains a good deal of jungle and Jíwnri possesses a small tract of *kahúr* trees in the dry-crop tract known as Robár. The higher end of the plain is not more than 200 feet above sea-level.

Hills.

The Sáiji portion of the Talár ridge of the Coast Range skirts the Dasht river on the south for many miles and ends in a point overlooking the river at Sunt Sar. The highest peaks are Darwár (3,126 feet), Dalígai (2,968 feet), Cháti (2,724 feet), and Chappi (2,495 feet). The Pannodi Band, a low ridge separating Nigwar from Dasht proper, runs east and west in the middle of the valley at an elevation of about 900 feet. The Gokprosh range on the north has been described in Chapter I of this volume. The little valley of Kastag within it was in possession of the Chief of Báho in 1903. It contains no permanent habitations, and there are merely a few temporary palm-leaf huts at such places as Paláni Sunt and Kandar occupied by flock-owners. The

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valley includes a plot of land measuring about 10 acres. The hills forming the cliffs and headlands along the coast consist of jagged ridges of white clay. To the west of and near the mouth of the Dasht river are the isolated hills of Drábol.

Rivers.

Besides the Dasht river, which has been described in Chapter I, the only streams worthy of mention are the Nílag and Daddeh, both tributaries of the Dasht river, rising at the watershed between Dasht and Pídárk and irrigating the dry-crop areas of the same name. The Dasht river, which is said to have been called Kúshmatén in the time of the Arabs, winds its way through the plain, its course being studded with patches of jungle and having large, deep pools at short intervals. The cultivation of the Dasht proper depends entirely on this river. If dammed at favourable spots, the flood water could probably be utilised for irrigation at a good many places. The river is tidal for 12 or 15 miles from its mouth.

Botany and fauna.

The patches of tamarisk along the course of the Dasht river have already been mentioned and *kahúr* is to be found in areas subject to inundation. Nigwar is better wooded than the rest of the country, especially the area between the Jat and Bal *rés*. Animal life is scarce in the plain. A few ravine deer are to be seen. Fishing is carried on at Jíwnri and Ganz.

Temperature and rainfall.

The climate is hot and oppressive, except in the cold weather when the air is crisp and the nights cold. The rainfall is very scanty and sometimes none occurs for several consecutive years. In Dasht proper water is obtained from large pools in the bed of the Dasht river; in Nigwar from deep wells and in Jíwnri from shallow wells. The water is abundant and good.

History and archæology.

The Dasht and Kéch appear to have always been connected, and the tract has little history distinct from that of Kéch. The tract is said to have been uncultivated and uninhabited, except by graziers, previous to the settlement of the Shéhzádas at Gwádar and subsequently at Jíwnri. Tradition relates that, in consideration of receiving a share in the revenue, the ancestors of the Shéhzádas cut through the Gokprosh range at Gatt, thus bringing the water of the

combined Kéch and Nihing rivers to irrigate the country. Captain Lockwood traversed the whole length of the tract in 1877 and a record of his visit will be found in Sir C. Macgregor's *Wanderings in Baluchistán*. Kuntdár, a flourishing village in Sar-Dasht, was attacked and looted in December 1900 by Muhammad Umar Khán, the grandson of the notorious Baloch Khán, an affair which led to the expedition of December 1901 and ended in the capture of Nodiz fort.

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At Sohtagén Dor near Koh Tungi at a place about a quarter of a mile from the Dasht river, some ancient buildings were excavated by Major Mockler* in 1876. He inclines to think them to be the remains of a temple. At Jíwnri, the same officer noticed about 300 or 400 *dambis*, some of which he excavated and found fragments of bones, broken pottery and copper bracelets, etc.

Population.

The total population of Dasht and Nigwar in 1903 was estimated at about 2,597 families or 12,985 souls. The permanent villages number 16, of which Kohak, the head quarters of the *Kauhdá* of Dasht, Bal, the head quarters of the *Kauhdá* of Nigwar, Jíwnri and Ganz, the fishing centres, are the chief. In the interior all the villages are situated in the neighbourhood of the Dasht river. The bulk of the population consists of Dashtis, the original inhabitants of the soil, Lattis, said to be Kalmatis, Birdis, said to be connected with the Kahéris of Báho, Darzádas, Jats, Sopaks and Bízanjaus, both of Bráhui origin, and servile classes. Other groups inhabiting the country are Shéhzáda, Marwat Afgháns by origin, 45 families or 225 persons, the Ghulámsháhzai and its sub-section the Kalérzai, immigrants from the littoral of Omán 30 families or 150 persons, Hots 12 families or 60 persons, Kauhdáis 4 families or 20 persons, Méds of Jíwnri and Ganz 172 families or 860 persons, Rinds and Jadgáls. The religion of the majority is Zikri ; the rest are Sunni Musalmáns. The occupations of the people are cultivation, flock-owning, fishing and transport. Shops are located at Jíwnri and Ganz, where some of the indigenous products are sent, but Gwádar and Pasni are more popular marts.

Agriculture.

Dasht has a great local reputation for its fertility and is styled the granary of Kéch. Except between Gabd and

* *Journal of the Asiatic Society*, Vol. IX., Part I, 1876.

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Jíwnri, where the soil is saline, the whole of the plain is fairly well cultivated and is noted for its cotton and *juári*. The whole tract only produces rain and flood crops, the water from the surrounding hills being caught by embankments and some cultivation being done from the floods brought down by the Dasht river. Owing to the capricious rainfall, however, agriculture is precarious, though the conditions could probably be improved and cultivation largely extended. The soil is a whitish clay mixed with sand. The cultivable plains are known as *pat*.

Crops.

The principal crops are *juári* known locally as *sohro*, cotton and *másh*. Among miscellaneous crops may be mentioned wheat, barley, *parmásh*, *arzun* and melons. The cultivators supplement their means of livelihood by flock-owning and camel-breeding. One of the features of Dasht is its possession of large numbers of camels which were estimated to number 2,700 in 1903. Every household possesses one or more. The breed of riding camels is specially noted and also its four-horned sheep.

Communications.

Dasht and Nigwar are connected with the surrounding areas by tracts which are easily practicable. The main route traversing the whole length of the country is that from Jíwnri to Turbat via Kuntdár. A branch from the main route between Gwádar and Turbat separates at Bíri and leads across Nigwar to Tump. Mand may be reached over the Talidár-é-Kandag. A track from Gwádar runs along the telegraph line to Gabd whence it continues to Báho and Dashtiári in Persia. Another track to Báho goes through Sunt Sar.

Administration and revenue arrangements.

Dasht proper is administered by the *náib* of Kéch, but Nigwar, Jíwnri and Ganz are administered by the sub-*náib* of Tump, as both these places are included in the jurisdiction of the Gichki Sardár of Tump. The *Kauhdá* of Dasht helps in revenue work and holds his lands revenue-free as remuneration for the work, besides receiving Rs. 80 out of the Rs. 1,800 realized from Dasht as *Zarr-é-sháh*. The minor *Kauhdás* of each *rés* also receive a remission of the revenue due on their own lands in payment for their services, this amount being realized from the half share of the Gichkis in the revenue and not from that of the Khán. The *Kauhdá*

of Nigwar only receives a remission of the revenue on his own lands.

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For revenue purposes, Dasht is divided into two main divisions, Sar Dasht and Jahl Dasht, and the whole tract is divided into the following smaller areas known as *rés*, each of which is assessed to a fixed amount of *zarr-é-sháh* in addition to the revenue which is levied in kind at the rate of one-tenth of the produce :—

NAME OF *rés*.	*Zarr-é-sháh.* Rs.	NAME OF *rés*.	*Zarr-é-sháh.* Rs.
1. Goraspi, Kuntdár, Patwáni and Gajjo ...	100	10. Langási...	100
2. Ballén	100	11. Asádi	100
3. Sheh rés...	100	12. Zarrén bug	100
4. Kasar and Ammaláni...	100	13. Miténg	100
5. Kunchiti	100	14. Sádoi Kalát	100
6. Kohak	100	15. Súi	100
7. Daddeh	100	16. Daméli	100
8. Murád and Dárdán ...	100	17. Kaláto	100
9. Bishuli	100	18. Gabd	100
			1,800

The *zarr-é-sháh*, also known locally as *sar-é-zarr*, realized from Nigwar is Rs. 600 and is distributed as follows :—

NAME OF *rés*.	*Zarr-é-sháh.* Rs.	NAME OF *rés*	*Zarr-é-sháh.* Rs.
1. Pittok	100	6. Sheh Zangi Kalát, Táloi and Sorag ...	100
2. Hot Chát (half *rés*) ...	50	7. Bal ... ... / 8. Kahírén	100
3. Drachko (half *rés*) ...	50	9. Gwahrag...	50
4. Jat (half *rés*)	50		600
5. Mach Chát	100		

Jíwnri with Ganz is also assessed to Rs. 50 as *zarr-é-sháh*. A tithe of all fresh fish is taken at these places. Grazing tax is levied at the usual rates. There are no date trees in Dasht; there are a few in Nigwar which are not assessed to revenue. The Gichkis of Kéch take half the revenue of Dasht and the Gichkis of Tump half of that from Nigwar and Jíwnri.

Miscellaneous.

Salt is obtained from three places, Jámu Ták, Sar Hor and Túro. No revenue had been levied up to 1903.

Localities of interest.

Nigwar is a small dry crop area in the north-west corner of the Dasht valley, and in the possession of the Gichki Sardár of Tump. It is well cultivated and was estimated to

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possess a population of about 745 families or 3,725 persons in 1903, the chief groups being Kauhdáis, Shéhzádas, Jadgáls, Hálázais and Jats. Nigwar is noted for its production of cotton which flourishes most in a soil known as *gach*. There are only four permanent villages; Bal, the head quarters of the *kauhdá*, Shéh Zangi Kalát, Pittok and Mach Chát. The administration is carried on behalf of the Khán by a sub-*náib* who lives in Tump. In addition to the fixed cash assessment mentioned in the article on Dasht, the land revenue is taken by the appraisement of the standing crops at the rate of one-tenth.

Places of interest.

Jiwnri.—The sea-port of Dasht, about 290 miles from Karáchi, lies on the east side of Gwetter bay and on the west side of Jíwnri head and differs from most other places on the Makrán coast in its being situated on low rocky cliffs. Here are two hamlets, half a mile apart, while a third lies on Jíwnri head itself. The number of houses in these three hamlets in 1903 was 90 and the population in 1903 numbered about 450 persons. All of them are Méds (fishermen) connected with the great Ráis tribe of Makrán which has been described in the section on **Population.** Twelve families of Shéhzádas, to whom reference has also been made in the same section, lived in the place, but have migrated since 1903 to Píshukán. A single shop in 1903 was kept by a Khoja shop-keeper. The hamlets are composed of dwarf palm huts, and there is no harbour. Boats anchor in the open roadstead. The supply of drinking water is obtained from shallow wells and is good.

To the north-east of Jíwnri head are many stone graves adorned with floral designs similar to those found in Las Béla. Locally they are assigned to the time of Ráis Jámu, the ancestor of the Méds now living at Jíwnri.

A *munshi*, one daffadár and two footmen were posted at Jíwnri in 1903. In December 1902 the combined customs of Jíwnri and Ganz were leased for sixteen months to a Khoja of Gwádar for Rs. 610. Owing to the diversion of most of the trade in the interior from Gwádar to ports in Kalát territory, the lease rose in 1904 to Rs. 15,500 for two years. Trade from Tump, Mand, Nigwar and Dasht generally comes to the port. Duties are levied at 5 per cent. *ad valorem* on

imports and exports, besides tithes on the fresh fish landed. In 1903 the number of boats only amounted to 25, of which 10 were for deep sea fishing and 15 for fishing near land.

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Ganz, which has been founded by people from Jíwnri, possessed 82 mat huts and a population of about 410 in 1903. The people are Méds of Ráis extraction. In 1903 there were 8 large fishing boats, and 10 smaller ones. A small white-washed mosque is the only permanent building.

Kech Valley.—The term Kéch is applied in its widest sense not only to the great central valley of Makrán, comprising Mand, Tump, Kéch proper, i.e., the country round Turbat, and the basin of Kolwa, but to various localities lying to the north and south of the valley including Buléda, Dasht and Kulánch. The last two have been dealt with separately, and this article is, therefore, confined to the Kéch valley between Kolwa and Mand, as above described, and the valley of Buléda. This is the Kéch-Makrán of history, so called to distinguish it from Persian Makrán, the two tracts making up the Makránát. Kéch-Makrán is bounded on the north by the Central Makrán Range, on the east by Kolwai Garr, or the north-eastern portion of Makrán Coast Range, on the south by the latter range including the Gokprosh hills, and on the west by the boundary line between Kalát and Persian Makrán. The whole consists of a long narrow valley hemmed in by high ridges, and widening at the extremities. The central portion possesses a large irrigated area, and is better cultivated and more thickly populated than the eastern and western parts where dry crop cultivation is more extensive. Between Mand and the western end of Kolwa, the valley runs due east and west, and here the centre of the valley is intersected by the channels of the Kéch Kaur and the Nihing. Further eastward, the direction is north-east and south-west, the elevation above sea level varies from about 300 feet in Kéch proper to about 1,800 feet in Kolwa. The total length of the valley is about 200 miles. The breadth, at the widest point excluding Buléda, is about 12 miles and at the narrowest about 6.

Physical aspects and conformation.

The ranges by which the valley is enclosed have already been described. The parts of the Central Makrán Range immediately north of the Kéch Valley are the Bulédai Band

Hills.

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and the Sámi Band. Further particulars about these mountains will be found in the section on **Physical Aspects**.

Rivers.

The principal rivers are the Kéch Kaur with its tributaries the Kíl and Gish Kaurs ; and the Nihing with its affluents, the Kulbar and Tagrán. They have been described under **Physical Aspects**. Much of the irrigation of Kéch is derived from them. The Kíl and Gish Kaurs are clothed with patches of tamarisk jungle, especially the Kil Kaur which is noted for the growth of its tamarisk, from which grain measures, planks, etc. are cut. The Kulbar and Tagrán are well known for the abundance of their pasturage. Kolwa possesses two streams, the Wahli and Doráski, which join the Mashkai river near Awárán. Léngari Drug, which is watered by the overflow of the Wahli, is a well known pasture ground.

Botany and fauna.

Grass and fodder plants are fairly numerous, the *barshonk sorag*, *drug* and *kándár* being among the more important. Next to the date which forms so distinguishing a feature of the landscape, *kahúr* and tamarisk trees are most common. Srinkin Tad, Násirábád jungle, Lad-é-Apsar and Marrah are the areas most thickly covered with trees. The mountains contain plenty of Sind ibex, and ravine deer are plentiful in Kolwa. Hares are numerous and afford much sport to local huntsmen. Wolves, leopard and bears, known as *mam*, are met with here and there. A good many wild pig are to be got near Osháp, Bit and Awárán in Kolwa. Wild ducks frequent the pools in the bed of the rivers during winter and a few grey partridges are found in the jungles adjoining cultivation.

Temperature and rainfall.

The climate is exceedingly hot, oppressive and unhealthy during summer, but is pleasant in winter, at which time the mornings and evenings are cool and crisp. The heat in summer is very dry. The rainfall is scanty, and cultivation would be precarious but for the permanent sources of irrigation which are fairly numerous in Tump and Kéch proper.

History and archæology.

The history of Makrán is the history of Kéch and has been fully given in another place. Half the revenues of Kéch were acquired by Nasír Khán I, of Kalát, from the Gichkis in the middle of the eighteenth century, since which time Bráhui influence has been gradually extended to all branches of the Administration.

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The valley still contains evidence of a far higher state of civilization than that which now prevails, and local tradition asserts that it was once thickly populated. Among objects of archæological interest may be mentioned the Káúsi, the Khusrawi and Bahmani Kárézes, the Míri fort and the Bahmani *damb*. At Sháhrak the large round stones, resembling those used in mills, have been discovered.

Population.

From west to east the localities included in Kéch are Asp-i-kahn and Mand, Tump, Kéch proper, Sámi with Sháhrak and Bálgattar and Kolwa. With Buléda is included Zámurán and on the south lie Pídárk, Pamah and Gwarkop. Wakai is an independent area west of Buléda in possession of the Rinds. The total population in this area is about 7,334 families or 36,670 persons. The number of permanent villages is about 84. Turbat is the head quarters station and the seat of the Administration. Among other important places may be mentioned Kaush Kalát, the residence of the Gichki Sardár of Kéch, Tump, the head quarters of the sub-*náib* of Tump and of the Gichki Sardár of Tump, Chib, the residence of the head of the Naushérwánis of Buléda, and Hor, the head quarters of the head of the Naushérwánis of Kolwa and of the sub-*náib* of Kolwa. The more important tribal groups inhabiting the country are shown in the margin. The religion of the majority is Sunni Musalmán ; the rest are Zikris. The occupations of the people are cultivation, flock-owning and transport. The principal mart is Turbat and shops are also located at every large village throughout the tract.

Gichkis.
Naushérwánis.
Bulédai Mírs.
Rinds.
Hots.
Raís.
Sangur.
Lundi.
Kattawar.
Kauhdái.
Kallági Baloch.
Sámi Baloch.
Rakhsháni.
Kolwai.
Korak.
Bízanjau.
Koh Baloch.
Darzáda.

Agriculture.

Excluding Mand and Kolwa, nearly the whole of the cultivated area is irrigated. The two localities first mentioned contain large dry crop areas, the floods from the surrounding hills being caught by embankments. Owing to the abundant irrigation ensuring permanent cultivation, the narrow strip lying along the Kéch Kaur in the central part of the valley is well protected against famine. Kolwa, too, is highly productive in years of good rainfall.

The soil is a whitish clay mixed with sand ; the irrigated land is not so productive as that of the dry crop areas. The Mandi Kaur in Mand is the only stream in which dams are constructed for purposes of irrigation. Both the Kéch and Nihing Kaurs are causing diluvium to the lands at

MINIATURE GAZETTEERS.

Sámi, Turbat, Kahúr-é-Kalát and Tump, (1904). There are 100 *kárézes* and 52 *kaurjos*, excluding smaller water channels in working order (1904).

Crops.

The principal crops in irrigated lands include the date, wheat, *juári* and rice. The most important of these is the date, a full account of which has been given in the section on Agriculture. Barley, cotton, *arzun*, tobacco and sweet potatoes are also grown. The trees in the few gardens are chiefly mangoes, guavas and oranges. Lucerne is grown as a fodder crop, and brinjals, turnips, carrots and pumpkins in small quantities for vegetables. The dry crop area is well known for its large production of wheat and Kolwa for its barley, and these are the only spring crops in these localities, while *juári*, *másh*, *parmásh* and melons constitute the autumn crops.

The cultivators supplement their means of livelihood by flock-owning and camel-breeding, and the whole district is estimated to possess about 2,550 camels. Few of these are to be found in the valleys of the Kéch and Nihing, but Kolwa probably possesses about 1,500 camels which are noted for their size and strength, Mand about 100, Buléda about 600, Pídárk, Jamak and Gwarkop about 50, and Bálgattar about 150. The whole tract is estimated to contain about 1,500 bullocks and 1,400 cows.

Communications.

There are no made roads except the bridle-path from Pasni to Panjgúr which crosses the valley for a short distance. The old pilgrim route from India via Las Béla to the west crosses the Jaulak and traverses the whole length of the Kéch valley leading into Persian Makrán via Pishín, Géh and Kasarkand. It is still much frequented. At the north-eastern end of Kolwa it is joined by a track from the Jhalawán country via Mashkai. The main route from Gwádar enters Kéch over the Talár pass and continues onward to Dizzak through Buléda and Zámurán crossing the Kalgar pass. Further east a parallel route leads to the same place from Kéch over the Garruk through Buléda, Zámurán and Bámpusht. The bridle-path connecting Pasni and Turbat continues through Buléda and across the Haft Kandag into Panjgúr and another track leads to Panjgúr over the Kátag-é-Kandag and through Bálgattar.

The shortest route to Dasht from Turbat lies via Kalátuk over the Gokprosh at Bandgáh-é-koh.

MINIATURE GAZETTEERS.

Administration and revenue arrangements.

The country is administered by a *náib* whose head quarters are at Turbat. Mand and Wakái are also politically controlled from it. The revenue is divided equally between the Gichki Sardár of Kéch and the Khán except in Mand, Sámi, Bálgattar, Sháhrak, Pídárk, Buléda and Zámurán and the Naushérwáni, Mírwári and Bízanjau possessions in Kolwa, in none of which is revenue assessed. The income is derived from a cash assessment, known as *sarr-é-sháh*, a tithe of the produce, a cash assessment on dates at the rate of Rs. 4 and Rs. 6-4-0 per hundred fruit-bearing trees, and from cattle tax. The total amount of *sarr-é-sháh* assessed on the *niábat* is Rs. 9,573-10 and is distributed as shown in the margin.

	Rs.	a	p.
Kech proper	4,768	10	0
Tump	650	0	0
Nigwar	600	0	0
Kulánch	1,200	0	0
Dasht	1,800	0	0
Buléda	275	0	0
Jamak, Gwarkop, etc.... ...	280	0	0

Kolwa formerly formed part of the Jhalawán country and was administered from Mashkai. It was amalgamated with Makrán in 1891. It pays no *sarr-é-sháh.*

The land revenue is collected by appraisement and is recovered either in cash or kind, whichever is convenient to the cultivator. Cattle tax is realised at the rate of one sheep per flock of fifty and a seer of *ghí.*

The other sources of revenues are fines, court fees, income from confiscated estates, transit dues introduced in 1900, and the duty on salt obtained from the Kolwa and Bálgattar *kaps.*

Localities of interest.

Kolwa is the eastern extremity of the Kéch valley and the largest dry crop area in Makrán. It consists of a long narrow strip of open country running east and west and describing an arc of a circle from Pirándarr to Tank, about 100 miles long and 10 to 15 miles wide. It is entirely enclosed by mountains. The hydrography is peculiar and consists of three separate tracts, the easternmost being drained by the Mashkai and its affluents, the Doráski and Wahli. The other two parts consist of basins of closed drainage

MINIATURE GAZETTEERS.

that on the east between Gushánag and Chambur is known as Marrah, and is well clothed with vegetation, while that on the west between Chambur and Gumbad is called the Kolwa *kap* and is absolutely naked.

History.

Kolwa is perhaps the Kalwán of the Arab authors. Mír Chákar, the hero of so many Rind ballads, was born in Ashál-é-Kalát near Rodkán about the fifteenth century, during the time of Rind migration towards Kachhi. In more recent times, it has been the scene of many engagements first between the Naushérwánis and Mírwáris, and secondly between the Naushérwánis and the Bízanjaus, supported by the Kauhdáis. These disputes have been referred to in the account of the Makrán Naushérwánis in the section on **Population**. The first resulted in the acquisition by the Naushérwánis of the Mírwari possessions in Kolwa with the exception of Zík and Marrah, though the Mírwáris have since again obtained possession of some parts by purchase; and the second ended in Mír Baloch Khán, Naushérwáni, being forced to fly for a time to Khárán.

The population, which was estimated in 1903 at about 479 families or 2,395 persons, is for the most part nomadic. There are only 13 permanent villages, the principal ones being Hor, the head quarters of the Kolwa Naushérwánis, Upper and Lower Málár, Pirándarr and Gushánag, the residence of the Mírwáris; Chambur, the head quarters of the Omrári Bízanjau, and Awárán of the Hammalári Bízanjaus, and Balor which is held by Kauhdáis. There are forts at Hor, Bazdád, Awárán, Pirándarr and Chambur. Bazdád and Awárán are out of repair. The principal groups in the country are those in the marginal table. Kolwa is famous for its production of barley and the size of its camels. Cultivation is done on the dry crop system, except in the case of a few patches of irrigated area at Nág, Hor, Málár, Awárán, and Kásimijo. From the numerous ruins of ancient *kárézes*, which are still to be seen, it appears that Kolwa was once well irrigated and enjoyed great agricultural prosperity. A good many cattle and buffaloes are kept on the fine grazing

Naushérwanis.
Mírwáris.
Kauhdáis.
Omrári and other Bízanjaus.
Sangurs.
Kolwais.
Koraks.

grounds at Marrah and along the banks of the Wahli, and sheep and goats are plentiful.

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Communications.

Good tracks traverse the length of the valley both on the north and south, the former, however, being most used. Panjgúr can be reached either via the Doráski or via the Mádag pass; Ormára via Balur and the Basol river; and Béla via Nondaro and Jau.

Kolwa is administered by a sub-*náib* living at Hor. He maintains peace and order, disposes of petty cases, and collects revenue from the Koraks, Sangurs, Bízanjaus, Kolwais, and Kauhdáis, who are the Khán's subjects. Regular administrative methods are, however, wholly absent. Shops are located at Rodkán, Málár, Gushánag and Awárán, the last having four in 1903.

Kech proper is the narrow tract of country between Sámi and Násirábád lying on both sides of the Kéch Kaur and including both these localities. To this may also be added Pídárk and Bálgattar. Pídárk is in possession of Mír Kamál Khán, son of Mír Fakír Muhammad, Bízanjau, the Khán's former *náib* of Kéch, and Sámi belongs to K. B. Muhammad Hasan, one of the Panjgúr Gichkis. The former was acquired by purchase, and the latter in blood compensation of Már (Mán) Singh, one of the ancestors of the Gichkis. Bálgattar is a dry crop area attached to Sámi, where a little cultivation and much flockowning is carried on. Kéch is regarded as the heart of Makrán and typical Makráni Baluchi is spoken in it.

The population, which is settled, was estimated at about 3,048 families in 1903 or 15,230 persons. The number of permanent villages is 42, the principal ones being Turbat, the head quarters of the administration, Kaush Kalát, the residence of the Gichki Sardár of Kéch, Kalátuk also held by the Gichkis of Kéch, Násirábád, a fort which is garrisoned by the administration, Shahrak and Sámi.

Gichki.
Rais.
Hot.
Lundi.
Kattawar.
Sangur.
Gorhi.
Darzàda.

The tribes inhabiting the country are shown in the margin. Nearly the whole of the cultivation is done by irrigation which is drawn on *kárezes* and *kaurjos*. The feature of the locality is its date groves, a full account of which has been given elsewhere.

MINIATURE GAZETTEERS.

The country is administered by the *názim* personally during three-quarters of the year; during the summer he is represented by a *náib*, while he himself is absent in Panjgúr. Turbat possesses about eight shops and nearly every village of importance has one or two.

Tump occupies the basin of the Nihing river, and is the narrow strip of country between Báli Cháh on the east and Dokop on the west, the latter place lying roughly midway between Tump village and Gawak in Mand. The valley here is about 12 miles wide and contains a narrow belt of cultivation, nearly all of which is occupied by dates.

Though an integral part of Kéch, Tump is in the jurisdiction of the Gichki Sardár of Tump and includes for this purpose Nigwar and Jíwnri in Dasht. The Sardár is a Kéch Gichki, to whose ancestor, Shéh Muhammad, Tump was allotted by Mír Nasír Khán I. The revenue is divided between the Sardár and the Khán, the latter being represented by a sub-*náib* who lives in the fort at Tump.

The total population, which is nearly all settled, amounts to about 1,540 families or 7,700 persons. The number of permanent villages is 13, the principal ones being Tump, Pulábád, Nizrábád and Kohad. The chief groups inhabiting the district are Gichkis, Rinds, Hots, Rais and Darzádas. The locality is a flourishing one and well irrigated. The sub-*náib* exercises political control in Mand and Aspi-Kahn as well as in Tump. Shops are common in all large villages and a good deal of trade is carried on with Pasni.

Mand is the westernmost extremity of the Kéch valley. The general appearance of the locality, which is about 20 miles long by 9 wide, is pleasant and prosperous, and well wooded. Irrigation is obtained from three *kárézes* and one *kaurjo* and much dry crop cultivation exists. Flood irrigation is obtained from dams in the Mandi Kaur. Mand is famous for its production of wheat. The water is so near the surface that dates flourish even in unirrigated land. There is also abundance of pasturage.

The population numbers about 760 families or 3,800 persons (1903), the principal groups consisting of Rinds, who predominate, Rais, Darzádas and servile classes. The number of permanent villages is 7, Gawak, Gaiáb, Soro

and Mítáp being the principal ones. The Rinds, as a tribe, are Sunni Musalmáns, and Mand is the only locality in Makrán where no Zikris are to be found. The Rinds have long been notorious for their turbulence and predatory habits, but the lessons of Gokprosh and Nodiz have not been lost upon them. They pay no revenue for their land in Mand. Those who own lands in Tump and Dasht, however, pay one-tenth as revenue and *sarr-é-sháh* also. The sub-*náib* of Tump exercises political control in Mand, but the important cases are dealt with by the *názim* personally. Shops are located at Gawak and Gaiáb.

Buleda is a small valley situated to the north of Kéch within the two arms of the Central Makrán Range, the Bulédai or Kéch Band being on the south and the Zámurán hills on the north. It is a picturesque little valley with the Gish-Kaur running through it, expanding here and there into large pools, from which water for irrigation is taken in artificial channels, one of which, the Jawán Mardán, resembles a small canal. It is famous for the abundance of its pasturage, and possesses a fairly extensive irrigated area and a good many date groves.

Buléda is said to have been the home of the Bulédai dynasty, about which some information has been given in the section on **History.** There are many *dambis* or cairns on the banks of a hill torrent called the Dambáni Kaur.

Naushérwáni, Buledai Mir, Rind, Tajozai, Shambezai, Sangur, Barr, Rakhshani and Koh Baloch.

The estimated total population of the valley, including Wakái and Zámurán, is about 1,139 families or 5,695 persons, the principal groups being those shown in the margin. The number of permanent villages is six, the principal among which are Sulo, Chib, Bit and Koshk. The inhabitants are Sunni Mussalmáns and Zikris.

The only revenue received by the Khán of Kalát is that of the village of Koshk. The village of Bit belongs to the Naushérwáni Chief of Kolwa, and the rest of the valley, except Wakái, to the Naushérwáni Chief of Buléda, who levies revenue and other dues. Zámurán also owes allegiance to him, but does not pay revenue. Wakái is held by about

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30 families of Rinds, who also take revenue and grazing tax in the Dashtuk part of Zámurán. The Khán's *názim* exercises political control both over Buléda and Zámurán, and takes cognizance of criminal cases. Bit fort is garrisoned by levies under a jemadár who also exercises the powers of a sub-*náib*. Bit has played a large part in recent local history; and the dispute regarding its possession between Mír Baloch Khán, Naushérwáni, and Mír Azím Khán, Bulédai, was one of the causes of the rising of 1897, details of which will be found in the section on **History**. The only shops in the tract are located in the Bit fort.

Places of interest.

Turbat, the chief village in Kéch and the head quarters of the local administration, is situated on the left bank of the Kéch Kaur in Kéch proper. The existence of the Khusravi, Káúsi and Bahmani *kárézes* in the neighbourhood appears to indicate that the site is a very ancient one. The number of houses is about 532 and the population about 2,660 persons (1903). A few Gichkis reside in the place, the rest being Rais and Darzádas. The Rais are large proprietors in the vicinity and very influential. The houses are mostly mat huts, but in 1903 houses were being built with sun baked bricks. The place possesses a strong fort, and, among the edifices, the *názim's* mosque is conspicuous. The traditions of the Zikri faith cluster round Turbat and the surrounding country. Places which are sacred to the sect include the Shírín Do Kurm stream, Koh-é-Murád or the Zikri Mecca, the seven *kahúr* trees or Barr-é-Kahúr, the Zamzam well in front of the Turbat fort which has now been filled in, and the caves of the Zikri anchorites near Shírín Do Kurm and Turbat. In 1903, Turbat possessed eight shops.

Physical aspects and conformation.

Panjgúr Valley.—Panjgúr is one of the two main divisions into which Kalát Makrán is divided, the name being applied in its widest sense not only to the great northern valley which is drained by the Rakhshán river and comprises Rakhshán, Panjgúr proper, i.e., the country round Isai, and the catchment area of the Rakhshán river further west, but also to various localities lying to the south, such as Rághai, Gichk, Dasht-é-Shahbánz, Kohbun and Parom. The counterpart of Panjgúr on the east is the great basin of the Mashkél on the west, stretching through Dizzak and Sib to Magas.



TURBAT FORT.

Panjgúr thus defined is bounded on the north by the Siáhán mountains, on the east by the Jhalawán country, on the south by the Central Makrán Range, and on the west by the boundary line between Kalát and Persian Makrán. The whole tract consists of long narrow valleys, hemmed in by high ridges, but widening here and there. The centre possesses a considerable irrigated area, and is well cultivated and thickly populated. The eastern and western parts consist of stony hill slopes and land which is only fit for dry crop cultivation. The main valley on the north runs south-west between Shíréza and Isai; westward of Isai, to the boundary line, the strike is first due west and then to the north. Rághai, Gichk and Parom form a parallel line on the south. Streams intersect the centre of each of the valleys except Parom which is an area of closed drainage. The elevation above sea level varies from about 3,000 feet in Panjgúr proper to between 4,000 and 5,000 feet in Rakhshán. The total length of the main valley is about 152 miles; the breadth at the widest point is about 20 miles and at the narrowest about 10. MINIATURE GAZETTEERS.

The ranges by which the valley is enclosed have already been named. On the north the Siáhán Range stretches from end to end of the tract with its Sabz-Koh offshoot in the immediate north of Panjgúr proper. The Zangi Lak continuation of the Bampusht range separates the basin of the Rakhshán from the valleys of Rághai, Gichk, and Gwargo streams, while on the south the Zámurán stretches towards and eventually merges in the Koh-é-Patandar. Particulars about all these mountains will be found in the section on **Physical Aspects.** Hills.

The tract is drained by two separate systems, the principal rivers being the Rakhshán with its tributaries, the Gwargo, the Jawán Gazz, and the Askán, the Tank with its affluents, the Gichk and Rághai. All of them have been described in the section on **Physical Aspects**. Nearly the whole of the irrigation of Panjgúr proper is derived from the Rakhshán. The only other running stream is the Tank. Parom contains a large swamp (*kap*) from which salt is obtained. Rivers.

Grass and fodder plants are fairly numerous, the *barshonk*, *sorag*, *drug* and *kandar* being among the most important. Botany and fauna.

MINIATURE GAZETTEERS.

It was found, however, that the animals accompanying the troops which were stationed at Panjgúr in 1891 soon ate up most of the available wild fodder. Next to the date, which forms so characteristic a feature of the landscape, *kahúr* and tamarisk trees are most common. Khán-é-Kahúrdán in Parom, Dasht-é-Shahbánz and Gichk are the best wooded parts in Panjgúr.

The mountains contain plenty of Sind ibex and ravine deer are plentiful. Hares are numerous and afford much sport to local huntsmen. Wolves, leopards and a few bears are met occasionally. A good many wild pig are to be got at Dabbag, west of Isai. Wild ducks frequent the pools in the bed of the rivers during winter, and a few bustard are found in the jungles adjoining cultivation.

Temperature and rainfall.

The climate is temperate for the greater part of the year, but the heat from June to September is dry and oppressive, and at this time the conditions are unhealthy. In winter the cold is great owing to the prevalence of the *gorich* wind. The rainfall is scanty but larger than that of Kéch. Cultivation would be precarious but for the permanent sources of irrigation in Panjgúr proper. Fever is very prevalent during the summer months and few escape its attacks.

History and archæology.

Panjgúr is perhaps identical with the Kanazbun of the Arab geographers. It appears to have always formed part of Kéch and its history is closely connected with that of the last named locality. In later times the name of the district is said to have been Khuramábád from its chief town, the site of which is still shown near Kuhna Kalát, or the 'old fort', about 1½ miles north-west of Bunistán. Khuramábád is alleged to have been very populous and to have possessed numerous fruit gardens. Malik Mirza, the last of the Maliks of Makrán, who is mentioned in the section on **History,** is said to have been killed in Kuhna Kalát by the Bulédais about the beginning of the seventeenth century. Panjgúr is also famous for the rise of the Gichkis who take their name from the Gichk valley ; their subsequent occupation of Kéch and their ultimate subjugation by the Kháns of Kalát have been fully detailed in the sections on **History** and **Population.**

Among objects of archæological interest may be men-

tioned Kuhna Kalát, in the construction of which large baked red bricks have been used, and which is said to have been destroyed by the Persians ; the tomb of Malik Asa and others which are constructed of glazed bricks with rough figures of men and animals upon them, and the ancient dam of Band-é-gillar.

MINIATURE GAZETTEERS.

Population.

The localities included in Panjgúr have already been detailed. Rakhshán and Rághai are not included in Panjgúr for purposes of administration, but are in possession and under the control of the Naushérwáni Chief of Khárán.

Gichki.
Naushérwáni.
Tolag Gichki.
Kénagizai.
Mullázai.
Amírári Raís.
Barr.
Kasháni.
Rakhsháni.
Shambézai.
Sajdi.
Gurgnári.
Chákrári.
Nakíb.

The population of the whole area including Rakhshán and Rághai was estimated in 1903 at about 3,356 families or 16,780 persons. The number of permanent villages is about sixteen. **Isai** is the head quarters station and the seat of the local administration, and **Chitkan** of the Assistant Political Agent and the Makrán Levy Corps. Other important villages are Sordo, the residence of the Gichki Sardár of Panjgúr and Khudábádán, a populous village in possession of the Khárán Chief. The more important tribal groups inhabiting the country are shown in the margin. Most of the people are Sunni Musalmáns ; the rest are Zikris. Their occupations are cultivation, flockowning and transport. The principal mart is Isai, but shops are also located at all the larger villages throughout the tract.

Agriculture.

The centre of the area, i.e., the whole of Panjgúr proper, is well irrigated and well cultivated. The remaining localities contain large dry crop areas, the floods from the surrounding hills being caught by embankments. The scarcity of cultivation, however, is a feature of Rakhshán, the stony *dámán* reaching up to the banks of the river. The dry crop areas are highly productive in years of good rainfall.

The soil is a whitish clay mixed with sand ; the irrigated land is neither so good nor so productive as that of the dry crop areas. There were twenty-seven *karézes* and sixty-six *kaurjos* in working order in 1904.

Crops.

The principal product is the date and the chief crops are

wheat, *judri* and rice. A full account of the date has been given in the section on **Agriculture.** Panjgúr *humbs* filled with dates are famous for their quality. Barley, *arzun*, tobacco, *nigins*, and beans are also grown. The trees in the few gardens are chiefly grapes, pomegranates and oranges. Lucerne is grown as a fodder crop, and brinjals, turnips, carrots and pumpkins in small quantities as vegetables. The dry crop area is well-known for its large production of wheat, but in the date producing tracts the cereals are much damaged by the shade. Barley and rice are grown in the irrigated lands. Wheat and barley are the spring crops, while *juári*, rice and melons constitute the autumn harvest.

The cultivators supplement their means of livelihood by flockowning and camel breeding; the whole tract is estimated to possess about 1,000 camels. Few of these are to be found in Panjgúr proper; the places where they are most numerous include the Central Makrán range; Sorwán, where there are about 150, Barsoli, Rohtak and Shep possessing about 150, Rakhshán having about 100, and Gichk possessing about 70. There were estimated to be about 544 bullocks and 475 cows in the whole area in 1904.

Communications.

The only made road is the bridlepath from Panjgúr to Pasni. The Kalát-Panjgúr route either through the Rághai or the Rakhshán valleys traverses the whole length of the tract. It forms an important artery leading from Baluchistán into Persian Makrán via Dizzak, Sib and Magas. At Bampur it eventually converges on the other great line of communication in Makrán, i.e., the Kéch valley route. The Gichki-Panjgúr route via Mashkai enters the Gichk valley through the Tank river and crosses the Garr pass into Isai. A second route from Pasni enters the country via Bálgattar and Gorán-é-Kandag. Several routes lead northward to Máshkél and north-eastward to Khárán.

Administration and revenue arrangements.

For three-quarters of the year the country, excluding Rakhshán, Rághai and Khudábádán, which belong to the Khárán Chief and are administered by his representatives, is administered by a *náib* whose head quarters are at Isai. All the localities included in Panjgúr are administered by the *náib*. The revenue is divided equally between the Gichki Sardár of Panjgúr and the Khán except in Gichk which

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belongs exclusively to the former and his collaterals. Political control is, however, exercised in Gichk by the *náib* and cognizance is taken of serious criminal cases. The sources of income are *zarr-é-sháh*, a tithe of the produce, a cash assessment on dates at the rate of Rs. 4 and Rs. 6-4 per hundred fruit-bearing trees, and cattle tax; the total amount of *zarr-é-sháh* assessed on the *niábat* is Rs. 2,000. It is distributed as shown in the margin, but the full amount is never realized. In 1884 Khudábádán was found by a Jirga to belong to the Khárán Chief, and the total amount of *zarr-é-sháh* now due to the Gichkis and the Khán is Rs. 1,624.

	Rs.
Isai ...	... 500
Tasp ...	... 500
Garmkan ... Sari-Kauran Washbod, etc.	524
Kallag ...	... 100
Khudábádán	... 376

The land revenue is collected by appraisement, the proceeds being recovered either in cash or kind, whichever is convenient to the cultivator. Cattle tax is realized at the rate of one sheep per flock of fifty and a seer of *ghí*.

The other sources of revenue are fines, court-fees, octroi, and the duty on salt obtained from the Parom *kap*.

Localities of interest. Panjgúr proper with Sháhbánz and Kohbun.

Panjgúr proper is the narrow tract of country between Saráduk and Kallag, lying on either side of the Rakhshán Kaur and including both these localities. As locally understood, it also includes Dasht, Dasht-é-Sháhbánz, or more commonly Sháhbánz, Kohbun and also the whole basin of the Gwárgo, as the *kauhdas* and cultivators of these tracts live in Bunistán and the surrounding villages.

The settled population of Panjgúr proper, excluding Sháhbánz, was estimated at about 2,575 families in 1903 or 12,875 persons. The number of permanent villages is thirteen, the principal ones being Isai (population *circa* 2,660), the head quarters of the administration, Tasp (population *circa* 2,545), Sordo (population *circa* 530), the residence of the Gichki Sardár of Panjgúr, Khudábádán (population *circa* 2,930), Garmkán (population *circa* 1,590), and Washbod (population *circa* 1,005). The groups inhabiting the country are shown in the margin.

Gichki.
Naushérwáni.
Tolag Gichki.
Kénagizai.
Mullázai.
Rais.
Amirari.
Barr.
Kasháni.
Nakíb.

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Most of the houses are built of mud owing to the great cold that prevails here during winter, and in this respect the locality differs from Kéch. Nearly the whole of the cultivation is done by irrigation which is drawn from *kárézes* and *kaurjos*, and by which the date groves forming the principal feature of the locality are watered.

Chitkán is the head quarters of the Makrán Levy Corps. At Isai is a fort garrisoned by the *názim's* levies, while Khudábádán also possesses a strong fort garrisoned by men from Khárán. Isai contains about four shops.

Dasht-é-Sháhbánz is alleged to derive its name from the fact that it was once the temporary residence of the famous saint of Sehwán in Sind, Lal Sháhbáz. With Kohbun it occupies the basin of the Gwárgo river, which is entirely a dry crop tract. The country is quite open and flat. Sháhbánz is the property of the Kashánis originally Sháhwáni Bráhuis; it was presented to them by the Gichki Sardár. Kohbun belongs to the Barrs, who are said to be of Arab extraction. The Kasháni *kauhda* possesses a fort in Sháhbánz and the Barr *kauhda* at Kohbun; neither of them has any garrison. The halting place in this valley on the track from Turbat to Isai viâ Bálgattar is at Sháhbánz-ai-Kalát. The population of both localities is nomad, and in 1903 was estimated at about 200 families or 1,000 persons. They own large flocks.

Rakhshán is the eastern extremity of the northern valley in Panjgúr and the largest dry crop area in northern Makrán. It consists of a long narrow strip of open country running east and west between mountains and describing an arc of a circle from Shíréza to Kénagi Cháh about 85 miles long and 10 to 15 miles wide. In the centre the bed of the Rakhshán river winds its way. It is asserted by the Panjgúr Gichkis that the whole valley once belonged to them, and that the boundary ran up to Panjgúr Koh, a small hillock about a mile west of Nág-ai-Kalát, but they lost it to the chiefs of Khárán during the troublous times which marked the period of Gichki rule in Makrán. Even now the exact position of the boundary in the neighbourhood of Kénagi Cháh is disputed.

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Hajizais.
Nasroi.
Sopak.
Bullozai.
Muhammad Hasnis.
Kandúzai.

Rakhshán has given its name to the Rakhshánis, a branch of the Rékis inhabiting Khárán, and it is remarkable that in *sanads* granted by Nádir Sháh and Ahmad Sháh to the Naushérwáni chiefs, the latter are styled Rakhshánis, suggesting that the nucleus of the Naushérwánis may have sprung from the Rakhshán valley. The population of the tract which was estimated in 1903 at about 214 families, or 1,070 persons, is for the most part nomadic. There are only two permanent villages, Nág-ai-Kalát and Shíréza, both of which possess forts. The principal groups in the country are those given in the marginal table.

Except for a few patches of irrigation at Shíréza and Nág-ai-Kalát, the cultivation is dry crop.

Rakhshán is sparsely clothed with vegetation and presents a dreary uninviting aspect. Owing to the absence of shelter, the cold winds of winter are much dreaded by the inhabitants who take their flocks to the shelter of the hill torrents and ravines where grazing is plentiful. Many of them migrate altogether either to Khárán or Rághai.

	Munshi.	Sepoys.
Shiréza	1	7
Nág-ai-Kalát ...	1	9
Kénagi Cháh ...	1	7

There was also a havildar at Nág-ai-Kalát.

For administrative purposes the Khárán Chief has located two *naibs* in Rakhshán, one at Shíréza who administers the north-eastern portion of the valley and the other at Nág-ai-Kalát who administers the southern end. The revenue consists of land revenue which varies from one-sixth to one-tenth, *sung* or transit dues which are levied at the rate of 4 annas and 2 annas per camel or donkey load respectively on all commodities except local wool and *ghi* which are taxed at Rs. 10 and Rs. 8 per camel load. Another source of revenue income is the cattle tax consisting of one sheep, 2 seers of *ghí* and one felt (*tappur*) per flock levied twice a year. *Thánas* are located at Shíréza, Nág-ai-Kalát and Kénagi Cháh. In 1903, the garrisons of each of these *thánas* was as shown in the margin. There are retail shops at the first two places.

Raghai is a small narrow strip of country enclosed by

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high mountains, in the centre of which the Rághai river runs. In 1903 the settled population only consisted of seven families of Chákráris, who style themselves Rinds and assert they were the original owners of the valley. The tribes living in Rakhshán visit Rághai, however, in winter. Nearly the whole of the tract is stony and arid, but there is a small patch of irrigated cultivation at Pízg, and a few dry crop fields made by embankments for catching the flood water from the hills are to be seen here and there. Though famous for its grazing, the people of Rághai possess no flocks of their own, but it is visited by flock-owners from Rakhshán and Mashkai. Caravans from Sarawán and Jhalawán generally adopt the Rághai valley route in preference to that through Rakhshán in winter, as it is warmer and possesses a better supply of water, grazing and fuel.

Like Rakhshán, the valley belongs to the Khárán Chief who has placed two *thánas* in it, one at Pízg and the other at Tank west. The garrison of Pízg consisted of one *munshi*, one naik and fifteen sepoys, total seventeen men, in 1903 ; that of Tank west was one *munshi*, one naik and thirteen sepoys, total fifteen men. The sources of revenue are the same as in Rakhshán ; for purposes of administration it is included in the jurisdiction of the *náib* of Nág-ai-Kalát.

Gichk, i.e., the valley of the Gichk river, is the western counterpart of the Rághai valley. It is bounded on the north by the Zangi Lak Range and on the south by the portion of the Central Makrán Range known as Zung or Gwani Koh. According to the Gichkis the eastern boundary is the Murgapi Kaur, but the Naushérwánis lay claim to the country up to Sáka Kalát. The watershed of Kork or the Gichki Sargwaz lies between Gichk and the Gwargo valley. The slope of the valley is from north-west to south-east, and the whole of it is fairly covered with tree growth, giving it a wooded appearance in comparison with other valleys in this part of the country.

Gichk belongs exclusively to the Gichkis of Panjgúr and is famous as the place of their first settlement, whence they gradually rose to supreme power in Makrán. At the settle-

ment made by the Gichkis with Mír Nasír Khán I, Gichk was not included among those localities of which the revenue was to be divided.

The permanent population of the valley in 1903 was about 40 families or 200 persons, the groups inhabiting it being noted in the margin. The Garruki consist of outcasts from other tribes. The cultivation is dry crop, except round Sáka Kalát, where there are two *kárézes* irrigating a few fields and a date grove, all of which are the property of the Sájdi headman of Grésha in Jhalawán. Wheat, *zurrat* and *sohro* are the only crops grown. From the vestiges which remain of many ruined *kárézes*, it is evident that the local belief that Gichk was a well irrigated area is well founded. It possesses good grazing, and is much frequented by nomads from all parts.

Bánsar.
Miázai.
Uwwázai.
Amírári.
Garruki.

The Gichkis of Panjgúr have a *náib* at Sáka Kalát, locally called Khán, the only inhabited village, and levy revenue at one-seventh of the produce on dry crop land and at one-tenth on the irrigated cultivation. Grazing tax is levied at one sheep and 2¼ seers of *ghí* per flock annually, and transit dues are taken in the case of wool at Rs. 1-4 per camel load and Rs. 2 per 4½ maunds standard of *ghí*.

Parom lies in the south-western corner of Panjgúr to the south-west of Panjgúr proper. An extension of the Bampusht hills bounds it on the north and the Central Makrán Range on the west. The edge of the Gwárgo valley marks the boundary on the east and the Sham-ai-sar, the watershed between the Parom *kap* and the source of the Nihing river separates it from Persian Makrán on the west. The whole of Parom forms a basin, in the centre of which lies a flat low-lying tract known as *kap* which receives all the surface drainage. A thick crust of salt forms in it after the water has evaporated. The total length of the valley is about 48 miles and the breadth about 10. It consists of an alluvial expanse, which is dry crop, cultivation being confined to the skirts of the mountains on both sides. The valley is very famous for pasture and possesses a fair amount of trees in places. It is believed to receive more rain than any other part of

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Makrán. As the local proverb has it : "Parom can do without rain, but the rain cannot do without Parom." The whole population is nomadic, the total number of families in 1903 being about 100, or 500 persons. The principal groups are noted in the margin.

Shambézai.
Jamandzai.
Singozai.
Sanjarzai.

The country is administered by the *náib* of Panjgúr and the revenue is received in moieties by the Khán and the Gichkis. One-tenth of the produce is taken as land revenue, and cattle tax and a duty on salt are also levied. There are two little forts, one of which belongs to Kauhda Kamálán, Shambézai, and the other called Ghulám Rasúl-ai-Kalát, to Kauhda Ghulám Rasúl, Sanjarzai. In 1903, an experimental well had been excavated by Kauhda Kamálán, Shambézai, the principal headman, to be worked with bullocks, and trial wells had been sunk from a *kárés* which gave good promise.

Places of interest.

Isai, the chief village in Panjgúr and the head quarters of the local administration, is situated on the left bank of the Rakhshán river in Panjgúr proper. It is a comparatively new village, Kuhna Kalát having been the old site. The number of houses is about 532 and the population about 2,660 persons (1903). A single Gichki family resides in the place, the rest being Kénagizais, Barrs, Kashánis and Nakíbs. The Kénagizais are large proprietors of the land in the vicinity and have much influence. The houses are mostly mud built. The place possesses a fort, several small mosques and four shops.

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APPENDICES.

APPENDIX I.

Principal Census Statistics of Makrán according to a rough enumeration made in 1903.

Name of Division.	Name of Sub-division.		Name of Principal Localities.	No. of Permanent Villages.	Total population of each locality.			Name of Principal Groups.
	Niábat.	Sub-*niábat.*			Estimated No. of Houses.	Estimated No. of Nomadic Families.	Estimated Total * Population.	
1	2	3	4	5	6	7	8	9
Total.				**125**	**9,395**	**6,244**	**78,585**	
Kéch ...	Kéch ...	...	Turbat, Júsak and Apsar	3	500	...	2,500	Gichki, Raís and Darzáda.
			Kaush-Kalát	16	979	...	4,895	Gichki, Lundi, Kattawar, Raís and Darzáda.
			Kalátuk	10	854	..	4,270	Gichki, Raís, Bízanjau, Gájízai and Darzáda.
			Násirábád	5	276	...	1,380	Gichki, Gorhi, Guzáni, Kosag and Darzáda.
		Tump..	Tump proper	13	1,540	...	7,700	Gichki, Rind, Hot, Raís, Kosag and Darzáda.
			Nigwar	4	...	745	3,725	Kauhdái, Jadgál, Hálázai, Shehzáda and Darzáda.
			Jíwnri	1	90	...	450	Méd-Raís.
			Ganz	1	82	...	410	Do.
			Mand and Aspi-Kahn ...	7	...	780	3,900	Rind, Raís and Darzáda.
	Kéch ...	...	Dasht Valley	10	...	1,680	8,400	Líárzai, Kalérzai, Rind, Hot, Shehzáda, Birdi, Dashti, Gájízai and Darzáda.
		Pasni...	Kulánch Valley, Pasni, Kalmat, Kappar and Bahri Garr.	7	670	730	7,600	Band, Puzh, Wádéla, Sardashti, Méd, Sangur, Kalmati and Bízanjau.

		Kolwa..	Kolwa Valley	13	...	479	2,395	Naushérwáni, Mírwári, Bízanjau, Kauhdái, Kolwai, Korak, Sangur, Koh-Baloch, Rakhsháni and Darzáda.
	Kéch ...	...	Bálgattar, Sámi, and Shahrak, etc.	8	350	87	2,185	Gichki, Kallagi-Baloch, Sámi-Baloch, Koh-Baloch, Bízanjau, Sopak, Sájdi, Sangur and Darzáda.
			Pídárk, Jamak, Gwarkop, etc.	3	150	200	1,750	Gichki, Kauhdái, Bízanjau, Sámi-Baloch, Kosag, Baréchi, Bahádurzai and Darzáda.
		-	Buléda, Wakái and Zámurán.	6	558	581	5,695	Naushérwáni, Rakhsháni, Tájozai, Shambézai, Rind, Bulédai-Mírs, Barr and Darzáda.
			Total (Kech division) ...	...	...	...	**56,655**	
Panjgúr ...	Panjgúr..	...	Panjgúr proper	13	2,575	...	12,875	Gichki, Naushérwáni Kénagizai, Barr, Kasháni, Mullázai, Tolag-Gichki, Amírári, Nakíb, etc.
			Parom, Shahbánz, Kohbun, Gichk and other small dry crop areas to the west of Isái.	1	...	560	2,800	Barr, Kasháni, Gurgnári, Shámbézai, Singozai, Sájdi, Rakhsháni, Nakíb, etc.
			Rághai and Rakhshán ...	2	...	221	1,105	Muhammad Hasni, Rakhsháni, Chákrári, Nakíb.
			Total (Panjgúr)	...	...	...	**16,780**	
Maskat ...	Gwádar...	...	Gwádar, Píshukán and Gwádar-i-Nigwar.	2	910	120	5,150	Méds, Koras, Méd-Raís, Mehdízai (Sangur).

* The incidence per house or family has been estimated at 5.

APPENDIX II.

GENEALOGICAL TABLE OF THE GICHKIS OF PANJGÚR

Mán Singh (died childless).

Partab Singh (died childless).

(1) Lál Singh.

(2) Sundar Singh.

(3) Dagár.

(4) Mír Isa.

(5) Mír Kalandar.

(6) Mír Sháho.

(7) Mír Singh.

(8) Mír Isa.

(9) Mír Yalli.

(10) Mír Allahdád
the brother of Mullá Murád, ancestor of the Kéch Gichkis).

(11) Mír Isa.

(12) Mír Karam Sháh.

(13) Mír Hasan.

Chartar Singh (died childless).

- Mír Bohár (died childless).
- Mír Chákar (died childless).
- Mír Allahdád.
  - Fazal Khán (died childless).
  - Fatéh Khán (died childless).
  - Mír Azam Khán.
    - Mír Muhammad Ali (living in Sordo).
    - Mír Murád (died childless).
    - (17) Mír Gájián (killed in a raid led by Sir Nauroz Khán of Khárán).
      - (18) Sardár Abdulla Khán (the present Sardár 1905).
    - Mír Abdulla (died childless).
- Mír Karam Sháh.
  - (16) Abdul Karím.
    - Shakar Khán (Sordo, Panjgúr).
  - Dád Karím
    - Mír Yákúb (Kaush-Kalát).
  - Ghulam Rasúl (died childless).
- Mír Ahmad (childless).
- (14) Mír Gohrám.
  - (15) Mír Mauládád (died childless).
  - Mír Isa.
    - Sardár K. B. Muhammad Hasan of Sámi.
      - Mír Gohrám.
  - Mír Kaím Khán.
    - Mír Nawáb.
      - Muhammad Khán (living at Sámi).
      - Mír Chákar (living at Sámi).
    - Mír Shahdád (of Shahrak, late *náib* of Kéch).
      - Malik Dínár.
      - Káim Khán.
      - Bohár Khán.

APPENDIX III.

GENEALOGICAL TABLE OF THE GICHKIS OF KÉCH.

- Mulla Murád (brother of Mír Allahdád, 10th chief in the Panjgúr genealogy).—Malik Dínár 1740.
  - —Shéh Lalla.
    - (4) —Sardár Mír Báián I.
      - (5) —Sardár Shéh Kásim.
        - (6) —Sardár Mír Báián II.
          - (7) —Sardár Shéh Omar of Kéch by Gichki mother.
          - —Mír Méhráb Khan } by Bulédai mother.
          - —Mír Sarfráz Khan } by Bulédai mother.
          - —Mír Rustam Khan } by Bulédai mother.
        - —Mír Fatéh Khán.
          - —Mír Abdul Karím.
          - —Mír Shéh Kásim.
        - Gichkis of Kalátuk (Kéch).
    - (a) —Sardár Mír Dost Muhamad.
      - (b) —Sardár Malik Dínár.
        - (c) Sardar Mír Murád (with 4 brothers descendants living in Tump and Násirabád).
        - (d) —Sardár Nádil Sháh (with 6 brothers).
      - —Mir Hasan.
    - —Mír Ashraf (Descendants living in Nodiz).
    - —Shéh Tangai
      - Shéh Omar (died childless).
  - (2) —Sardár Mír Shukrulla (died childless).
  - —Shéh Zehri (died childless).
  - (1) —Sardar Shéh Omar Khán. (No male issue).
  - (3) —Shéh Muhammad. (Descendants living in Rohanan, i.e., Geh and Kasr Kand, Persian Makràn).
  - —Mír Sháh Bég.—Mír Kamál Dín (died childless).
  - —Mír Murád (died childless).

Note.—The figures indicate the order in which the chiefship of Kéch was held and the letters that of the chiefship of Tump.

GENEALOGICAL TREE OF THE NAUSHÉRWÁNIS LIES IN MAKRÁN WITH THE MAIN

- (Main line of Khárán Chiefs.) Mír Rahmat—Mír Purdil Khán.
  - Mír Izat (died without issue).
  - Malik Mirén (died without issue).
  - Mír Sháho—
    - Mír Rahmat (died without issue).
    - Mír Jalal (died without issue).
    - Mír Abbás II.
      - Mír Jahángír—(ancestor of the present Shéhzádas of Jíwnri and Gabd).
    - Mír Jahángír (died without issue).
  - Mír Shahdád—
    - Mír Purdil Khán (died without issue).
    - Mír Baloch Khán (died without issue).
    - Daulat Khán (died without issue).
    - Hasan Khán. (Descendants living in Bédi in Kolwa.)

Note.—This genealogical tree does not tally with that given in Appendix supplied by the Kharan Chief and is probably the more correct.

SHOWING THE CONNECTION OF DIFFERENT FAMI-
LINE OF THE CHIEFS OF KHÁRÁN.

- —Mír Mohím Khán (ancestor of the Kuhag, Panjgúr and Buléda sections).
  - —Mír Murád.—
    - —Pasand Khán (living with his sons at Washbod in Panjgúr).
    - —Ghulám Muhammad (in possession of Kuhag).
      - —Mír Araf of Mainéz, (Buléda).
      - —Mír Isa of Chib (head of the Naushérwánis of Buléda).
      - —Mír Khudadád (own brother to Isa).
  - —Mír Isa. —Mír Mehráb Khán (killed at Gokprosh engagement.) —
  - —Mír Muhammad (descendants live in Isfandak).
- —Mír Rahmat (died without issue).
- —Mír Mohím Khán (ancestor of the Kuhag, Panjgúr and Buléda sections).
  - —Kádir Bakhsh.—
    - —Ibráhim Khán—
      - —Sherfil Khán (living in Khudabádán in Panjgúr).
      - —Kádir Bakhsh.
      - — Muhammad Rahím Khán (sometimes lives in Kolwa and sometimes in Chitkán in Panjgúr.)
    - —Mohím Khán.
- —Mír Abbás III. —Azád Khán — Nauroz Khán — Yakúb Khán.
- —Bráhim Khán (descendants living in Buléda).
- —Mehráb Khán (died without issue).
- —Mír Lalla (ancestor of Kolwa sections).
  - —Mír Shahdád Khán.
    - —Rustam Khán (died without issue).
    - —Ali Muhammad (died without issue).
    - —Mír Sarfráz Khán (living in Chib, Buléda).
    - —Baloch Khán (killed at Gokprosh engagement)—
      - —Akbar Khán.
      - —Shahbáz Khán (deceased).
      - —Mír Sháhnawáz Khán (living in Hor in Kolwa and head of the Naushérwánis of that locality).— Mír Lalla.
      - —Sháhdad Khán.
    - —Khán Muhammad (living sometimes in Kolwa and sometimes in Buléda).
  - —Mír Akhtiár Khán (descendants living in Khárán).

l of the *Kharán Gazetteer.* This latter was prepared from information

APPENDIX V.

Statement of the species of date-trees found in Makrán.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		Remarks.
		Mds.	Srs.	Rs.	a.	
		First Quality				
1	Áp-é-dandán (P.)	1	0	1	8	Fruit about $1\frac{1}{4}''$ long, colour yellow, circumference $2\frac{3}{4}''$. Thickest in shape towards the head. Stone thicker than that of other species. Is considered the best of all the Kéch dates when fresh. It is seldom dried.
2	Bégam jangi (P.)	1	32	4	0	Fruit like that of *áp-é-dandán* (see No. 1 *supra*). The best species for drying. It does not deteriorate with preserving and retains its original taste. Fruit $1\frac{1}{2}''$ in length and $2\frac{3}{4}''$ in circumference.
3	Haléni (P.)...	1	8	2	8	Fruit like *áp-é-dandán* (see No. 1 *supra*), but shorter, rounder, more stumpy and of equal thickness at both ends. Stone very small and round ; a late ripener, *pash-pág*, i.e., "Latest of all." Fruit $1\frac{1}{4}''$ in length and $3\frac{1}{2}''$ in circumference.
4	Chapshuk(P)	1	0	1	8	Colour yellow, easily damaged by rain, size $1''$ in length and $2\frac{3}{4}''$ in circumference.
5	Názani or Názan-é-tabaqi (P.)	1	36	1	12	A very rare date, though a very old species. Is eaten fresh. About forty trees in Kéch and only five in Turbat. Fruit is yellow, thicker and shorter than *áp-é-dandán* (see No. 1 *supra*).
6	Kúzanibád.	1	0	1	4	Scarce. Fruit yellow and like *áp-é-dandán* (see No. 1 *supra*), but its skin is thinner and more paper-like than that of *áp-é-dandán*.

("P.") means "pedigree date."

No	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		REMARKS
		Mds.	Srs.	Rs.	a.	
		First Quality				
7	Múzáti, Múzáwati and Múzápati (P.)	1	8	1	8	Blood coloured. Length about 1¾″ and 3¾″ in circumference, very thick and stumpy. Largely used for preserving in Panjgúr. In Kéch it is not preserved, but is boiled and dried.
8	Zard-é-kallagi (P.)	0	36	1	0	Scarce. Much like *bégam jangi*, but fruit is larger. More easily injured by rain than any other date.
9	Arrisht or Ararisht (P.)	1	8	1	4	Fruit similar to *zard-é-kallagi* (see No. 8 *supra*) in colour, etc., but somewhat larger. The stone is very long and thin.
10	Sabzo (P.) ...	0	36	1	8	This is the *áp-é-dandán* (see No. 1 *supra*) of Panjgúr, and eaten fresh like that date. Colour yellowish-green, whence its name. In Kéch there are only two or three trees. Size about 1¾″ in length and 3¾″ in circumference.
11	Barr-i-shakari.	1	0	1	4	The name is a modern one. A single tree in Kaush-Kalát. Colour and fruit like *shakari* (see No. 29 below).
		Second Quality.				
12	Dandári (P.)	1	0	1	8	Fruit coloured and like *áp-é-dandán* (see No. 1 *supra*) in shape, but longer and thinner; stone very thin. Is eaten fresh, also skinned and preserved; fetches a good price, but is generally mixed with others before being sold. Size 2¼″ in length and 2¾″ in circumference.
13	Rabai (P.)...	1	0	1	8	Can only be distinguished from *dandári* (see No. 12 *supra*) by experts. Famous for its juice. Numerous in Panjgúr.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		REMARKS.
		Mds.	Srs.	Rs.	a.	
		Second Quality.				
14	Dandári-gon	1	0	1	0	So called on account of its similarity to *dandári* (see No. 12 *supra*). Rather scarce.
15	Gurbago (P.)	0	24	0	8	Somewhat scarce. Easily injured by rain. Colour yellow. Very tasteful in winter. Size like that of *husséni* (see No. 63 below).
16	Shinghish kand (P.)	0	36	1	0	Similar to *husséni* (see No. 63 below) in colour, shape, size, etc., but is better eating. Scarce.
17	Háragi (P.)	0	36	1	0	Like *husséni* (see No 63 below). Only numerous in Pídárk. Elsewhere it is scarce.
18	Shehri ...	0	36	1	0	Resembles *husséni* (see No. 63 below), but is yellowish-white in colour. Numerous only in Panjgúr.
19	Siáh-dap ...	0	36	1	0	Colour yellow; size like *shehri* (see No. 18 *supra*), so called because its mouth is black. Scarce.
20	Míri-é-zard (P.)	0	36	1	0	Similar to *dishtári* in size (see No. 41 below), but is better eating and fetches a higher price. Scarce.
21	Pánidi or Pánido (P.)	1	0	1	0	Do. do.
22	Míri-é-surkh	0	36	1	0	Colour red, otherwise similar to *míri-é-zard* (see No. 20 *supra*). Scarce.
23	Jowána-bushams (P.)	0	36	1	0	Similar to *míri-é-zard* (see No. 20 *supra*) in colour, size, etc. Scarce.
24	Goári (P.) ..	0	36	1	0	Colour yellow. Resembles *zard-é-kallagi* (see No. 8 *supra*). Scarce, and inferior in taste.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		REMARKS.
		Mds.	Srs.	Rs.	a.	
		Second Quality.				
25	Pono ...	1	8	1	4	Colour yellow, size like *goári* (see No. 24 *supra*). Scarce.
26	Bindak ...	0	36	1	0	Do. do.
27	Pash-pág (Latest of all) (P.) ..	1	8	1	4	Colour yellow. Like *gonzali* in size (see No. 55 below). The latest of all dates. Scarce.
28	Irdiki ...	1	8	1	0	Colour yellow. Like *gonzali* (see No. 55 below) in size. Scarce.
29	Shakari ...	1	20	1	8	When ripening red, but when ripe is dark. Size rather smaller than *gogná* (see No. 82 below) but somewhat longer. Scarce.
30	Kalút ...	1	8	1	4	Colour yellow and like *gogná* (see No. 82 below) in size. Good eating. More extensively grown in Panjgúr than in Kéch.
31	Réko (P.) ..	0	36	1	4	Colour yellow, size like *bégam-jangi* (see No. 2 *supra*). Is good eating and fetches a good price. Scarce.
32	Nápagi ...	1	8	1	4	Colour red ; size like *bégam-jangi* (see No 2 *supra*). Scarce.
33	Khalás ...	0	24	0	12	A *kuroch* tree.
34	Shépago (Antimony-stick) ...	0	36	1	0	Colour yellow. About the thickness of the little finger and 1½" in length. So called, because it is as thin as an antimony-stick (*shépag*). Scarce.
35	Ichko or Gichko.	0	24	0	12	Colour yellow. A very small round, thick date. Scarce.
36	Fard ..	0	24	1	0	Very rare. Colour red. Size and taste like *múzáti* (see No. 7 *supra*). Is said to have been introduced from Maskat within the last forty years. There is another quality known as *fard-é-zard*.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		Remarks.
		Mds.	Srs.	Rs.	a.	
		Second Quality.				
37	Zorábad ...	0	36	1	0	Like *rogini* (see No. 42 below). Scarce.
38	Siáh Ganok.	1	8	1	4	One tree in Kaush-Kalát. Colour yellow. Size $2\frac{1}{2}''$ in length and $4\frac{1}{2}''$ in circumference.
		Common or Ordinary Quality.				
39	Sohrén áp-é-dandán.	1	10	1	0	A variety of *áp-é-dandán* (see No. 1 *supra*). Similar to that date, but fruit smaller and thinner, and not so tasteful. The colour of the date is a dark-reddish brown.
40	Haléni-gon.	1	0	0	12	Like *haléni* (see No. 3 *supra*) as its name signifies, but is a rank growth. Circumference at the lowest point $3\frac{1}{2}''$ and length $1\frac{1}{4}.''$
41	Dishtári (P.)	1	0	1	0	Colour of fruit yellow. Not quite so long or thick as *áp-é-dandán* (see No. 1 *supra*), but the stone is thicker. It was once very famous. The proverb goes "*Dishtári dila dări mat wárt chuk chári,*" i.e., *Dishtari* is so enticing that a mother eats it while she lets her son look on. Size: circumference $2\frac{1}{2}''$, length $1\frac{1}{4}''$. The name denotes: the bride's tree, as it was the only tree presented as dower in former times.
42	Rogini (P.)	0	36	0	12	Colour yellow. Somewhat smaller than *dishtári* (see No. 41 *supra*), but thicker in proportion. Rare in Panjgúr. Size: circumference $2\frac{3}{4}''$ and length $1\frac{1}{4}''$.
43	Rogini Bulédai.	0	36	0	12	Smaller than *rogini* (see No. 42 *supra*), but darker in colour. Found in Kéch and Panjgúr in smaller numbers than in Buléda. Circumference $2\frac{1}{2}''$ and length $1''$.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		REMARKS.
		Mds.	Srs.	Rs.	a.	
		Common or Ordinary Quality.				
44	Shuksh ..	0	36	0	12	Rare. Fruit round and thicker and bigger than *rogini* (see No. 42 *supra*). Reddish in colour.
45	Názan dázi ..	0	24	0	12	Very like *rogini*. Is very scarce. Only one or two trees in Turbat.
46	Jowána jamaki.	0	36	1	0	Colour yellow. Similar to *rogini* (see No. 42 *supra*) in thickness, but a little longer. Only two trees in Turbat, but numerous in Jamak and Gwarkop.
47	Áp-rogin ..	0	36	1	0	Colour yellow. Like *rogini* (see No. 42 *supra*), but a little thicker and longer. Scarce.
48	Chapshuk kulonti.	0	24	0	12	Colour yellow; in size like *rogini* (see No. 42 *supra*), very liable to decay. Scarce.
49	Jauzo (P.) ...	1	8	1	4	Like *rogini* (see No. 42 *supra*), but not such good eating. Scarce.
50	Masúdi (P.)	1	8	1	4	Colour yellow. Size like *rogini* (see No. 42 *supra*). Scarce.
51	Rago ...	0	36	0	12	Do. do.
52	Angúro ...	1	8	1	4	Colour yellow. Size like *ichko* (see No. 35 *supra*). Taste, etc., like *rogini*. Scarce.
53	Nasúa or Nasúha (P.)	1	8	1	4	Colour red, size like *rogini* (see No. 42 *supra*). Scarce.
54	Wash Kung.	0	36	1	0	Is of two kinds: *zard* (yellow) and *sohr* (red). *Zard* is like *dishtári* (see No. 41 *supra*), and *sohr* is like *dandári* (see No. 12 *supra*). Scarce.
55	Gonzali (P.)	1	8	1	0	Fruit dark, round and about the size of a small marble, very small and short. Very numerous. Circumference 3″ and length 1¼″.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		Remarks.
		Mds.	Srs.	Rs.	a.	
		Common or Ordinary Quality.				
56	Bor ...	1	8	1	4	Colour chestnut, size like *gonzali* (see No. 55 *supra*). Scarce.
57	Kaléri (P.)...	0	24	0	8	Like *gonzali* (see No. 55 *supra*), in shape, but smaller. When ripening, it is crimson; when ripe, it is dark-red. A few trees in each village.
58	Umbi ...	0	36	1	0	Colour red. Size like *kaléri* (see No. 57 *supra*). Scarce.
59	Kungo or Kungun(P.)	1	8	1	6	When ripening, it is crimson; when ripe, black. Rather smaller than *dandári* (see No. 12 *supra*) with a thinner stone. Is not easily injured by rain. Is tasteful in winter and better than *gonzali* (see No. 55 *supra*). A few trees in each village.
60	Jálagi mulki.	1	20	1	8	Colour yellow. Fruit like *kungo* (see No. 59 *supra*) in size.
61	Jálagi kohi (P.)	1	8	0	12	An inferior date. When ripening is yellow, but when ripe is very dark. Date in size like *kungo* (see No. 59 *supra*). Scarce.
62	Jálagi Rustái (P.)	1	8	0	12	Fruit yellow and like *kungo* (see No. 59 *supra*) in size. Not easily injured by rain. Scarce.
63	Husséni (P.)	0	36	1	0	Poor eating. Colour yellow. Equal in length to *kungo* (see No. 59 *supra*), but thinner. Little injured by rain. The tree is imposing and straight, and is much used for beams and rafters. Scarce.
64	Charpán ...	0	24	0	8	Colour of fruit red. Like *gonzali* (see No. 55 *supra*), but better in taste. Scarce.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		REMARKS.
		Mds.	Srs.	Rs.	a.	
		Common or Ordinary Quality.				
65	Mákili (P.)...	0	36	0	12	Very scarce and resembles *husséni* (see No. 63 *supra*).
66	Jowáná (Siáh-karz) (P.)	1	8	1	0	Very like *gonzali* (see No. 55 *supra*). *Gonzali*, however, has no saccharine juice while *jowána* has a great deal.
67	Sadrami (P.)	0	36	1	0	Colour yellow, size like *jowána* (*siáh-karz*) (see No. 66 *supra*). Scarce.
68	Shorai ...	1	8	1	4	Colour brown do.
69	Kaléruk (P.)	1	8	1	0	Fruit, when ripening, is red ; but when ripe, is dark. Shape and size like *gonzali* (see No. 55 *supra*). Scarce.
70	Kalér (P.) ...	1	8	1	0	Do. do.
71	Kukri ...	1	8	1	0	Colour red. Size like *kaléruk* (see No. 69 *supra*). Scarce.
72	Boál (P.) ...	1	8	1	4	Colour yellow. In size, etc., like *gonzali* (see No. 55 *supra*). Scarce.
73	Karpáso ...	1	8	1	0	Colour yellow. Size like *gonzali* (see No. 55 *supra*). A tasteless date. Scarce.
74	Mahtáp Táza.	1	0	0	12	Colour yellow. Date round like *gonzali* (see No. 55 *supra*). A single tree in Kaush-Kalát. Name modern.
75	Konaro ...	0	36	1	0	Colour yellow. Size like *gonzali* (see No. 55 *supra*). Scarce.
76	Pésh-ná (P.) (First of all.)	1	8	1	4	Colour yellow, but when ripening red. Is called *pésh-ná* because it ripens before all other dates. Is numerous. Size : circumference 2½″ and length 1¼″.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		REMARKS.
		Mds.	Srs.	Rs.	a.	
		Common or Ordinary Quality.				
77	Wash-ná (P.)	1	8	1	0	Colour, size, etc., like *pésh-ná* (see No. 76 *supra*). Scarce.
78	Pull ...	1	8	1	0	Like *pésh-ná* (see No. 76 *supra*) and ripens as early. Scarce.
79	Challo ...	1	8	1	4	Colour yellow. Size like *pésh-ná* (see No. 76 *supra*). Scarce.
80	Dár-ná (Wood date).	1	8	1	0	Very like *pésh-ná* (see No. 76 *supra*). The date will not break when it falls to the ground, is hence called *dár-ná*, i.e., strong as wood. Scarce.
81	Posto (P.) ..	0	36	0	12	Colour yellow. Size like *pésh-ná* (see No. 76 *supra*). Poor eating. Scarce.
82	Gogná (Cow date). (P.)	1	32	2	0	Very numerous. The largest and thickest of all dates with the exception of *kala-dizzaki* (see No. 83 below). Its name denotes its size; as big as a cow. Circumference at the thickest point $3\frac{3}{4}''$ and length about $1\frac{1}{2}''$. One date is said to be more than a mouthful.
83	Kala Dizzaki (P.)	0	24	0	12	Very scarce. Colour red. Size larger than *gogná* (see No. 82 *supra*) but not good eating.
84	Ari ...	1	8	1	0	Colour yellow. Size like *gogná* (see No. 82 *supra*). Scarce.
85	Sunt gurág (P.) (Crow's bill.)	1	8	1	4	Crimson when ripening but brown when ripe. In size, etc., like *arrisht*. Named after its similarity to a crow's bill. Scarce.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		Remarks.
		Mds.	Srs.	Rs.	a.	
		Common or Ordinary Quality.				
86	Kuroch ...	1	8	1	4	A *kuroch* is a tree of natural growth. Is of three kinds, viz., *zard* (yellow), *sohr* (red), and *shúnsh*. The first two are like *pésh-ná* (see No. 76 *supra*) in size, but *shúnsh* (see No. 101 below) is like a small pellet, both in shape and size. *Shúnsh* fruit is both red and yellow. Not very common.
87	Barni (P.)	0	24	0	12	Colour chestnut and size like *dandári* (see No. 12 *supra*). The fruit is liable to decay. Very juicy. Scarce.
88	Báz-khudá bun.	0	36	1	0	Colour yellow. Size like *shehri* (see No. 18 *supra*). Scarce.
89	Sohr-dána ...	1	8	1	0	Colour red; in size like *bégam-jangi* (see No. 2 *supra*). Found in Sámi but not in Turbat.
90	Músali (P.)	0	24	0	12	Colour red. Size like *múzáti* (see No. 7 *supra*). Never damaged by rain. Only one very old tree is to be found in Shahrak. Possibly its origin was Músal in Syria.
91	Sibil... ...	0	24	0	12	Colour yellow. In size like *shé-pago* (see No. 34 *supra*). Only one tree in Shahrak.
92	Parramo ...	1	8	0	12	Colour red. Size like *ichko* (see No. 35 *supra*). Scarce.
93	Kalig Dirr..	0	32	1	0	Only found in Kulánch. A *kuroch* tree.
94	Kulonti ...	1	0	0	12	Colour yellow. One tree here and there in Kaush-Kalat. Name new. (94–95)
95	Wakhshi ...	0	32	0	12	
96	Wash Kulont.	0	36	1	0	Colour yellowish white. Size like *jowána-bú-shams* (see No. 23 *supra*). Better eating when ripening than when ripe. Scarce.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		REMARKS.
		Mds.	Srs.	Rs.	a.	
		Common or Ordinary Quality.				
97	Gund Gurbag.	1	8	1	4	Colour yellow. Size like *sard-é-kallagi* (see No. 8 *supra*). Scarce.
98	Rogini Sakano.	0	36	0	12	Colour yellow. Size like *goári* (see No. 24 *supra*). Poor eating. Scarce.
99	Puppo ...	0	36	0	12	Colour yellow. Size like *sakano* (see No. 98 *supra*). The Panjgúr *puppo* is bigger and gives more fruit. Scarce.
100	Asami ...	0	24	0	8	Colour yellow. Size like *jcwána-bú-shams* (see No. 23 *supra*). Only three tree in Júsak.
		Lowest Quality.				
101	Shúnsh ...	1	8	0	8	The colour of one kind is yellow and of the other red. A very small date. Also called *júnj*. Is compared by the people to a slave who eats and does not work. Is little more than skin and stone and is generally given to cattle. "Eat one seer of *shúnsh* and there will be one and a half seers of stones" is the saying.
102	Páchki ...	1	0	0	8	Colour dark when ripe. Size like *gonzali* (see No. 55 *supra*).
		Buléda.				
103	Zard-é-raís.	0	36	0	12	Yellow colour. Size that of *péshná* (see No 76 *supra*). It is peculiar to Buléda, though found in Kéch and Panjgúr also in very small numbers.
		THE FOLLOWING DATES ARE PECULIAR TO PANJGÚR.				
104	Kahrubá (P.)	1	8	1	0	Length 1", circumference 2½." Colour yellow, size like *bégam jangi* (see No. 2 *supra*). The sap is extracted from it and put into *humbs* for preserving *músáti* (see No. 7 *supra*) dates. Also eaten fresh in large quantities and preserved as *dánagi* and largely consumed in Las Bela and Jhalawan.

No.	Name of Date.	Estimated average yield of ripe fruit per tree.		Estimated value of average yield per tree.		REMARKS.
		Mds.	Srs.	Rs.	a.	
105 106 107	Sohr Kuroch Síáh ,, Zard ,,	1	20	1	0	These are *kuroch* trees as their name signifiés. Red, black and yellow in colour. Though *kuroch*, they are famous for the quality of their fruit. *Sohr kuroch*, length $1\frac{1}{2}''$ and circumference $2\frac{3}{4}''$. *Zard kuroch*, length $1\frac{1}{4}'$ and circumference $2\frac{3}{4}''$. The size and shape fo *síáh kuroch* resemble that of *zard kuroch.* All these *kuroch* are largely preserved either by themselves or mixed with *kahrubá* (see No. 103 *supra*) and are largely passed off on the people of Las Béla as *kahrubá* and sold at *kahrubá* rates.
108	Lango ...	1	20	1	0	Size like that of *zard kuroch* (see No. 106 *supra*) and no better in quality. Is preserved and mixed with *kuroch* and also with *kahrubá* (see No. 103 *supra*). Is somewhat scarce.
109	Hushkích ...					This is peculiar to Dizzak and is brought to Panjgúr to be preserved.

Note.—The most numerous trees in Panjgúr in order of importance are :—

1. Kahrubá.
2. Muzáti.
3. Sabzo.
4. Dandári.
5. Rabai.
6. Kalút.

} Pedigree trees.

7. Zard Kuroch.
8. Sohr Kuroch.

} Kuroch.

APPENDIX VI.

List of implements of husbandry used in Makrán.

No.	Name in Baluchi.	Description.
1	Arin	Plank harrow with an iron edge. See *kén*, No. 19 below.
2	Arra (Panjgúr) ...	A sickle. See *dás*, No. 5 below.
3	Bard	Triangular iron spade.
4	Dahmard	Wooden wedge at the end of the plough shaft.
5	Dás	A sickle. See *arra*, No. 2 *supra*.
6	Dosháha	A two-pronged wooden fork used for winnowing, etc. See *sanga*, No. 39 below.
7	Gwálag	Goat hair sack for carrying fodder and grain.
8	Hanshon (Dasht) ...	Wooden spade used for winnowing. See *kaság*, No. 18 below.
9	Hosham	The two vertical bars passing through the yoke.
10	Humb	Earthen pot used for preserving dates.
11	Jugh	A yoke.
12	Kach	Dwarf palm sack used for collection and carriage of manure.
13	Kail (Kolwa) ...	Wooden measure for grain.
14	Kalamgor (Kéch) ...	Implement with iron prongs for making small embankments. See *koráz*, No. 21 below.
15	Kamér	Plough shoe.
16	Kapát	Dwarf palm basket for gathering dates.
17	Kapátag	,, sowing drill.
18	Kaság	A wooden spade for winnowing. See *hanshon*, No. 8 *supra*.
19	Kén (Kolwa) ...	A plank harrow with iron edge. See *arin*, No. 1 *supra*.
20	Kodál	A mattock.
21	Koráz (Panjgúr) ...	Iron pronged implement for making embankments. See *kalamgor*, No. 14 *supra*.

No.	Name in Baluchi.	Description.
22	Lachuk	Ornamental dwarf palm hand basket with cover for ripe dates.
23	Langár	Plough.
24	Málag (Kolwa) ...	Wooden log used as clod crusher See *marz*, No. 26 below.
25	Mard (Kulánch) ..	Plough handle. See *musht*, No. 29 below.
26	Marz	A wooden log used as clod crusher. See *málag*, No. 24 *supra.*
27	Métin (Kéch) ...	Iron bar with broad point.
28	Múbang (Panjgúr)..	Ditto.
29	Musht	Plough handle. See *mard*, No. 25 *supra.*
30	Pát (Kéch)	Large dwarf palm sack for storing grain.
31	Pát	Small dwarf palm bag for storing *laghati* dates.
32	Panchán (Dasht) ...	Five-pronged wooden winnowing fork.
33	Panch-sháha ...	Ditto.
34	Parbun (Panjgúr) ..	Climbing belt for gathering dates. See *tor*, No. 43 below.
35	Rambi	A weeding spud.
36	Sanga (Dasht and Kulánch) ...	Two-pronged wooden fork. See *do-sháha*, No. 6 *supra.*
37	Sabt or Sapt ...	Dwarf palm basket used for cleaning *kárézes* and other agricultural purposes.
38	Shat...	Ox goad.
39	Shér...	Rope fastening the plough shaft to the yoke.
40	Shitting	Plough shaft.
41	Sund	Dwarf palm bag used for enclosing date bunches on the tree.
42	Taffar	Hatchet.
43	Tor	Climbing belt for gathering dates. See *parbun*, No. 34 above.

NOTE.—Names of implements which are not common to all parts of Makrán are supplemented with the name of the locality, in brackets, in which they are particularly used.

APPENDIX VII.

Trees, bushes and grasses found in Makrán.

TREES.

Chish (*Acacia*).
Gazz (Tamarisk) *Tamarix gallica*).
Kahúr (*Prosopis spicigera*).
Shirísh (*Melia azadirachta*).
Karag (*Ficus bengalensis*).
Patk (Poplar) *Populus euphratica*).
Kalér (*Capparis aphylla*).
Date tree (*Phœnix dactylifera*).
Jak (*Dalbergia sissoo*).
Hat (Olive) (*Olea cuspidata*).
Gwan (*Pistacia cabulica*).
Kasúr(,, *mutica*).
Béd (Willow) (*Salix acmophylla*).

BUSHES.

Chigird.
Zírruk.
Pír or Kabbar (*Salvadora oleoides*).
Gwanik (*Vitex trifoliata*).
Kark (*Calotropis gigantea*).
Kunar (*Zizyphus jujuba*).
Jugr.
Eshark.
Gishtir.

GRASSES.

Gandil or Granachin (*Eleusine flagellifera*).
Gomaz (*Allium sphærocephalum*).
Shimsh.
Sibr
Indarkáh (*Trianthema pentandra*).
Kásh (*Saccharum spontaneum*).
Díl (*Andropogon*).
Drug or Drab (*Eragrostis cynosuroides*).
Barshonk.
Putronk.
Pútár.
Sundum (*Epilasia ammaphila*).
Maghér (*Rumex vesicarius*).
Makankúr.
Nadag.
Kándár or Baun.
Gorkáh (*Ischœmum angustifolium*).

PLANTS.

Hanshag.
Rigit (*Suæda monoiea*).
Kalmúrag.
Sorichk.
Doliko.
Mésk.
Písh (Dwarf palm) (*Nannorhops Ritchieana*).
Shurdo.
Kál.
Landin.
Traht.
Kohalo.
Lánto.
Kunchito.

APPENDIX VIII.

PRINCIPAL ROUTES.

KÉCH VALLEY ROUTE.

No. 1.—Béla to Mand.

No.	Stage.	Approximate Distances.		Remarks.
		Intermediate.	Total.	
1	Kumb-é-Shírín .	16½	......	Road crosses the Jau Lak (1,300 feet) by a steep and narrow track.
2	Már River ...	10	26½	Camp on west bank.
3	Arra River, Bulbási valley ...	12	38½	Road crosses Sítáro defile (1,250 feet).
4	Kurragi, Jau ...	20	58½	A pass is crossed into the Jau valley. From this point, an alternative and shorter route goes to Tank at the western end of the Kolwa valley via Gushánag, for stages on which see general description.
5	Nondaro ...	19	77½	Cross the Sér pass into the Nondaro valley. From Nondaro a track runs northward to Pelár, Nál and also to Jébri.
6	Awárán ...	13½	91	Over the Barída pass the ascent of which is difficult but the descent easy. From this point travellers can keep either to the north or south of the Kolwa valley. The route on the south was followed by the Political Agent, Kalát, and a mixed force of cavalry, artillery and infantry in 1901 via Mand-ai-Parrag (c. 20), not far from Gushánag,

No.	Stage.	Approximate Distances.		Remarks.
		Intermediate.	Total.	
	Awárán—*contd.*			Jalambi near Chambur (*c.* 19), Parrag (*c.* 12), Balor (*c.* 15), Gumbud (*c.* 13), and Tank (*c.* 11), where the track joins the present route. In the case of an ordinary caravan the present route could, however, be shortened by going from Gumbud to Osháp and thence to Sohráb-i-Bént and Sámi, so avoiding the détour to Tank and saving one day. Routes lead from Awárán (*a*) to Panjgúr and Khárán via the Doráski, and (*b*) to Mashkai via Manguli Kalát.
7	Lower Málár ...	22	113	This stage can be shortened by halting at Bazdád (*c.* 15 miles).
8	Hor Kalát ...	22	135	Side route over Mádag Pass to join Turbat-Panjgúr route via Bálgattar.
9	Rodkán ...	23	158	This stage can be shortened by halting at Mádag-é-Kalát.
10	Tank	18	176	The stage can be shortened by halting at Jérrak-é-dap. Tank is not shown on the maps but is the point where the Kíl Kaur debouches into the Kéch valley.
11	Rahgíwárán ...	13	189	An important halting stage on the Pasni-Panjgúr route via Pídárk, Tal-é-sar and Bálgattar, and on the Turbat-Panjgúr route via Bálgattar.
12	Sohráb-i-Bént ...	11	200	An alternative halting place is Tijábán (*c.* 8½ miles). An alternative route from Rodkán to this place is via Gumbud and Osháp, the distances being much the same.

No.	Stage.	Approximate Distances.		Remarks.
		Interme-diate.	Total.	
13	Sámi	16	216	Track to Bit in Buléda via the Gish Kaur.
14	Turbat	22	238	For side routes see Pasni-Panjgúr route (No. 5, stage 5) and Dasht Valley route (No. 8).
15	Násirábád ...	25	263	An intermediate camping place is Kalátuk, 10 miles.
16	Báli Cháh ...	14	277	
17	Tump	9	286	
18	Dokop	10	296	Track very stony and narrow in places.
19	Gayáb	12	308	Head quarters of the Makrán Rinds.

GENERAL DESCRIPTION.

The most difficult part of this route, which is said to have been used for centuries by pilgrims and merchants travelling between India and the countries west of the head of the Persian Gulf, is the eastern part, between Béla and Awárán, where several difficult passes have to be crossed. After heavy rain, the track over the Jau Lak is passable by laden animals only with considerable difficulty. West of Awárán, the Kolwa and Kéch valleys are followed and the going is easy. Fuel, water and camel grazing are everywhere procurable, but supplies are not easily obtainable until Turbat is reached. A shop at which native supplies are obtainable in small quantities, is to be found at Kurragi. Some of the stages are long but there are many intermediate halting places. Water is obtainable from streams, pools in rivers, and *káréses*, except at Lower Málár and Rodkán where it is got from wells.

To avoid the long détour to the north via Awárán, a

shorter route can be taken from Kurragi in Jau, proceeding via Ziarat or Masjid (*c.* 11½ miles), Pau river (*c.* 14), Garmáp (*c.* 7½), Gushánag (*c.* 12), Chambur (*c.* 15), Balor (*c.* 13), Gumbud (*c.* 13), Osháp (*c.* 18), and Sohráb-i-Bént (*c.* 15), where it rejoins the present route.

No. 2.—Kalát—Panjgúr Route.

From Zayak via the Rághai Valley to Isai.

The first part of this route from Kalát to Zayak will be found in the *Gazetteer of Jhalawán.* The stages are—

	Miles.		Miles.
Rodénjo	...*c.* 16	Wajo	...*c.* 12
Gandagén ...	...*c.* 16	Zayak	...*c.* 16
Súrab	...*c.* 12		
Gidar	...*c.* 17	Total ...	89

No.	Stage.	Approximate Distances.		Remarks.
		Intermediate.	Total.	
1	Zayak to Dhúléri	16	16	Over the easy Kambran pass.
2	Shingri	17	33	
3	Singén-Kalát ...	8	41	From Singén-Kalát a footpath goes to Jebri via the Náli pass, and a caraván route to Nál via the Purki pass.
4	Saráp	16	57	
5	Sáka Kalát ...	22	79	For remainder of route see stages 4 to 8 Kachhi-Makrán route (No. 4) Gwarjak to Isái, Panjgúr.

DESCRIPTION.

The total distance from Kalát is 168 miles. This road runs through the Rághai valley and is easy throughout, water, wood, camel grazing and grass being plentiful. No supplies are available anywhere, but a small quantity could

be arranged for at Dhúléri from Shíréza. All the stages to Saráp are in country which is under the Khárán Chief. For an alternative route via the Rakhshán valley see Route No. 3. This route is preferable to No. 3, owing to the better water supply and less exposed character of the country in winter.

No. 3.—Kalat-Panjgúr Route.

Alternative route from Zayak via the Rakhshán valley. The route to Zayak is detailed in the *Gazetteer of Jhalawán*; the stages are :—

	Miles.		Miles.
Rodénjo ...	.. c. 16	Wajo ..	...c. 12
Gandagén ...	.. c. 16	Zayak ...	...c. 16
Súráb ...	...c. 12		——
Gidar ...	...c. 17	Total ...	89

No.	Stage.	Approximate Distances		Remarks.
		Intermediate.	Total.	
1	Zayak to Shíréza	20	20	The track first leads to Patk over the easy Kambrán pass and thence branches to Shíréza, 4 miles, or the stage can be shortened by halting at Patk. The alternative route via Rághai (*supra*) takes over at Dhúléri. There is a track from Shíréza to Jébri via the Dhúléri river and another to Khárán via Zard pass.
2	Nok Cháh ...	14	34	
3	Gwaragi ...	11	45	From here a track leads to Wáshuk via the Páliáz pass.
4	Nág-ai-Kalát ...	21	66	Levy post and small garrison of Khárán levies.
5	Miyyal Chah ...	10	76	The more direct route to Nigindáp is via Ahmad Khán-é-Band (Kúcha Damb) if water is available there.

No.	Stage.	Approximate Distances.		Remarks.
		Interme-diate.	Total.	
6	Nigindáp ...	23	99	
7	Kénagi Cháh ...	18	117	
8	Sháh Sowar ...	12	129	
9	Isái (Panjgúr) ...	16	145	

DESCRIPTION.

This is an alternative route to that via the Rághai valley. It is a few miles shorter and, so far as the going is concerned, is easier than that via Rághai. The water supply, however, though sufficient, is from deep wells and, therefore, not so good or abundant as on the Rághai route nor is fuel so plentiful. A little grass and camel grazing are obtainable. The valley, being less wooded and more exposed, is much colder in winter than the route via Rághai. The stages up to the vicinity of Sháh Sowar Cháh lie in the jurisdiction of the Khárán Chief but the exact boundary between the Khán's jurisdiction and Khárán has not been defined. Supplies are only procurable at Isái and Panjgúr.

No. 4.—Kachhi-Makrán Route via Mashkai.

Gwarjak to Isái, Panjgúr.

The stages from Kotra to Gwarjak are detailed in the *Jhalawán Gazetteer*.

No.	Stage.	Approximate Distance		Remarks.
		Inter-mediate.	Total.	
1	Gwarjak to Tank East.	13	13	Halting place below hill, elevation 2,915 feet on map, and west of Katli Gwarm, a pool much frequented for fishing.
2	Pasht Koh ...	10	23	Track very stony, in bed of stream; trying for baggage animals.

No.	Stage.	Approximate Distances.		Remarks.
		Intermediate.	Total.	
3	Kahn or Sáka Kalát.	18	41	Junction with Kalát-Panjgúr route via Rághai, see Route No. 2.
4	Sarap	12	53	In the bed of the Lori Kaur.
5	Sargwaz... ...	14	67	Darhanár, to about 5 miles west of this place, is a halting place on the Béla-Panjgúr route, No. 9.
6	Eastern side of Garr Pass.	11	78	Water, wood and grass are scanty here. It is better to go over the pass, 2 miles further on, where water is obtainable.
7	Zayak	14	92	Over the Garr pass. Steep and narrow but not difficult.
8	Isái, Panjgúr ...	18	110	Stage can be shortened by halting at Pír Umar, 8 miles.

DESCRIPTION.

This is a well known caravan route leading west from the Mashkai valley to the Rakhshán valley and is a continuation of the route from Kachhi which is ordinarily followed by parties going overland to Makrán in winter owing to the great cold of the Kalát-Panjgúr route. It makes a somewhat long détour to the north via Sáka Kalát, but this is unavoidable owing to the water supply which is the principal difficulty throughout the route. A small party carrying everything except water could avoid this détour by going from Pasht Koh direct to Saráp where water is obtainable from the river bed, leaving Sáka Kalát about 5 miles to the north.

In seasons of good rainfall, and if water is procurable at Darhanár the alternative route, shown in the margin could be taken from Sáka Kalát. Water is good and abundant from wells at the first stage; limited and dependent on rainfall at the second, and plentiful at the third. No supplies are procurable on either route but forage and wood are abundant.

1. Bizhbani Chah, 10 miles beyond Sarap, 22 miles.
2. Darhanár ... ... 11 miles.
3. Mita Sing ... ... 12 miles.
4. Isái, Panjgúr ... ... 19 miles.

No. 5. – Pasni-Panjgúr Route.

Pasni to Panjgúr via Turbat.

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
1	Pasni to Kabbari	15	15	At Gazdár 9 miles, a track branches to Kalmat.
2	Gulámáni Bént...	9	24	At the junction of the Gáruki Kaur with the Shádi Kaur a road branches off up the bed of the former to Panjgúr via Bálgattar.
3	Soráp	17	41	
4	Basol Kán ...	16	57	Pídárk, where supplies are obtainable, is 4 miles east of the halting place. A track goes from Basol Kán via Jamak and Gwarkop and Tal-é-sar to Panjgúr through Bálgattar.
5	Turbat	16	73	Three miles north of Basol Kán, the mouth of the Gokprosh defile is entered. Turbat is the junction of the Kéch valley and Pasni-Panjgúr routes. It is also connected with Gwádar by a track crossing the Talár pass, and with Jíwnri by the Dasht valley route, No. 8. An alternative route onward to Panjgúr goes from Turbat via Rahgíwárán, Bálgattar and Sháhbánz.
6	Jadgál	11	84	

No.	Stage.	Approximate Distances		Remarks.
		Intermediate.	Total.	
7	Chib	24	108	The path crosses the Garruk pass. From Chib there is (*a*) a track to Sámi via the Gish Kaur; (*b*) a track to Mand via Wakái and Aspikahn; (*c*) a track to Siáh Gísi via Gwánzagán; and (*d*) a track to Géshtagan, in Persian territory via Ushtarkand.
8	Shétáp	12	120	
9	Mír-é-Takht ...	11	131	
10	Turk-é-Ambár ...	9	140	The name Hapt-Kandag which is given to this part of the route is derived from the seven small passes between Mír-é-Takht and Turk-é-Ambár.
11	Isáiáb	15	15	
12	Narián-é-Kand (Kohbun) ...	21	176	
13	Isái (Panjgúr) ...	16	192	Routes from Khárán on the north, from Kalát on the east and from Béla on the south-east converge on Isái, Panjgúr.

DESCRIPTION.

The only bridle-path in Makrán, and the best and shortest route to Panjgúr. In 1904 and 1905 Rs. 5,000 were spent in improving the track and rendering it easy and fit for camel transport. Some of the stages are long, but sites for intermediate camps can easily be selected if required. Water, wood, and camel grazing are obtainable at all the halting places in sufficient quantities for ordinary parties. Supplies are only procurable at Pasni, Turbat and Isái in Panjgúr, though sufficient for small parties could be arranged for locally beforehand at Pídárk and at the various halting places in the Kéch and Buléda valleys. The alternative route from Turbat to Panjgúr via Bálgattar is given as route No. 6. A track connecting the road from Pasni with it runs from Pídárk to Rahgíwárán via Jamak, Gwarkop and Tal-é-sar.

No. 6.—TURBAT-PANJGÚR ROUTE via BÁLGATTAR.

No.	Stage.	Approximate Distances.		Remarks.
		Intermediate.	Total.	
1	Turbat to Shahrak	17	17	Kark-é-ábdár (7 miles) could be made an intermediate stage.
2	Irrok	16	33	Sámi village is passed at 5 miles whence a route runs via the Gish Kaur to Buléda.
3	Rahgíwárán ...	16	49	From this point the Kéch valley route, which has been followed hitherto, is left. The route is here joined by the track from Pasni via Pídárk and Tal-é-sar. Alternative stages from Turbat to Rahgíwárán are Sámi (22 miles), Tijábán (19 miles), and Rahgíwárán (8 miles).
4	Mazári well, Bálgattar	12	61	The Kátag-é-Kandag is crossed between Rahgíwárán and Bálgattar. The Ragári well is on the west of the valley.
5	Pugul Kahn ...	14	71	Across the Bálgattar *kap* which would be impassable in wet weather. Good water in the bed of the stream.
6	Lashkarán Kaur	11	86	Lashkarán Kaur, or the stream of the armies, as the name signifies, was the scene of a defeat inflicted by Mohím Khán, the famous Makrán Naushérwáni, on a party of the Chágai Bráhuis. Numerous memorial heaps mark the site of the engagement.
7	Jauri Kaur ...	11	97	The Gorán-é-Kandag has to be crossed.
8	Dasht-é-Sháhbánz	9	106	
9	Isái, Panjgúr ...	18	124	Across the Kasháni pass.

DESCRIPTION.

This route avoids the Garruk pass and the Hapt Kandag, but is likely to be less used now that a bridle-path has been constructed from Turbat to Panjgúr over these passes. It forms the northern part of the direct route from Pasni to Panjgúr via Pídárk. It is fit for laden camels and other pack transport. Water, fuel, grass and camel grazing at all stages. Supplies can be collected with due notice at Shahrak, Irrok and Dasht-é-Sháhbánz.

No. 7.—Gwádar-Turbat Route.

Gwádar to Turbat via the Talár pass.

No.	Stage.	Approximate Distances.		Remarks.
		Intermediate.	Total.	
1	Shanikkáni Darr in Gwádar-i-Nigwar.	10	10	From Gwádar a track leads to the Dasht river route at Gabd *c.* 39 miles, the intermediate halting places being Ankárau *c.* 16 miles, and Píshal *c.* 11 miles. Routes also lead from Shanikkáni Darr to Pasni along the telegraph line and to Nokbur via Kappar and Tank-é-Sawar.
2	Kappar	20	30	
3	Talár Pass ...	22	52	Camping ground is at entrance to pass.
4	Kasar	17	69	First two miles through Talár pass which is somewhat difficult and would be impassable for camels after heavy rain. The Asmángul pass is entered at 4 miles. After crossing the Asmángul a track diverges to Tump from Bíri via Kunchti Khurd and Pittok.
5	Káni	12	81	
6	Turbat	19	100	Over the Gokprosh hills.

GENERAL DESCRIPTION.

Water, generally from wells, at each stage, but, like fuel and forage, it is not plentiful though it is generally sufficient for an ordinary party. The second, third, and fourth stages are long, but they could be shortened by dividing the march between Shanikkáni Darr and Káni into five stages and halting at the places noted in the margin. The supply of water, however, is uncertain and brackish both at Barambáb and from the deep well at Nalént. No supplies are available on either route. Wood and camel forage are both scarce.

	Miles.
Barambáb ...	c. 14
Nalént	c. 14
Chibwári... ...	c. 11
Bíri	c. 13
Káni	c. 19

No. 8.—Dasht Valley Route.

Jíwnri to Turbat.

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
1	Jíwnri to Chátáni Bal.	14	14	Water-supply limited and quality indifferent.
2	Gabd	15	29	On Indo-European telegraph line. Side route to Gwadár (c. 39 miles).
3	Daméli	11	40	
4	Mitténg	10	50	
5	Zarrénbug ...	12	62	
6	Tolagi Mehtag...	17	79	Bishuli, a larger village, is about 2½ miles to the north, on the other side of the river. This long stage could be shortened by halting at Langási.
7	Kohak	11	90	
8	Ammaláni ...	14	104	There is an alternative route to Turbat via Kuntdár, 42 miles.
9	Káni	7	111	
10	Turbat	19	130	

GENERAL DESCRIPTION.

A well known caravan route running alongside the Dasht river. The track is level and easy for pack transport, the only difficulties being caused by the windings of the river which has to be crossed frequently. Supplies can be arranged for without difficulty as there is ample cultivation along the river. Caravan routes from Gwádar to Báho Kalát cross the route at Gabd and Sunt Sar. Mand can be reached by a track known as Sargwáp, starting from Sunt Sar and traversing the western portion of Nigwar. Water is good and abundant at all places near the Dasht river and forage and fuel are plentiful. Between Jíwnri and Gabd, however, neither forage nor fuel is obtainable and the water at Chátáni Bal is scanty and brackish. The nearest perennial water to Ammaláni is 4 miles away in the Dasht river and the supply at Káni is scarce.

No. 9.—Panjgúr-Béla Route via the Doráski.

For stages from Béla to Awárán, see Kéch Valley Route, No. 1.

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
1	Awárán to Pasahél Kaur.	18	18	The Doráski stream is entered about half way to Siáhén Dát.
2	Siáhén Dát ...	18¼	36¼	
3	Kurchara ...	15	51¼	
4	Darhanár ...	17	68¼	
5	Mita Sing ...	12	80¼	
6	Isái, Panjgúr ...	19	9)	

GENERAL DESCRIPTION.

This route was followed by Mr. Crawford, Political Agent, Southern Baluchistán, in 1889. He describes it as fit for camels throughout but difficult in places. Water and coarse grass are to be had at all stages, and fuel is generally procurable from the hill-sides. No supplies are obtainable at any of the intermediate halting stages. Country caravans using this route generally adopt the shorter stages shown in the margin.

	Miles.
Patk	c 7
Lindki Kahúr ...	c 10
Buz Písh	c 10
Thatagári ...	c 10
Jud or Kund ...	c 10
Purki	c 10
Darhanár ...	c 10
Zayak	c 10
Pír Omar ...	c 10
Isái	c 12

APPENDIX IX.

List of recipients of allowances in Makrán, 1903.

No.	Name.	Amount per mensem	REMARKS.
		Rs.	
1	Mír Méhráb Khán, Gichki.	200	Half brother of the Sardár of Kéch. Rs. 100 are personal allowance and Rs. 100 for the maintenance of five levy sowars. Also draws annually Rs. 2,260 from the telegraph subsidy.
2	Mír Rustom Khán, Gichki.	90	Brother of Mír Méhráb Khán. Rs. 50 p.m. personal allowance and remainder for the maintenance of two levy sowars.
3	Khán Bahádur Mír Muhammad Hasan Khán, Sámi.	41⅔	For good services rendered in the disturbances of 1898.

APPENDIX IX.—*contd.*

No.	Name.	Amount per mensem.	REMARKS.
		Rs.	
4	Mír Sháh Nawáz Khán, Naushérwáni.	90	The senior headman of the Naushérwánis of Kéch *niábat*. Personal allowance Rs. 50; the rest for two sowars.
5	Mír Sarfaráz Khán, Naushérwáni.	50	A man of influence among the Naushérwánis.
6	Mír Ashraf, Rind. ..	50	The headman of the Rinds, and responsible for recovering the *dah-yak* from the Rinds of Dasht.
7	Mír Dín Muhammad, Dagaráni Rind, of Aspikahn.	30	
8	Mír Yár Muhammad Bampushti of Géshtagán.	20	
9	Malik Mirza (Zámurán).	20	These men are responsible for preventing the escape of thieves to the wild country round Zámurán.
10	Mír Yalli (Zámurán).	10	
11	Maulvi Ahmad, Qázi of Kéch.	10	All cases for decision by *shariat* are referred to him; also receives Rs. 10 p.m. from the Gichkis.
12	Qázi Fazl Ahmad of Panjgúr.	5	Also receives Rs. 5 from the Gichkis.
13	Qázi Abdulla of Tump.	10	

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KHÁRÁN.

TEXT AND APPENDICES

BY

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PREFACE.

Owing to its remoteness, Khárán, like Makrán, has been little visited, and, at the time of inception of the gazetteer operations, our knowledge of the country was somewhat limited. Munshi Shér Muhammad of the Gazetteer office was, therefore, deputed to Khárán in 1904 and collected much useful information regarding the country and its inhabitants ; receiving all possible assistance from the Chief, Sardár Sir Nauroz Khán, K.C.I.E. This is, however, the first gazetteer of Khárán which has been compiled, and it is inevitable that a fuller knowledge of the country must hereafter bring to light many deficiencies in this work.

This gazetteer was commenced by Mr. Hughes-Buller, I.C.S., and Chapter I, the section on Mines and Minerals in Chapter II, and the miniature gazetteer of the Hurmágai *niábat* in Chapter IV were written by that officer ; the rest being completed by me.

The draft of Chapter I was examined and passed by Major H. L. Showers, C.I.E., the Political Agent in Kalát, but owing to Major Shower's transfer to Jaipur, no further drafts could unfortunately be examined by him.

C. F. MINCHIN, Major,

Superintendent, District Gazetteers, Baluchistán.

Quetta, *December* 1906.

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KHÁRÁN.

CHAPTER I.

DESCRIPTIVE.

KHÁRÁN is a *quasi* independent tribal area in Central and South Western Baluchistán, laying between 26° 52′ and 29° 13′ N., and 62° 49′ and 66° 4′ E. **PHYSICAL ASPECTS.** Situation.

It consists of a wide plain, irregularly quadrilateral in shape, some 200 miles in length and from 40 to 80 in breadth, varying in elevation from about 2,500 feet on the north-east to 1,600 feet on the south-west, but also including part of the mountains which surround it on the east, south and north. Its total area is 14,210 square miles.

Boundaries. It is bounded on the north by the Ráskoh range, which divides it from the Chágai Agency by a line continued from the western end of this range towards the Hámún-i-Máshkél; on the east by the Garr hills, which separate it from the Gidar, Súráb, Rodenjo and Dasht-i-Gorán valleys in the Jhalawán country; on the south by the Siáhán range, separating it from the Rakhshán valley and Panjgúr in Makrán; and on the west by Persian Makrán, from which it is divided by the boundary delimited by the Perso-Baluch Boundary Commission of 1896. The last of these is the only boundary which has been defined. It was carried from Gwetter Bay on the coast to a point on the Máshkél river opposite Kúhag or Kúhak, so far back as 1872, the demarcation being continued by Sir Thomas Holdich in 1896 up to boundary pillar No. 11 near Gorání, due west of the Hámún-i-Máshkél. The following is a description of this portion of the boundary.

Commencing from the Máshkél river it is defined by the bed of that river from pillar No. 1 to pillar No. 2. Pillar No. 1 is placed on a conspicuous hill on the left or north bank of the river, about a mile and a half below the junction

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of the Gazbastan stream with the Máshkél, and almost immediately south of Kúhak Fort.

Pillar No. 2 is built on a well marked hill on the right or south bank of the Máshkél river about 6 miles above the junction of the Máshkél and Rakhshán rivers. From pillar No. 2 the boundary runs in a north-westerly direction to a conspicuous peak on the subsidiary range which runs from the Tank-i-Grawag to the Siáhán. The peak is marked by pillar No. 3. From pillar No. 3 it follows the watershed of this subsidiary range to its junction with that of the Siáhán Koh, and thence it is defined westward by the main watershed of the Siáhán Range to a point about 4 miles east of the pass called Bonsar or Sharindor, on the main road connecting Isfandak with Jálk. At this point, which is marked by pillar No. 4, a subsidiary watershed or spur runs northward, along which the boundary extends, leaving all drainage into the cultivated tracts of Kalagan on the Persian side. The boundary is here marked by a conspicuous peak, distinguished by a natural bluff resembling a tower on its summit. From this peak, 5, it is carried to pillar No. 6, which is placed on the main road leading a little south of east from the village of Kaladén towards the Máshkél river. Pillar No. 6 is 4 miles from the village of Kaladén. From pillar No. 6 the boundary runs direct to pillar No. 7 on the main road connecting Jálk with Ladgasht and Máshkél at 12 miles from Ziárat-i-Pír-Omar at Jálk.

From pillar No. 7 the boundary is carried in a northerly direction by a straight line to pillar No. 8.

Pillar No. 8 is placed on the road connecting the date groves of Ladgasht with those of Muksokhta or Muksotag, and it is erected at a distance of 3 miles from the southern edge of the Muksotag grove, so as to divide the southern group of date groves, including Ladgasht and Kallag, from the northern group, which includes the Muksotag, Goráni and others.

Ladgasht, with its date groves, becomes the property of Kálat; and Goráni, with its date groves, has been allotted to Persia, on the understanding that the frontier governors of the Persian Government in future become responsible for the conduct of the Dámni cultivators of these groves.

From pillar No. 8 the boundary runs 14 miles nearly north to pillar No. 9 at the south-eastern edge of the Kindi date grove, and thence in the same direction for 3½ miles to the north-eastern edge of the same grove of Kindi, where pillar No. 10 is erected.

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From pillar No. 10 the boundary runs 11 miles a little south of west, so as to clear the northern edge of the Kindi date grove, to pillar No. 11.

Pillar No. 11 is on the edge of the right bank of the Talab watercourse, and about 1 mile east of the northern end of the Goráni date groves.

The northern boundary is a subject of dispute between Khárán and the Chágai District, the Khárán Chief claiming up to the northern skirt of the glacis of the hills lying between Chágai and Khárán, and even further while, on the other hand, the nomad tribes of Chágai assert that they have always pastured their flocks on these slopes; pending a final settlement of the boundary, which has been held over from 1904, owing to a famine then raging in Khárán, the Khárán Chief has been directed not to interfere with the nomad Chágai people using the northern slopes for grazing purposes. In the case of the Garr hills, the Khárán Chief is understood to claim to the crest of the range, as he himself, and sections subject to his administration, own pistachio groves in the Hajámo pass, Lillir and Básunjal rivers, within the range, a claim disputed by the rival tribes of Jhalawán. Necessity has lately arisen for defining both the northern and southern boundaries and arrangements to this end are now in progress.

Origin of name.

Though now spelt and pronounced Khárán, the ancient name of the country appears to have been Kárán or Qárán; Istakhri mentions the Qárán, or Bárfen mountains which are possibly identifiable with the Rás Koh and the *Kitáb-i-Masálik-o-Mamálik* mentions the Koh-i-Káran. Price in Volume III, part I, of his Mahomedan History, quoting from the *Rouzut-us-suffa*, describes the defeat of the Nikoudrians by Mirán Sháh, son of Timúr Lang, in the plains of Keren (sic) in 1383, and later again, Abul Fazal, in describing the mountains of Baluchistán, speaks of a range, one extremity of which adjoins Kéch, and the other the Kalmati district, and that range they call "Káráh."

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Baloch does not possess the Persian letter ق, but commutes it when required into *gh* or *kh*. Thus *qálín* is pronounced *ghálí* by some Baloch and *khálí* by others. The commutation of the Urdu *a* into *e* is also of frequent occurrence.

Among the inhabitants of the adjacent tracts there is a saying which refers to the meaning of the name: *Kárán já-e Khwárán, Dasté-má-dárán, chammi má istárán.* "Khárán, the home of the unhappy, whose hands are always on the trees and their eyes on the stars." The expression "hands on the trees" refers to the dependence of many of the people on wild products for part of their livelihood.

Configuration and natural divisions.

The Khárán plain forms a basin into which the water of the rivers and streams running from the surrounding mountains drains. They find no outlet to the sea, but lose themselves in the sands, the surplus water of heavy floods escaping either to large depressions called *hámúns*, or smaller basins among the sand hills known as *náwars*. Gravel slopes lead from the foot of the mountains and surround the plain, the interior consisting either of arid waste covered by a sea of rolling sand, interspersed with pebbly plains, *siáh mosh*, and verdureless tracts of hard clay soil, *pat*, or of large alluvial areas bordering the upper courses of the rivers.

Of the various areas, by far the largest, are the desert tracts which occupy the whole of the centre of the country from Hámún-i-Máshkél on the west to the Garr hills on the east, but are bisected in the centre by the line of the Baddo river and the chain of *náwars* at its extremity. The general name of the tract is "Régistán, or Lút," the deepest sand lying to the west of an imaginary line drawn between Hurmágai and Wáshuk rendering this part of the country almost impassable; sinking sands are known as *bud*. Some of these blocks of desert sand have distinguishing names, the best known being Rég-i-Wakáb, Bud-i-Shálmír, Rék-i-Budu, Rék-i-Burída, Hála-húl, and Wáshuki-Rék.

Pottinger, who appears to have traversed the centre of this region on the 31st of March and the 1st of April 1810, describes* it as a desert of loose red sand thrown by winds into an irregular mass of waves principally running east and

* Pottinger, *Travels in Baloochistan and Sinde*, pages

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west and varying in height from 10 to 20 feet; most of these rise perpendicularly on the opposite side to that from which the prevailing wind blows (north-west). The side facing the wind slopes off with a gradual declivity to the base (or near it) of the next windward wave. It again ascends in a straight line, in the same extraordinary manner as above described, so as to form a hollow or path between them. Over these his party and camels had exceeding difficulty and fatigue in making their way, being often defeated and forced to make detours.

The only vegetation consisted of a few stunted bushes of the *tágaz* and a small plant called by the Baloch *sirrikoh* bearing a purple flower with a very powerful odoriferous smell.

He and his party and even his camels suffered great distress from the floating particles of sand which penetrated eyes, mouths and nostrils, causing excessive irritation and thirst, which was increased by the intense heat of the sun.

This floating sand gave the desert the appearance at a distance of half a mile or less of having an elevated and flat surface from 6 to 12 inches higher than the summits of the waves, the vapour appearing to recede as he advanced and sometimes completely encircling him and limiting the horizon to a very confined space.

This sandy ocean was only visible during the hottest part of the day, and was distinct from the mirage, or watery illusion, so frequent in deserts, both having been seen by him in opposite quarters at the same precise moment and perfectly distinct, the former having a cloudy and dim aspect, the latter luminous and only to be mistaken for water.

Most of the stretches of sandy gravel are situated to the west of Wáshuk on either side of the Máshkél river. One of the largest is Mazan Pat or Mazan Thal on the west of that river, and at the foot of the gravel hills which slope down from the western end of the Siáhán range.

Hill systems.

The hills of Khárán are the Rás Koh range, and portions of the Garr and Siáhán ranges. For the most part they are bare and barren and contain few resources.

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* The Rás Koh Range.

The Rás Koh Range lies between 28° 25′ and 29° 13′ N., and 63° 57′ and 66° E., and is an extension of the Khwája Amrán off-shoot of the Toba Kákar Range.

It derives its name from the highest peak (9,899 feet) which rises in an abrupt cliff or head from the centre of the range, *rás* in Arabic meaning a headland or cape. This peak is also known as Ispédár, from a poplar tree growing there. According to the popular legend, however, Rás Koh was the name of a Malik saint whose shrine, Langar-i-Malik Rás Koh, is situated on the top of the peak.

The range is apparently identifiable with the Qárán or Bárfen mountains whose ancient inhabitants at the time of the Amáwi Caliphs were, according to Istakhri, Zoroastrians. Snow falls on the highest peak in winter, whence the term Barfén, or cold mountains, may have been derived.

It is about 140 miles long and from 20 to 30 miles in breadth, with a gradual slope to the south-west, in which direction it eventually sinks beneath the superficial deposits of the Western Sanjráni desert. The component ridges have many irregularities in strike, and most of them are exceedingly steep, rocky and barren. The principal peaks from east to west are Sheikh-Husain (6,875 feet), Dur Maliki Dhík (6,836 feet), Rás Koh or Ispédár (9,899 feet), Kambar (8,690 feet), Kambrán (8,518 feet), Ziro (7,329 feet), Mortiai-sar (7,065 feet), Shahín (6,898 feet), Malik Rásáni or Chárián (5,707 feet) and Malik Surinda (6,532 feet).

Geological formation.

Geologically the formation is complex, consisting sometimes of tertiary limestone, sometimes of flysch and sometimes of igneous outcrops, the latter being best represented by the Rás Koh peak. An account of the formation will be found in the section on "Geology."

Rivers.

No large rivers rise in the range but a few streams, or rather mountain torrents, the water of which is used for cultivation, find their way down the sides. None of them are, however, of any size or of a permanent nature. Those draining to the south are the Táfui or Gwárighán, the Kullán, Bunáp, the Kallag or Chiltanáni-Kaur, the Tatagár, Rásáni and Hurmágai or Rod-i-Hurmágai. The largest are

* (The Editor is indebted to Major C. O. Tanner, 127th Baluchis, for assistance in the preparation of this note.)

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the Tatagár, Bunáp, Kallag-Kaur and Hurmágai. Those draining to the north are the Gédén, Bázgaz, Kánián, Lúsi or Khargushki and the Soráp. Of these the Kánián is the largest and the only one which has a more or less permanent supply of water. The beds of these torrents are generally followed by the various routes crossing the range.

Cultivation.

Cultivation is generally to be found in small patches which are fairly numerous, especially in the neighbourhood of the Rás Koh peak. These cultivated plots are called *kallags*.* The principal ones are, Lús Kallag, Mahladín, Dainár Kallag, Garruk, Band, Sari Kallag, Pádún, Kalchinán, Shamai or Shambai, Pátinak, Eri Kallag and Aélán on the south; the Razái, Bushéri, Olingi and Nág, known as the Nigwar *kallags*, in the south-west; and the Gédén, Pogas, Liddi, and Rashwánk *kallags* on the north. Subsidiary to these are smaller *kallags* in the immediate vicinity of the larger. The crops grown are wheat, barley, and *juári*, and the tree include mulberries, vines, figs, peaches and pomegranates.

Vegetation.

There are no forests and the trees are few and scanty, the date palm being the most common. A few wild fig trees exist here and there in the hills, and tamarisks and willows in the nullahs. Occasionally pistachio is found. In sheltered spots the wild vine is met with, and on the lower slopes of the hills, grass and the bush known as *alonj* is fairly abundant.

Game.

Sind ibex (*Capra aegagrus*) and *gad* or oorial (*Ovis Blanfordii*) are to be found throughout the range. The latter are scarce, and the males carry small heads, but ibex are fairly numerous, but the undue proportion of males points to the shooting of does by the native *shikáris*. These men are generally excellent shots, and are said to kill many animals when drinking at the springs. Chikor and sisi are plentiful, and there are a few foxes and an occasional panther and leopard.

Inhabitants.

Only the central and western portion of the range is inhabited, viz., Kallag and Nigwar, which contains a permanent population of Siáhpád Rakhshánis and Nigwaris, both of whom are better known by the common name of

* *Kallag* in Baluchi means a fort.

Kohi-Siáhpád. They are extremely hardy hillmen of a somewhat low type.

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Water is obtainable from springs in all the principal torrent-beds and from some of the smaller ones throughout the range. The general elevation at which it issues from the ground is about 7,000 feet. The supply may be estimated at from 12 gallons per hour in small nullahs to 2,000 gallons per hour in the main ones. The largest supplies are found in the Chiltanáni Kaur, the Kánián stream, the Gédén nullah, the Rásáni stream near the Haftén pass and the Bunáp.

Passes.

The passes include the Lúsi pass on the road from Régin to Dálbandin; the Haftén and Noti passes on the Hurmágai-Dálbandin route via the Rásáni river; the Jálwár and Pír Puchi passes on the track from Jálwár to Dálbandin; the Tatagár pass on the Tatagár route from Khárán to Dálbandin which joins the last mentioned track at Zard; the Pahrod pass on the Bunáp river route from Khárán to Padag; the Nimik pass on the road from Khárán to Kuchakki Cháh and the Táfui on the Khárán-Nushki route. Except the Lúsi pass they are all passable by lightly laden camels, but on the track from Hurmágai to Dálbandin the ascent to the Noti pass, after passing the Haftén, is long and the river bed is obstructed by boulders. Other passes which are not traversable by laden animals are the Gwáladir pass joining the angle formed by the sources of the Rásáni and Kánián rivers on the Hurmágai-Dálbandin route, the Ráio pass on the Khárán-Dálbandin route via Kallag; and the Dhoki pass on the Buzáni-Ráh between Kallag and Tatagár.

Places of Interest.

Leading up a spur on the south-west corner of the Rás Koh peak and on the north side of the nullah locally known as Bangai, are the remains of a "made" graded track leading to the east side of the range. Local tradition states that it was used in ancient days by the former inhabitants who smelted the iron ore found on the east side. In the Gédén nullah and for a mile from its exit on to the plain are remains of enormous stone dams or *bands* across the bed of the torrent showing that in bygone times the water was fully utilised for the cultivation of terraced fields or gardens.

The Jálwár pass seems to have been a very important strategical point in ancient times, and Cuphic engravings (for which see **Archæology**) have been found on its slab rocks. In the time of the late Chief, Mír Azád Khán, a fort was constructed there as a refuge from the Khán of Kalát. The little glen of Lús at the head of the Kallag river and close beneath the Rás Koh peak, with its mulberries, vineyard and ample supply of pure water is extremely picturesque and a veritable oasis in the wilderness to the Siáhpáds who live in it. PHYSICAL ASPECTS.

The whole range is dotted with shrines, giving it great sanctity in the eyes of the inhabitants, the best known being those of Sheikh Husain, Pír Búbak and Malik Kambar.

Sheikh Husain.

Tradition says that the saint who chose the Sheikh Husain peak as his residence was a Saiad from the Punjab, who married the daughter of Saiad Bala Nosh, another saint living in the Chágai hills. When the country was conquered by the Mongols, their chief sent for the Saiad, and on his refusing to come, despatched a force to fetch him. Owing to the Saiad's prayers internal quarrels arose among them, which gave the Saiad and his family time to disappear. He was credited, in his lifetime, with the power of turning desert sands into rich grass and of making all animals minister to his wants. The *ziárat* is situated in the neighbourhood of a perennial spring, the water of which permits some cultivation in the adjoining valley by the keepers of the shrine. The same Saiad has a second shrine at Bushéri Kallag where a small mosque has been built to commemorate his causing a spring of water to appear in the ground on his piercing it with his lance. His son, Khwája Muhammad, otherwise known as Khwája Mard, is said to have lived at Nauroz Kalát; one of his daughters, Bíbi Shahli, at Lijje, and another Bíbi Adagaz near Nauroz Kalát, at which places their shrines may be seen.

Pír Búbak.

The shrine of Pír Búbak is at Razai Kallag and tradition says that when pursued by the Mongols this saint caused his pursuers to be changed into rocks, he himself disappearing. His tomb is under a pistachio tree. A number of trees (*morth*) in the immediate vicinity are believed to be infested with snakes which are considered harmless and are not allowed to be disturbed, the popular belief being that by

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the miracles of the saint no invader could succeed in conquering the place.

Malik Kambar or Pír Chárik.

The shrine of Malik Kambar or Pír Chárik is at Eri Kallag. It is said that whilst praying this saint was suddenly attacked by the Mongols who cut off his hand which fell at the entrance of the Kallag pass, his body being transported at the same time to the spot where his shrine is now situated. The esteem in which this saint is held is such that only the residents of the neighbourhood are allowed to pass the night at his shrine.

Many other shrines are scattered throughout the range, including Langar-i-Malik Rás Koh on the top of the Rás Koh peak, Langar-i-Chiltanán in the Lús Kallag, Dur Malik on the top of the Dur Malik-i-Dhík, Pír Puchi near the Tatagár pass, Malik Rásáni by the Rásáni river, Shai Shádi in the Jálwár pass, Malik Abidar by the Abidar stream, Malik Kánián by the Kánián river, and Malik Surinda on the hill of the same name, all of which are places of pilgrimage. Goats, sheep, etc., are offered as sacrifices at them, but none of them have permanent attendants.

The Garr hills.

The Garr hills or western Jhalawán range, which is known by various names throughout its length, forms the eastern boundary of Khárán, dividing it from the Jhalawán valleys of Gidar, Súráb, Rodenjo and Dasht-i-Gorán. Commencing from a point near Nímargh, its main ridge runs nearly due north and south to the north-eastern end of the Kolwa valley, where it splits into two parts, the upper one curving westward to the Central Makrán Range and the lower connecting with the Makrán Coast Range. The Hingol river thus flanks it throughout on the east, while, for a long distance on the south, it is enclosed between the same river and its tributary the Mashkai. From Nímargh in the north to the Garruk river it is known as the Garr hills, the most prominent portion of which is Gwandán, north-west of Súráb, which includes the fine peak of Apak, 8,029 feet high. West of Gidar it is called Zíri, this portion containing the peak of that name, 7,120 feet high, and, from here it begins to dip, till, at a point about 6,500 feet above sea level, it is crossed by the Kalghali pass. North of Koda, a spur known as Miskán rises to 7,187 feet, and from this point it trends somewhat westward, slightly decreasing in height.

East of Mashkai it is called indifferently Dhumag, Chur Churri, Manjav, Niám Garr or Mián Garr, the latter being the most appropriate, situated as it is, between the Mashkai, Nondrav and Pélár valleys.

Besides the Hingol it is drained by the Baddo and its numerous tributaries, the most important of the cultivable patches being on the banks of the Baddo at Lijje and Nauroz Kalát. At its northern end the slopes are gradual, but opposite Gidar the range becomes difficult and precipitous. In its northern part it is composed of red and white compact limestone with flint slabs, the strata being much contorted. Round Gidar and the Kalghali pass the limestone is of a reddish colour, covering marls and conglomerate with dark blue limestone underneath; near Mashkai, the trap is mixed with limestone, the vegetation decreasing as the range runs south. In the Garr hills the principal tree is the pistachio, which abounds throughout, but especially in Gwandán, the mountain ash being the next common. Asafœtida is also plentiful. The portion known as the Garr hills is inhabited by the Garr Sásolis and Sannáris, further south the inhabitants are principally Sumaláris and Muhammad Hasnis. Round Gidar, Koda and Korásk, there are Sumaláris, Muhammad Hasnis and Sájidis, other Muhammad Hasnis also living near Mashkai. Wild animals are not numerous and consist of those found on the other hills ; mountain sheep are the most common with an occasional leopard.

Three principal routes cross the Garr hills, one from Kalát to Khárán via the Pahrod river, the Chiringi, and its affluent, the Búbaki, known as the Búbaki route ; another, called the Khárán Ráh, goes via the Zhal pass; the third, from Gidar to Khárán, being via the Jhur river.

Further south the main practicable passes are the Kalghali on the Kalát-Panjgúr route; the Gwaniko between Grésha and Koda ; the Burída and Jauri from Grésha to Jebri—the first named being the best, and the Baríthi and Sér passes on the route from Awárán to Jauri. All these routes are practicable by laden camels. Other paths of less importance, and more difficult for loaded transport, are the Siáh Kand between Súráb and Khárán, the Siáhtak and Hajámo passes between Gidar and Khárán, the Sohr-Karodi leading from Grésha to Korásh, the Chur Churri

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from Parwár and Gwarjak to Pélár, and the Bahar Kand on the route from Gajar in Mashkai to Pélár.

The principal river with its source in the range is the Baddo, which rises west of Dasht-i-Gorán under the name of the Pahrod and runs southward to Békár, thence northerly to Chiringi, afterwards north-west for a short distance, and thence south-west to Lijje, from which place it is known as the Baddo, and finally, after a course of about 150 miles, loses itself in the *náwars* in the south-west of the Khárán plain. Minor rivers rising in the Garr hills are the Korakán and Garruk.

The Siáhán Range.

The Siáhán Range is fully described in the *Gazetteer of Makrán.*

Rivers.

The hydrography of Khárán divides itself under three headings: rivers, important hill torrents and small hill torrents. The rivers are only two in number, the Baddo with its tributaries on the north-east and the Máshkél on the south-west; the important hill torrents include the Bunáp and Kallag or Chiltanáni Kaur in Gwásh; the Rod-i-Hurmágai in Hurmágai; the Gujjar, Zahragán, Réginták, Grésha Kaur, Palanták and Pílin in Wáshuk; and the Nok Cháhi Kaur, Gorándar and Rahi Kaur or Kallagán in Dehgwar. The minor hill torrents are too numerous to mention. They scar the sides of the surrounding mountains in deep ravines but become shallower as their pebbly beds make their way into the sand, gravel or alluvium of the plain.

The Baddo.

The Baddo rises in the Garr hills west of Dasht-i-Gorán under the name of the Pahrod and runs southward to Békár where it takes a sharp turn in the opposite direction. After a northerly course for about 20 miles it meets the Chiringi, and then, after again flowing north-westward for a short distance, turns south-west and after passing Lijje (from which place onwards it is known as the Baddo), and Nauroz Kalát, debouches into the plain near the Wash Kulont. From Lijje a permanent stream of water appears which flows as far as Mándi between which places most of the available water is used for irrigation. The water sometimes dries up during the months of June, July and August and cannot be depended on as wholly perennial. From Mándi downwards the permanent stream is practically exhausted and only

appears at intervals as far as Bunband, from which place, except in very rainy seasons, the bed is dry. The deeply scoured channels, which it has cut for itself in the alluvial and sandy plains, indicate the severity of the occasional floods, and on these occasions the water flows into the *náwars* on the south-west, the farthest of which is Har-ai-náwar. Its total length is about 150 miles. Until it issues from the hills its course is tortuous, pebbly and confined; at Nauroz Kalát the width is about 200 yards and the banks from 20 to 30 feet high. Lower down at Gazzi its breadth is about 400 yards and the height of the banks 15 to 30 feet. From its source to Lijje it winds through hills which are frequently well clothed with pistachio and the bed in places contains tamarisk; from Lijje to Bakat it is densely covered with tamarisk with a few *pathk* trees near the cultivated flats at Mándi. After passing Kárán Kalát the bed is sandy with banks from 15 to 25 feet high. PHYSICAL ASPECTS.

The floods of the Baddo irrigate the whole of the north-eastern part of Khárán including the Sarawán and Shimshán-Salámbék *niábats* and the Bakat portion of the Wáshuk *niábat*. To convey the water to the surface two methods, dams and open channels (*gwaz*) are employed. Dams are situated at Bunband, Shér Khán-i-Band, Bádisháh Band and Khargushki Band; that at Bunband is made of stone and tamarisk branches and the others of earth. Except the Khargushki Band, they are not of great height or width, as is the case with those in Kachhi, and are not infrequently washed away. Irrigation.

Two channels are formed by the dam at Bunband on either side of the main channel, that to the south called Gazzi irrigating Tágazzi and Gazzi, and the other on the north called Zorábád or Kullán. The latter name is given owing to its being fed by the Kullán river from the Rás Koh. The northern channel was built by forced labour and the lands which it irrigates are hence known as Zorábád.

The dam at Khargushki irrigates the whole area of Bakat.

By the constant construction of irrigation channels and the action of the river on the soft soil through which it passes a net work of channels has been formed below Bun-

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band and the course of the main stream is subject to frequent changes. "The Baddo rules itself" is the saying among the inhabitants referring to the frequent alluvion and diluvion which take place along its banks. An owner has no right to land which has been washed away and has formed an accretion to another man's land lower down.

Tributaries.

Beginning from its source its tributaries include the Chiringi, Gor-i-Barát, Bundalo, Gwárighán, Kullán, Korakán and Saráp or Garruk. None of them have a permanent supply of water throughout, but it appears in places and disappears.

The Chiringi, also known at its source as the Umrárahi, rises in the Kamund watershed between Nímargh and Gurgína in the Sarawán country and runs southward, its principal affluents being the Sumálo (*hínár*), the Apursi, which comes southward from the watershed between Nímargh and Dasht-i-Gorán and the Búbaki. The last named is traversed by the route from Dasht-i-Gorán to Khárán via Sinjáwa and Lijje.

The Gor-i-Barát rises in the Munjro and Chinnav spurs of the Garr hills and drains southward to a point near Sumálo. It has some cultivation along its banks.

The Bundalo which rises in the Tump hills of the Garr Range flows southward and joins the Baddo at a point called Dilloi where the hill torrent of that name also joins it from the south. The bed is stony and covered with tamarisk jungle.

The Gwárighán rises at the point of junction of the Rás Koh and Garr hills and affords some cultivation at Pathk.

The Korakán rises at the Zhal pass in the Garr hills, and runs south-westward under the name of the Zhal river. Curving south-westward it runs parallel with the Baddo which it joins above Khargushki Band. It is called the Korakán after entering the plain. Near Langén Kahúr it is joined by the Gazno from the north-east and by the Chutok from the east. This stream, which has perennial water in various places among the mountains, is formed by the junction of the Lillir, Síkhi and Básunjal, and debouches from the mountains at the shrine of Sheikh Sálár. From

the east numerous other torrents also meet Korakán. In the Khárán valley the water of the river is used for irrigation where possible by the construction of dams, but owing to its narrow bed, about 50 yards, and the height of its banks but little water can be obtained. Important dams are situated at Naurozábád, Tágazzi and Gazzi. It has a poor reputation for irrigation among the people owing to the force of its floods by which their dams are generally carried away.

The Saráp or Garruk.

The Saráp is formed by the junction of the Sájid and Mazárdán streams, rising respectively in the Sájid hills and at the upper end of the Beseima valley. At the junction of the two streams at Zayak the river runs with a perennial stream for about a mile, its bed being well clothed with tamarisk jungle. After leaving Zayak the stream passes the Beseima valley by a subterraneous channel and the bed is dry up to Pathk where a few springs appear and again disappear. Thence to Garruk in Khárán it continues dry, but the presence of water beneath the surface is evidenced by the abundance of tamarisk jungle in its bed. At Garruk there is a small permanent supply used by the Khárán Chief for irrigating a few plots of land. At this point up to which it is known as the Garruk, its bed is shallow, stony and about 300 yards wide, and confined by hills on both sides. It now proceeds westward and its water is taken off at frequent intervals for irrigation in the Sarawán *niábat*. An attempt has been made near Madagán to take its water into the Korakán, but the dam erected for the purpose generally breaks and the main stream in 1904 made its way south of Kalaghán-i-Kalát from which point it turns westward and joins the Korakán at Band-i-Shér Khán. The Saráp forms a very important sourco of irrigation in upper Khárán and the whole revenue from land irrigated by it has been set aside for the Chief himself in virtue of his office (*dastár*). The tamarisk trees in its bed bear a small supply of gum (*shakar gaz*) which during the season attracts an immense number of red wasps to the great discomfort of travellers. Reckoning from its source the principal confluents are the Jur, Naushérwán-Píshi, Siáh Ták, Mamúdi and Gér-bast or Géd-bast. Pistachio grows abundantly in the hills which they drain. It is about 120 miles long.

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The Máshkél

The Máshkhél,* Máshkél or Máshkéd is the largest river in Khárán. The main stream rises to the north-west of the Magas valley in Persian Makrán whence it runs east to Pír Sháh Imám, at which place it turns north-east till its junction with its principal confluent, the Rakhshan at Grawag. An account of the Rakhshán river will be found in the *Gazetteer of Makrán*. From Grawag the river turns north and twists and turns through the Tank-i-Zurrati. At this point it practically ceases as a length. The defile contains water at all times of the year and is impassable when the river is high, owing to the number of times the river bed has to be crossed. Emerging from the Tank-i-Grawag defile it flows north-east through a fairly broad valley, and again forces its way through the Siáhán Range by another defile similar to the first, called the Tank-i-Zurrati. At this point it practically ceases as a running stream except after heavy rains. The bed here makes a short turn to the east and then curving north enters the Khárán plain, but is dry until its junction with the Bíbi Lohari at Mián Rodak about 29 miles from Tank-i-Zurrati. A little lower it is joined by the Barshonki near Rék-i-Buddu. The course now traverses heavy sand and is of great width with detached pools at intervals and gradually loses itself in the Hámún-i-Máshkél. Some running water appears between Naláp and Rék-i-Burída.

As far as Tank-i-Zurrati it runs within high banks or cliffs of conglomerate rock, ranging from 50 to 100 feet high, its bed varying from 300 yards to a quarter of a mile in width. The Tank-i-Zurrati defile is shut in by hills throughout, which rise in perpendicular cliffs of some 200 feet in height on either side, but the breadth is nowhere confined, being generally from 80 to 150 yards. There are no indications of any very high rise of the water, but if this were to happen to the extent of 20 feet, it would be quite sufficient to block the defile altogether. At the exit of the pass there is a considerable jungle of tamarisk and

* It is called Máshkéd by the Rékis and the people living in Dehgwar; and Máshkél by the rest of the inhabitants. The erroneous spelling Máshkhél appears to have been adopted only by Europeans.

acacia, but the cliffs rapidly decrease in height and soon merge into sandhills forming the edge of the desert.

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From Mián Rodak to the Hámún-i-Máshkél both the bed and banks are well covered with fuel and camel grazing, whilst its bed has generally an abundant supply of water in pools, and when the stream is dry a sufficiency can always be obtained by digging pits. The camel herds of Khárán bring most of their animals to the valley in the hot weather owing to the abundance of grazing, fuel and water. Great care has, however, to be taken in crossing the river owing to the prevalence of quicksands which necessitate each place being carefully examined before animals are sent across it.

Besides the Rakhshán river the only other tributaries of importance which join the Máshkél are the Kamán Kaur, Bíbi Lohari and Barshonki. All these have their source in the Siáhán Range, the most important being the Bíbi Lohari.

Bíbi Lohari.

The river is so called from a virgin whose shrines are to be found in several places along its banks. It rises in the Dramkán peak near the Dimb-o-dámb pass in the Siáhán Range under the name of the Jauráni. Passing Sohrén-kik it runs north-west under the name of Azhdaha, and after traversing the Baherán spur of the Siáhán Range runs northward to Bíbi Kalát whence it again makes its way north-westward to join the Máshkél at Mián Rodak. Near Gárén Cháh, where there is a thick tamarisk jungle and some acacias, the banks are about 30 feet and the channel some 200 yards wide. As it approaches Mián Rodak the banks are lower and the bed becomes wider. At the point of junction the width of the two streams is nearly a mile. There is no permanent supply of water, but water can be obtained from shallow wells at Gárén Cháh.

The Jarída, which has its source in the Badgár hill in the Siáhán Range, and the Aishwargi are the principal tributaries of the Bíbi Lohari river.

Many other hill-torrents descend to the Máshkél valley from the south-west corner of the country, but their waters are lost in the gravel plains on the west of the river and do not actually reach its bed.

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Speaking of the general character of the hill-torrents entering the Khárán basin, Mr. Vredenburg, writes:* "The absence of rain has not allowed the formation of any well marked river course possessing an individuality of its own. Where the mountain ranges overlook the desert plain, innumerable dry channels follow the slopes parallel to one another. They never contain any water except for a few hours at a time in the rare event of a shower of rain; not one of them contains a stream running even for part of a season, such as would excavate its bed more deeply, and gradually draw towards it as tributaries the supply of the neighbouring channels. Each furrow runs from the hill to the plain following an almost straight course, absolutely independent of its neighbours, and, after a course of 5 or 6 miles, becomes completely obliterated in the great desert plain"* * *

"As already mentioned, the rivers pass almost without transition from the condition of a mountain torrent to that of a delta. Even where, in a somewhat more favoured mountainous district, a number of channels unite to form a channel of some importance, the same peculiarities are observed on a smaller scale. Just as the larger channel ends abruptly, where it leaves the mountain district to break up in a wide fan at the edge of the desert plain, so do the tributaries of that channel end abruptly when they join its course. Usually there is a small fan talus at the termination of each of the secondary ravines. The section of the main valley is not that of a V with the river channel in its lower part. Supposing such had ever been its shape, the irregular showers of rain which break at intervals making violent torrents of some of its tributaries, while the rest remain perfectly dry, would soon have choked the deeper part of the valley, with the boulders rolled down from the secondary ravines, but which, the water once spread out in the broader main valley, with its more gentle gradient is unable to move further on. Hence the steep and rugged mountain slopes end abruptly on either side of a broad inclined plain, a stony *dasht* in fact, which has a perceptible gradient, but whose section from side to side

* *Memoirs of the Geological Survey of India*, Vol. XXXI, Part 2, pp. 187 and 191.

does not deepen towards a central channel but is quite horizontal or irregularly notched. The section of the main valley, instead of having the shape of a shallow V, is more like a shallow trough with a flat bottom and steep-inclined sides. It is only quite at their source that the river courses resemble at all in their topography an ordinary Alpine stream. In many cases, after not more than a hundred yards, they broaden out and assume the peculiar appearance above described. PHYSICAL ASPECTS.

"These broad winding stony plains, or rather inclined *planes* constitute the principal means of communication across the mountain ranges, and account for the number of easy passes through which one can travel from one desert into the next one. Except in the most unusual event of a storm these passes are absolutely dry, and, even when a storm does take place, the flood that sweeps through it seldom lasts more than one hour or even as long as that, at no time does a sheet of water extend right across the valley, but rushes through a network of irregular and ever shifting furrows, rolling along with it large boulders which rattle loudly as they come into collision. These floods by their suddenness constitute a source of danger to the flocks, especially small animals like sheep and goats, which may be knocked over by the moving boulders and carried away by the flood."

Some account of the more important hill torrents, the names of which have already been mentioned, will be found in the *Miniature Gazetteer*.

A considerable part of the country is occupied by a broad desert plain occupied by alluvial accumulations of recent and sub-recent age, which probably extend downwards to a considerable depth. The bulk of the hill ranges rising north and south of this alluvial plain consists of a vast thickness of a closely compressed and folded eocene slates of Lower Kirthar age; this is the eocene "flysch" of Europe. Their base is only seen in the ranges north of the great desert plain: the southern border of this northern mountain mass is formed of steep ranges of massive black nummulitic limestone constituting the base of the Lower Kirthar. This lime- * Geology.

* The Editor is indebted to Mr. E. Vredenburg of the Geological Survey of India for the material used in this article.

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stone is repeated several times in a succession of steep synclines and anticlines, the anticlines exhibiting also some of the underlying rocks, principally volcanic accumulations of upper cretaceous age, corresponding with the Deccan Trap of the Indian Peninsula.

Intrusive igneous rocks of oligocene or lower miocene age cut through these strata, especially in the ranges north of the plain, the largest of all these intrusions being the huge mass of augite-syenite forming the hills that culminate in the lofty peak of Rás Koh.

Along the eastern frontier of Khárán bordering upon Jhalawán and Sarawán, the hills consist of greenish slates or shales and sandstones resembling the eocene slates above mentioned, but of later geological age; they belong to the Kojak series which corresponds with the Gáj and Nári of Sind and with the oligocene "flysch" of Europe. Still later in age are the Siwáliks consisting of sandstones and bright-coloured clays, of which a considerable outcrop occurs south of the Hámún-i-Máshkél.

Detailed geological descriptions of this region have not been published.

Sand-hills or sand-dunes.

The most characteristic feature of the country are the accumulations of wind-borne sand, either in large masses, which are advancing slowly across the plains, or, in crescent shaped dunes called *barchanes*, *fulges* or *medanos*. The latter are very characteristically exhibited; and have been described by Pottinger and Macgregor, the best description being that given by the latter, who saw a number a little to the north of Khárán in 1877. He writes*:—"On the way we passed through a great number of sand hillocks, shaped like crescents or horse-shoes. As I have never before seen anything like these, nor have I heard of them, it may be well to give some description of these curious formations. All are shaped alike and are of the form of a crescent, the horns being to the south and the toe to the north. They vary a good deal in height, the top of the largest ones being about sixty feet above the plain, and sloping down gradually to the horns, where they mingle with the sand. The outer slope is at an angle of about 30°, bulging a little in the

* *Wanderings in Baluchistan*, page 157.

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centre; and the inner at about 45°, or as steep as sand will stand. At the top of the outer slope and at the toe of the crescent is a steeper slope about three feet in depth, and this gradually disappears at the horns where the whole outer slope is uniform. It is difficult to imagine how these sand crescents can have been formed on a perfectly level plain, but I imagine that in the first instance the sand blown from the north has met some obstruction, such as a bush, which has had sufficient strength to withstand the weight, till a bank of sand has been formed at the toe, and then the horns have been formed by the sand being blown from the toe towards the south. Each of these crescents—and there are hundreds of them—would afford cover for a regiment or two."

Colonel McMahon, who saw these same sand hills *in situ* 19 years afterwards, found them exactly as described by Sir Charles Macgregor, a fact indicating that they do not change position rapidly. An interesting description of sand dunes and of their method of formation is given by Mr. Vaughan Cornish in a paper* read by him before the Geographical Society.

Conglomerate talus (*dáman*).

The talus of conglomerate, skirting the hilly ranges, Mr. Vredenburg writes, is formed either by the deposits of the numerous parallel channels or by the coalescence of a series of fans and takes the shape of a broad inclined plane which is termed the *dáman*, that is the skirt of the mountain. Owing to the absence of any powerful drainage these deposits attain a considerable size and the *dáman* reaches proportions almost comparable to those of the mountain, whose debris has formed it, reaching higher and higher upon its slopes. Their gradient being low, the eye hardly realizes the great height to which they reach, and this explains the dwarfed appearance of many of the hill ranges notwithstanding their considerable altitude.

This talus or *dáman* is extremely variable in its composition, coarse conglomerates and finer deposits alternating very irregularly. Some of the coarser deposits are eminently permeable, and the water supplied by the scanty rainfall, being unable to remove this gigantic deposit, becomes

* *The Geographical Journal*, Vol. IX (1897), pages 278 to 309. See also pages 454, 570 and 672.

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stored within its mass. It is then protected against evaporation, and this explains the important part played by these talus deposits in the economy of the district, as from this natural reservoir is drawn the supply of water which flows along the underground channels called "*kárézes*."

Gravel plains.

The gravel plains are accounted for by the occasional heavy showers in the hills, which cause floods, carrying many of the boulders into the plain below. These floods have spread the pebbles over large areas in the desert, giving rise to the stony plains known as "*siáhmosh pat*." The outer surface of nearly all the pebbles is coloured black through the oxidation of iron compounds, adding to the desolate appearance of the country.

Clay plains or *pat*.

Pat is an alluvial formation of fine clay occasionally mixed with sand; hard, firm, level and devoid of vegetation. Easy walking when dry, it changes after rain into exceeding slippery mud. No camel with its soft-padded feet can move over wet *pat*. Speaking of these level clay plains, Mr. Vredenburg notes that, in places where after an unusually heavy shower, large bodies of water reach the plain without sinking into the ground or being evaporated, the water is sometimes ponded back by irregularities of the ground and spreads into shallow pools which may cover a large area. These become dried up in a few days, sometimes in a few hours, leaving a fine depcsit of light coloured mud which gradually accumulates forming plains called *pat*. Some of these *pats*, where water is available from a *kárés*, may be locally cultivated but, as a rule, they constitute the most barren portions of the desert, without any of the bushes that occur at intervals in the stony plains, or, even occasionally take root among the sand dunes. These *pats*, often half concealed by the ever encroaching sand dunes pass imperceptibly into the stony *dasht*, possessing usually very ill-defined limits. Where, however, they become of considerable size and are fed by streams that can give rise to more or less permanent sheets of water they exhibit a more distinct line of shore and gradually merge into the class of shallow lakes, called *hámún*. Of these *hámúns* Mr. Vredenburg says: "One of the curiously regular features is the long line of terraces formed by conglomerates stretching over wide areas. It frequently happens that the traveller, follow-

ing the narrow camel-track, beaten out of the stone-strewn *dasht*, along what seems an interminable plain, suddenly finds himself on the edge of an escarpment and sees another plain below him some thirty or forty feet lower. This lower ground may again slope gently down to another step-like escarpment, and there may be thus three or four of these superposed terraces. If the country had been more thoroughly examined it would have been found probably that these lines of terraces form concentric belts surrounding at a distance some of the larger lake basins. They admit of only one explanation, that they represent ancient shore lines of great lakes which now have either dried up entirely, or are reduced to insignificant shallow marshes or salt swamps. The successive lines of escarpment would represent temporary periods of rest during the gradual drying up of these great masses of water. The level of the waters being constant during a certain period constituted temporarily what the Americans call a "base-level" of erosion; the surface of the lake was the lowest level to which running water could carry down pebbles and boulders, and thus for the time being the shore of the lake was the limit of the accumulation of conglomerates." PHYSICAL ASPECTS.

The botany of the country has not been scientifically studied. Trees are scarce but the ravines contain quantities of tamarisk and many grasses in years of good rainfall. Botany.

As the physical and presumably the botanical conditions of the country resemble those of Chágai, the following account* of the botany of the Chágai District may not be without interest :—

"The most interesting plants found on the hills and on rock-formations were: *Stocksia Brahuica*, a thorny shrub or small tree, first collected between Kahnak and Panjpái on the 24th of September, and subsequently more or less frequently as far as the Helmand. In its autumnal garb, when leafless, and covered with its brilliantly coloured inflated fruit, it was very showy. It is called by the natives *koh-tor*, or the mountain-peach, no doubt from the attractive colouring of the fruit. *Pistacia Terebinthus*, var. *mutica*, was occasionally seen on limestone, occurring in

* *Botany of the Afghán Delimitation Commission. Transactions of the Linnean Society.* Second Series, Botany, Vol. III.

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some numbers. This is the only indigenous tree of Baluchistán that grows to any size; several I measured were over nine feet in girth at six feet from the ground; but in height none were over twenty feet. *Zygophyllum atriplicioides*, a shrub from four to six feet in height, with fleshy leaves, bright yellow flowers, and curious winged fruit, was seen everywhere, from the stony bases of the hills into the gravel plains. *Perowskia abrotanoides*, a very attractive Labiata, forming a close bush three to four feet high, was general among the rocks; *Periploca aphylla* and two species of *Ephedra*. *Ephedra pachyclados* (?) was the common one, being very profuse amongst broken rock, boulders, etc., as well as on the gravel plains. The native name for the *Periploca* and the two species of *Ephedra* is *Hum* or *Huma*, the natives not distinguishing between them. *Tamarix gallica* is a large shrub, the presence of which in quantity and size would, I think, indicate water at no great depth. Further, *Pteropyrum Aucheri*, *Rhazya stricta*, *Stellaria Lessertii*, *Lactuca orientalis*, *Anabasis* sp., *Pennisetum dichotomum*, *Euphorbia osyridea*, *Astragalus hyrcanus*, *Calligonum comosum*, inhabit this region at the base of the hills, and extend thence over the general country.

"On the gravel and clay plains the vegetation was extremely sparse and stunted; among the prevailing plants, *Alhagi camelorum* was generally spread over the country, and in some favoured localities it grew in luxuriance and dense masses, through which it was hard to get our horses to go, owing to its numerous objectionable spines. This shrub is usually from one to two feet in height, occasionally as much as three. The ordinary term here for the plant is "Camel-thorn," as it is one of the chief sources of supply of fodder for these animals. In certain seasons it yields a manna. *Peganum harmala*, *Sophora mollis*, *Sophora Griffithii*, and two species of *Heliotropium* were more or less frequent; and where saline matter impregnated the soil the following shrubs were often in great luxuriance, *Salsola Kali*, *Salsola arbuscula*, *Salsola foetida*, and several others, with *Halanthium* sp., *Halocharis sulphurea*, *Haloxylon salicornicum*, and *H. Griffithii*.

"On the sand-dunes and between the hillocks formed by the sand-waves vegetation was more general and of stronger

growth than one would have expected to find on first seeing this formation. This is no doubt due to the deeper layers of the sand being able to retain moisture, down to which the roots easily penetrate through the soft superstructure. The characteristic shrub, often almost a tree in size, is *Haloxylon ammodendron*, which is the *Ta-gaz* of Baluchistán, and its smaller branches yield the best camel-fodder of the country, and unlike the Tamarisks, the camels can live continuously upon it without its impairing their health. In general appearance it resembles light-green Tamarisk, hence its native name ; but it is at once distinguishable by its pendulous branches and grey white stems ; hence the European name White Tamarisk. Although this shrub is found in all directions, it certainly seems to prefer, and grows in greatest luxuriance on these sand hills. *Tamarix macrocarpa* and other large shrubby species were common. At Omar-sha, where we encamped on sand hills, there were some trees, probably planted, of *Tamarix articulata* with trunks nine feet in girth and over thirty feet in height, and associated with them were some trees of *Tamarix macrocarpa*, from four to six feet in circumference, evidence of the size this species may attain in a favourable locality. The ordinary native name for the latter is *Kirri* ; and this term was equally applied to *T. articulata*, although the two species were recognized as different. *Tamarix articulata*, having no special native name here, leads one to surmise that it is not indigenous in this part of the country. At Zaru, close to our encampment, were some large bushes of *Lycium barbarum*, almost devoid of foliage, but covered with bright red fruit, very like small capsicums. Here we lost several camels from no known cause, though all those found dead were lying near these bushes, and had been eating greedily of the berries. I opened several camels, but the post-mortem showed no symptoms of irritant poisoning, yet there was nothing I could detect in their paunches except the berries. From the camels having died so suddenly I suspected narcotic poisoning, and yet a *Lycium*, although nearly allied to a poisonous genus, is not supposed to be itself poisonous. I carefully examined the whole country round, and there was nothing else they could have eaten of a poisonous nature. The natives declared the *Lycium* was

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not poisonous, and subsequently I often saw camels browsing on this shrub without any ultimate evil effects.

"In some localities the sand-dunes were covered with *Euphorbia cheirolepis*; a very elegant species, which still, late though the season was, maintained its green foliage. *Tribulus alatus* covered the tops of the sand-dunes in many places with a sward. *Cyperus pungens* at this season only existed in numerous leafy tufts, and very little of the fruiting heads were obtained, though sufficient for identification. *Convolvulus erinaceus* was not uncommon. Peculiar-looking balls formed of a prickly fruited shrub, *Agrophyllum latifolium*, with few or no leaves were noticed rolling about, driven by the winds hither and thither over the flat clay plains (or *pat*), occasionally accumulating into heaps. This shrub grows in loose sand, and as it is very leafy it is easily lifted out of its position by the wind and, being driven about, it takes the form of a ball, which is often increased in size by coming in contact with other similar plants. It was soon dubbed "the wanderer"; the natives call it the "spinning wheel," in allusion to this peculiarity. It was curious to note the condition of the roots of the plants that live in these beds of pure sand; some, like the *Haloxylon*, thrust their roots so deeply into the sand as to anchor themselves in the solid ground beneath; others, like *Euphorbia*, with slight stems, little affected by the wind, do not require to be so firmly fixed, and do not root so deeply; grasses and sedges have their fibrous roots greatly lengthened, and develop a spongy tissue as thick as goose-quill. These spongy enlargements serve two purposes, one for holding fluid for future requirements, and the other for maintaining the position of the plants, each root acting as an individual anchor. The same plants not growing in this loose sand did not possess this peculiar development of their roots. Indeed all the plants that occupy these sandy dunes have a hard struggle for existence; not only have they much to do to keep themselves in position on account of the wind, but when sand is heaped upon them they have to learn to keep themselves alive under the superimposed weight and at the same time to fight their way through it. Furthermore, the sand blown on them during summer is hot and dry, so hot and dry that unless these plants are capable of collecting

and maintaining a supply of moisture, they must inevitably perish from drought. On other occasions their surrounding medium may be suddenly removed by wind, leaving them to be blown about with the chance of being utterly destroyed before they can be again partially covered with sand and thus afforded the means for supporting life.

"In stream-beds amongst thickets of Tamarisk, where there were perennial streams, as at Kaisar and Mannu, the *Oleander* was met with. It is well known to the natives, and said to be common in such localities all over the country. This shrub was very destructive to camels, especially when it was spread through the tamarisk thickets, as these animals never seem to learn not to browse on it. The native name is *Jaur*, a corruption of the Persian word for poison. Climbing over these shrubs *Clematis orientalis* was in great luxuriance; and on the shady side of some rocks a variety of *Mentha sylvestris*, growing seven feet high, was common. *Andropogon laniger*, a lemon-scented grass, formed turf in the vicinity of the stream, as also *Juncus maritimus*. *Erianthus Ravennae*, the *Munj* of the Punjab, was occasionally observed in great clumps. Where the stream spread out into broader shallows, flooding the low land occasionally, *Arundo donax* occurred together with *Phragmites communis*, forming great beds; the latter, where the water was brackish and the soil saline, was extremely dwarfed, with rigid and sharp-pointed leaves. In the Tamarisk groves a large purple-flowered *Orobanche* was occasionally seen, perfect in form and colour, but dried to a cinder, so that it could not be preserved, as on the slightest touch it crumbled into dust.

"The fodder supplied to us for our cattle during our journey consisted of the crushed straw of wheat and barley and of the stems of millet (*Sorghum*). Occasionally, in addition to these, the stems of *Pennisetum dichotomum* were also served out. These stems were from one to three feet in length, resembling miniature bamboos; and thus they were termed in camp. Notwithstanding their hardness, they were greedily eaten by our horses, much to our amusement and wonder. The natives call this grass *Barshonk*, and it grows on the stony formation at the bases of the hills only.

"At Gaz-i-cha we encamped in a great meadow of *Eragrostis cynosuroides*, which was here unmixed with any

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other grass. It was called *Kirthag*, and grew in deep pure sand. Such a locality was looked upon as an oasis of plenty for our cattle, and this particular grass was considered very fattening, though had any of our horse-keepers supplied us with it in India, the result, I fear, would have been a general commotion in the establishment. *Aristida plumosa* is highly valued and an excellent fodder, growing in luxuriance on the sand hills of the desert, where usually no other grass is to be seen. It occurs in small separate tufts, from four to six inches in height, and is called *Mazj*. Sheep are especially fond of it. Several creeping species of *Aeluropus* were often mistaken by members of the mission for *Cynodon dactylon*, the *Dub* of India. These were profuse, especially on the saline plains. *Cynodon* I did not see in Baluchistán, except at Quetta, where it was in abundance on the sides of irrigation-channels. Between Bozdan, Mannu, and Galicha, from the numerous dry leaves found driven about by the wind, a species of *Ferula* was detected in these gravel plains. After much seeking one leaf was at last discovered attached to a root-stock. On digging this up, there was no doubt, from its general appearance and the odour its fractured surfaces emitted, that it was the root of a species yielding *Asafoetida*. Not a single stem was obtainable, but, from the quantity of leaves seen, the plant must be abundant in this locality. The curious thistle-like umbellifer, *Pycnocycla aucheriana*, was not rare, chiefly present in stony ground; happily sufficient material was collected for its accurate determination. It produces a yellowish gum-resin, and the root-stock when employed as fuel, emits a very offensive odour. One specimen only of the rare *Crucifer*, *Cithareloma lehmanni*, was obtained in the desert between Nushki and Sandúri."

CLIMATE, TEMPERATURE AND RAINFALL.

The climate is dry but healthy. Dust storms are experienced throughout the year, but are especially severe from June to September when they are known as *livár* or the pestilential wind. Pottinger described them as being at times so scorching and destructive as to kill everything, animal and vegetable, that may be exposed to them, and rendering travelling impossible.

In summer the heat is very great but the nights are always cool. The winter is cold.

PHYSICAL ASPECTS.
Rainfall.

Khárán is an area of extremely limited rainfall. Records are not available, but in the neighbouring District of Chágai the average is only 4.35 inches. Most of the rain that falls is received between January and March.

Mr. Vredenburg found plenty of evidence that the process of desiccation of the country had gone on to a marked degree even within historical times and that a continuous diminution of the rainfall was taking place. In his opinion the country must ultimately become a desert.

HISTORY.

The ancient history of Khárán is buried in obscurity, while even its modern history can only be said to be a record of the fights, forays and raids in which the chiefs and the inhabitants were continually engaged. Too small, poor and barren to tempt the cupidity or envy of the conquering nations which from time to time swooped down on India from the north, its sandy deserts and unfertile soil constituted its chief source of protection, and it is rarely mentioned by ancient authors. Here and there a glimpse is obtained which throws light on the early circumstances of the tract, and these make it certain that until recent times, the connection of the country was always with the west and north, with Persia and Afgháistán rather than with the east or India, from the provinces of which it was separated by the mountains of the Sarawán and Jhalawán countries.

Connection with Seistán.

According to Lord Curzon, Baluchistán in ancient times comprised Gedrosia and part of Drangiana, the former corresponding generally with Makrán and the latter with Seistán, but it is not quite certain with which of the two divisions Khárán was connected. As, however, no mountain range separates the western end of Khárán from Seistán and as the few historical references and the scanty archæological remains which are to be found indicate that the inhabitants were drawn from Seistán and the Helmand valley; as all Khárán traditions, too, centre round the Kaianian and Táhiríd Maliks, who ruled in Seistán, there appears to be good ground for asserting that its fortunes followed those of the latter. The Kaianian dynasty was founded by Kaikubád, 16th in descent from Manú Chihr whose date is uncertain, and the dynasty disappeared until it was revived by the Táhiríd Maliks, the foundation of whose greatness was laid by Táhir, the famous General of the

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Caliph Mámún in the ninth century. They were succeeded by the Saffárid Maliks but, on the overthrow of that dynasty by the Samáníds, some of the Saffárids retained their local predominance in Seistán and the line of the latter Maliks, who ruled Seistán from the middle of the eleventh to the middle of the thirteenth century, appears to be that which has acquired so much local fame in Khárán. Like Seistán, we may assume that Khárán from time to time acknowledged the paramount power of the Ghaznavíds and Seljuks and local tradition has much to say of the atrocities committed in the beginning of the thirteenth century by Chingiz Khán, who left Seistán almost a desert waste. In the fourteenth century Khárán emerges for a moment from the darkness in which its ancient history is enveloped owing to the account which is still extant of the fight between Mírán Sháh, son of Timúr Lang, and the Nikudrians whom the former was pursuing from the Helmand valley towards Makrán in 1383 and met in the plains of Keren (*sic*). The incident is thus related by Price* :—

Expedition sent by Timúr Lang.

"The reduction of Seiestaun having been thus accomplished,† Teymur directed his march for Bost; in their progress towards which, his troops are described to have possessed themselves of the fortress, or fortified town of Tauk. . . . In the meantime, putting his troops in motion from a place called Koukeh Kellah, advices reached Teymur, that Toumen, the veteran chief of the Nikoudrians, was retired in the direction of Kidge, or Kutch, and Mekraun. On which, ever vigilant to provide for the security of his power, he conceived it immediately expedient to detach his son Meirán Sháh, accompanied by Ameirkeh Mahomed, the son of Sheir-e-Behraum rendered illustrious by his alliance with Teymur, and Ameir Hadjy Seyf-ud-dín, with other distinguished commanders, in order to crush at once those plans of hostility that might be engendering in that quarter.

"After a march which he continued with little intermission, both night and day, Meirán Sháh, on the plains of the Keren, at last came up with the Nikoudrian; whom he found at the head of his tribe prepared to give him battle. From a

* *Principal Events in Mahommedan History*, Part I, Vol. III, pages 47-49.

† This was in December, 1383.

consideration of the friendship which had formerly subsisted between them, and of the advanced age of the old chief, Hadjy Seyf-ud-din, nevertheless, ventured to address him aloud by name; and in respectful and soothing language, endeavoured to prevail upon him, without apprehension of evil, to accompany him to the presence of Teymur, assuring him at the same time of the happy consequences that would be the infallible result of such a concession on his part. But as the messenger of death was already at hand to seize his victim, the counsels of friendship had lost their effect upon the mind of the Nikoudrian; the action immediately commencing, his head was struck off at the very first onset by the troops of Meirán Sháh, who failed not to transmit without delay to his father's camp this assured proof of the success of his enterprise." HISTORY.

The Naushérwánis. Another period of obscurity follows and it is not until the end of the seventeenth century that Khárán, or rather its ruling chiefs, emerge into the clearer light of ascertained history.* From this time forward we find all power centred in the small family of Naushérwánis, who, though to this day they do not number more than nine families, have guided the fortunes of the miscellaneous medley of groups into which the population of Khárán is distributed. Proud, bold, able and unscrupulous, despotic themselves but intolerant of despotism in others, recognising might as the only right, intriguing and resourceful, proferring allegiance only when compelled, giving fitful service to the adjacent countries of Persia, Afghánistán or Kalát, according to which was then the predominant power, and raiding each indiscriminately as its power waned, they maintained a *quasi*-independence for nearly two centuries until the force of events, in 1884, compelled them to yield a reluctant acquiescence in British suzerainty.

The Naushérwánis usually describe themselves as of Kaianian stock but their traditions do not go beyond their eponymous ancestor, Naushérwán, who is described as living in Beseima, on the banks of the Naushérwán Píshi, a tributary of the Garruk river, where the traces of his stronghold

* Readers are referred to Dr. O. T. Duke's *Memorandum on the History of Khárán and the Beluchistan Desert, etc.*

HISTORY. still exist. He, like all Naushérwánis, is described as a famous freebooter, who, having attracted the attention of the Pírakzai Chief, then powerful in Khárán, accompanied him to that country, married his daughter and succeeded him in the chieftainship.

Line of Chiefs. The following is the line of chiefs according to the present Chief's private records, 1905:—

(1) Mír Muhammad.
(2) Mír Naushérwán.
(3) Mír Abbás I.
(4) Malik Dostén.
(5) Malik Dínár I.
(6) Mír Lalla Khán.
(7) Mír Féroz Sháh.
(8) Malik Dínár II.
(9) Mír Sháhdád.
(10) Mír Rahmat.
(11) Mír Purdil.
(12) Mír Sháho.
(13) Mír Abbás II.
(14) Mír Jahángír.
(15) Mír Abbás III.
(16) Mír Azád Khán.
(17) Sir Nauroz Khán, K.C.I.E.

The name of Sir Nauroz Khán's eldest son is Muhammad Yakúb.

The first ten Chiefs. No authentic records exist before the time of Mír Purdil, from which the dates of the first ten Chiefs can be determined. It cannot even be asserted with certainty that the list is complete, for Mír Abbás I., and his son Malik Dostén figure in Baloch ballads as taking part in the great Bráhui-Jadgál war which occurred in the Jhalawán country probably about the fifteenth century and, if the latter presumption be correct, the intervening generations are hardly sufficient to cover the interval of some 200 years, which occurs between Malik Dostén and Purdil, who is known to have lived at the end of the seventeenth and beginning of the eighteenth century. A *sanad* dated 1711, addressed to Purdil is said to be in possession of Sir Nauroz Khán and other *sanads* are dated 1740, the year in which Nadir Sháh returned through Lárkána and Quetta to Afghánistán and in which Purdil

is asserted to have died. We know from a *sanad* that his successor Mír Sháho or Mír Sháhdád, was alive in 1759, but in a *sanad* of 1764 one Daulat Khán is mentioned as Chief of Khárán. Mír Daulat is not mentioned in the Khárán list of chiefs, but Mír Abbás II. takes his place. Mír Jahángír was addressed by Muzaffar Sháh in a *sanad* dated 1796, but he appears to have died within the next few years, for Pottinger, who visited Khárán in 1810, speaks of Mír Abbás III. as chief in 1806. Mír Azád Khán succeeded the latter between 1831 and 1838, for we know from Masson* that he was not chief in 1831, while he took a prominent part in the events following the capture of Kalát in 1839. Sir Nauroz Khán, who is the present chief (1905), succeeded Azád Khán in 1884. HISTORY.

Malik Dostén and his son Malik Dínár, as already mentioned, figure in Baluchi ballads as heroes of the great tribal war between the founders of the Bráhui power, the Mírwáris, and the Jadgáls. Dostén is stated to have been present at a fight in the Jhalawán country, in which the Jadgáls were utterly defeated, and were pursued to the sea coast. Dostén's son Dínár was killed in the fight;† Lalla succeeded, of whose time there are only the usual traditionary accounts of raids, fights and forays. In the Chiefs' list, four chiefs now occur of whom no authentic information is available, but we begin to tread on firmer ground when we arrive at Purdil, who had two brothers, Rahmat and Bráhím or Ibráhím, and we have documentary evidence in a *sanad* dated 1717 A.D., of the latter having entered the service of Sháh Husain Ghilzai. Though Purdil appears to have been the eldest brother and to have succeeded as chief, Ibráhím acquired great fame and influence and was renowned for his generosity. Tradition says that on one occasion he received three lakhs of rupees from Sháh Husain which he proceeded to distribute to his followers and tribe, whence he earned the sobriquet of Lakh Baksh. He married Bíbi Bánu, daughter of Mír Ahmad of Kalát (*c.* 1666 to 1696) and was killed in the war between the rising Bráhui power and the Bárúzais. Purdil Khán, the elder brother, is the great hero of western Mír Purdil Khán.

* *Narrative of a Journey to Kalat*, page 287.

† A translation of this historical ballad will be found in the *Gazetteer of Jhalawán.*

HISTORY.

Baluchistán, which probably means little more than that he was the most celebrated freebooter of his day. Nádir Sháh when on his way to subdue Afghánistán (about 1730) sent for Purdil but, tradition says, the summons was sent through the Khán of Kalát who delayed it, with the result that, in 1734, Nádir sent an expedition against Purdil under Pír Muhammad Khán, governor of Kermán, and Ilmás Khán, governor of Seistán, which was followed by a second one under Muhammad Ali Bég two years later. The Kháránis were defeated in each case and Purdil Khán retreated to Persian Makrán leaving his family at Khárán. They in 1736-7 gave further battle to the Persians, resulting in another disastrous defeat, the death of two of Purdil's sons and capture of his grandson Abbás. In the desultory campaign that followed, Purdil is credited with some minor successes, notably one in which he is said to have captured and brought to Khárán 4,000 slaves, but in 1740 he surrendered himself to Nádir Sháh, who was then on his return from India and who evidently took him into favour, as by *sanads* of that year he not only bestowed on him the districts of Pídárk and Kolwa, in Makrán, but also directed him to assist in the collection of a tribal force to accompany Nádir Sháh in an expedition to Bokhára.

Surrenders to Nádir Sháh, 1740.

The composition of this force is interesting as showing the very large tract in which the Khárán Chief was authorised to collect *gham*, i.e., men-at-arms. The tribes and districts mentioned are the Rakhshánis of Khárán; Kéch, Tump and Kolwa in Makrán; and Jálk, Dizzak, the Réki tract, Bámri, Sarbáz, Bámpur, Jalkol, Kasar Kand, Geh and Safhal in Persian Makrán. A *sanad* of the same date directing 1,500 *tumans* to be paid from the Kermán revenues for the support of the forces, indicates that at this time Khárán was subject to the governor of that part of Nádir's empire.

Purdil was now a very old man and died, some say poisoned, the same year (1740), when proceeding to take over his new possessions. Among the numerous stories of his exploits is the capture and putting to death of the Afghán Prince Ashráf, who was escaping from Persia on the expulsion of the Afgháns in 1730, and the taking from his

baggage of the celebrated Koh-i-Núr diamond which Purdil is said to have afterwards sold in Sind. HISTORY.

In the Chief's private list Purdil is shown as succeeded by Sháho, but a *sanad* from Nádir Sháh dated 1740 appears to indicate that the administration on Purdil's death, devolved on Mír Abbás and Mír Rahmat, Mír Abbás being commanded to remain in attendance on Nádir Sháh, and Mír Rahmat to perform the duties of administration in Khárán. Abbás II. was the son of Sháho, eldest son of Purdil, so it may be presumed that Sháho had predeceased Purdil. Abbás II. had been carried off to Persia in Purdil's time about 1738. No reason can be assigned why Rahmat should have been selected by Nádir Sháh, instead of his elder brother, Sháhdád, to represent Abbás II. He was evidently a man of considerable local prominence. Presumably, however, he only carried on the administration for a short time, when he either died or was relieved by Sháhdád, for a *sanad* dated 1758 is addressed to the latter. Abbas II., himself, after being chief, never appears to have actually returned to Khárán but died in Persia.

Ahmad Sháh Durráni.

With the assassination of Nádir Sháh, in 1747, and the dismemberment of his kingdom, Khárán passed under the supremacy of Ahmad Sháh Durráni. Meanwhile in 1751, Nasír Khán I. had succeeded to the *masnad* of Kalát, and in a few years had established his power over all the surrounding provinces including those parts of Makrán and Persian Baluchistán from which Purdil Khán had been authorised to collect men-at-arms, and also Khárán. His hold over Khárán, however, appears to have been slight, as, in 1758, when Ahmad Sháh marched upon Kalát, Sháhdád was called on to harass Nasír Khán and bring in supplies.

The next year, both he and Nasír Khán I. are to be found appealing to Ahmad Sháh's arbitration in a mutual quarrel. By 1764, Sháhdád had died as a *sanad* of that year mentions his son, Mír Daulat, as then administering Khárán. Whether Daulat was at this time representing Abbás II. or Jahángír, his son, who comes next on the Khárán list, is not clear, nor is the year known in which the latter became chief, though we learn from a *sanad* that he was administering the country in 1796 and was permitted by Muzaffar Sháh to levy revenue from his tribesmen at one-tenth of the

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produce. He is best known to fame as the father, by a Gichki wife, of Mír Lalla and Mír Muhím who were the organisers of the Naushérwáni power in Makrán. One of the most notorious freebooters of the last century in Makrán, Mír Baloch Khán, killed in the fight of Gokprosh in 1899, was a grandson of Mír Lalla, whilst Mír Muhím Khán obtained possession of Kúhak in Persian Makrán, a place which has played a somewhat important part in local history in the past. His son Mír Murád was ousted from Kúhak by the Persians under Ibráhím Khán in 1880-1, but Azád Khán retook it in 1881-2. In 1889-90, it was in possession of Deláwar Khán of Dizzak, but in 1897 was again taken by the Naushérwánis who still occupy it. The descendants of Muhím Khán, son of Jahángír by his Gichki wife, now occupy Buléda in Makrán.

Mír Abbás III.

Jahángir's successor was Abbás III. The date on which the latter succeeded is unknown but he was chief when Pottinger passed through Khárán in 1810, who mentions that he had practically become independent of Kalát some six years previously. Doubtless he found himself in a position to throw off the yoke of Kalát during the disturbances which arose in that state, on the death of Nasír Khán I., over the succession of his young son Mahmúd Khán. It was in consequence of quarrels with Abbás that his brothers, Mir Lalla and Mír Muhím, who have just been mentioned are alleged to have quitted Khárán to seek their fortunes with the Gichkis of Panjgúr. Masson* appears to be in error in stating that the brother Muhím Khán was chief in 1831.

Abbás appears to have been fully occupied in fighting with the neighbouring tribes and in quelling feuds in his own state. On one occasion, he was besieged in his own fort at Khárán, and had to surrender to the Zahris of Jhalawán by whom he was put to the degrading work of grinding flour. On another he was defeated, and his son Yusuf killed, near Siáh Tágazi, by a combination of the Kambránis of Sarawán, the Hálázais of Wáshuk and Siáhpáds of Gwásh and Kallag. This compelled him to retire to Kandahár with his son Azád, afterwards to become

* *Narrative of a Journey to Kalát*, page 287.

famous in Khárán annals, to solicit assistance from the Afghán Amír. This was given and Afghán troops accompanied him on his return to Khárán, but subsequently, owing to the mediation of Mír Mahmúd Khán of Kalát, a reconciliation was effected between him and his people without further fighting, the usual intermarriages being arranged to clinch the understanding.

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Mír Azád Khán.

Azád Khán succeeded his father Abbás between 1831 and 1838 and, although he is said then to have been over 40 years of age, lived to acknowledge British supremacy in Khárán half a century later. He was at first occupied in making his position secure and, as his father had been, in quelling the internal feuds which still continued among the people. This he accomplished probably by using sterner methods than his father had done, for, as a native historian quaintly remarks, he encompassed the political ruin of all his opponents by killing them off in various ways. He was also successful in putting down the Hálázais, whose fort at Pulkian Kalát he demolished. Until 1884 Azád Khán's whole energy and policy was mainly directed to achieve the virtual independence of Khárán, and, though strictly speaking a feudatory of Kalát he only acknowledged the Khán's authority when compelled, whilst his homage to Afghánistán was more profession than reality. In his raids he took the fullest advantage of his fleet camels and desert-protected state and plundered Afghánistán, Persia or Kalát with perfect impartiality, immunity and success. In 1838, Háji Abdun Nabi,* Kábuli, was deputed by Major Leech, from Kalát, to proceed to various parts of Baluchistán to collect information and, among other places, visited Khárán, where he states he remained five days as the welcome guest of Azád Khán. The Háji describes him as a tolerably well informed man for a Baloch, and states that he constantly kept up a body of 60 horsemen, mounted on his own horses, and that he might, out of the population of 3,000 men, have collected 1,000 for service in time of war. He adds that he was not tributary to Kalát at that time but to Kandahár, to which place he ought yearly to have sent 18 camels, 13 of

* Tour through certain parts of Baluchistán in 1838-9 by Hajee Abdun Nubee of Kábul. *Journal of the Asiatic Society of Bengal*, Nos. 153 and 154, 1844.

HISTORY.

which had to be collected from Khárán and 5 from Wáshuk. In 1839, Mír Mehráb Khán, of Kalát, asked Azád Khán for assistance against the British, when their attack on Kalát was in contemplation, offering him half the village of Khudabádán in Panjgúr in return. Azád Khán accepted the village but declined assistance, an act which was one of the causes of the ill-feeling which led to such bitter disputes between Kalát and Khárán in later times. In 1841, Azád Khán became embroiled in Kalát affairs by giving asylum to Nasír Khán II., the exiled son of Mehráb, who had been killed at the capture of Kalát by the British in November, 1839. Azád subsequently gave Nasír Khán his favourite daughter Bíbi Mahnáz in marriage and assisted him in his successful attempt to retake Kalát.

In 1856, on the outbreak of the British war in Persia, Azád Khán joined the Persians, but no information is available as to the actual part which he took. He cannot have been absent from his country for long as he was taking an active part in Kalát affairs on the death of Nasír Khán II. in 1875. The latter was succeeded by his half brother, Mír Khudádád, who wished to marry his brother's widow, Bíbi Mahnáz. To this the widow objected and, on Khudádád persisting, she appealed to her father who marched with a strong party to Kalát and brought her home. Another story goes that the lady was permitted to pay a visit to her father in Khárán but would not return. Whatever the facts be, the Khán was deeply offended and never forgave father or daughter, nearly thirty years of raiding and counter-raiding being the result. The first move was made by Mír Khudádád in 1859 who sent an army of some 6,000 men under Dárogha Atta Muhammad to invest Azád Khán's fort. The main body advanced on Khárán-Kalát but had to retire without gaining any material advantage except the capture of a few slaves, whilst Sháhgási Ghulám Ján, with a detachment seized Wáshuk and another body successfully attacked the Kohi Siáhpáds of Kallag. Azád Khán became a more determined raider than ever and his hand was against every neighbouring chief, but, though surrounded by hostile and powerful neighbours, the natural difficulties of his country and his own physical prowess enabled him to maintain a virtual independence. Henceforth he sought the suze-

Quarrel with Mír Khudádád of Kalát.

rainty of Afghánistán and, on three occasions at least, in 1859-60, 1865 and 1870 he visited Kábul or Kandahár to solicit the intervention or claim the protection of the Amír. He appears to have occasionally paid tribute in the shape of 18 camels and some Panjgúr dates and in return received an allowance of Rs. 6,000 per annum from the Amír. He also contracted marriages with two Muhammadzai women. Lands in Sajái and Garmsél were given him in 1858.

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Azád Khán did his utmost to foment the troubles between Mír Khudádád Khán of Kalát and the Bráhui chiefs and his support was mainly responsible for the repeated attempts made by Núruddín Méngal and Jám Mír Khán of Las Béla to throw off Khudádád Khán's authority. He sent Baloch Khán with 400 horse and 1,000 foot to help the chiefs in the rebellion which took place towards the close of 1868, an account of which is given in the history section of the *Jhalawán Gazetteer.* The failure of the negotiations opened up by Captain Harrison with the disaffected chiefs at Bághwána in May 1869 was chiefly due to the intrigues set on foot by Azád Khán. In the agreement, however, arrived at in 1871 between Mullá Muhammad of Sarawán and Sir William Merewether, Azád Khán's "misdeeds" were forgiven. As a consequence of his quarrel with the Khán of Kalát the Khudabádán lands in Panjgúr, to which reference has already been made, had been confiscated and in 1876-7 Azád Khán destroyed the crops in Panjgúr and besieged the Khán's forts. His depredations in this direction were continued to 1883 when an expedition under Nauroz Khán, the Chief's son, resulted in Mír Gájián the Khán's *náib* and Gichki chief being killed. In the following year a settlement was effected by the Panjgúr mission under Sir Robert Sandeman.

In the west the districts of Jálik and Kúhak engaged Azád Khán's attention and Persian attacks on these places in 1877 were successfully driven off. During the second Afghán war Azád Khán is said to have despatched a force to Kandahár, but it arrived too late to take part in the battle of Maiwand.

Mention may be made of four events, which are considered of special local importance, but to which, in the absence of authentic records, it is impossible to assign dates.

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They indicate that Azád Khán's attentions were not confined to the east and south-west but penetrated far to the north and north-west. The first was the heavy punishment inflicted on a party of Seistáni raiders at Galacháh who had carried off 12 herds of camels from the neighbourhood of Khargushki Band and Azád Khán's subsequent reprisal by making his way with a mounted party as far as Neh in Persia, which place he sacked. A second inroad by the Seistánis (who are known locally as Harám-khor), was also severely dealt with.

The second incident was an attack on Chágai where he besieged Kamál Khán, Sanjráni, for a month and subsequently obtained the lands from the Zamán channel in Hurmágai as far as Régin Cháh from the Sanjránis, who then possessed them, in compensation for the blood of a Naushérwani whom the Sanjránis had killed.

The third incident was the defeat of the Zagar Méngals who appear to have been incited by the Khán's *naib* of Nushki to attack Khárán-Kalát.

The fourth incident was the result of a Dámni raid on Rakhshán in which the Muhammad Hasnis suffered severely. Their cause was taken up by Azád who fell on the Dámnis twice in the neighbourhood of the Koh-i-Taftán, capturing a large booty. On the first occasion the Dámni chief Yár Muhammad and three of his brothers were captured and put to death.

Much trouble was given to Azád Khán by the Rékis of Dehgwar and Jálk under their headman Sábik, to which reference will be found in the account of the Rékis, in this Chapter. It led Azád Khán to build the Galuga fort, but its construction involved him in trouble with Ibráhím Khán, the Persian governor of Bámpur, by whom the fort was eventually dismantled.

The Panjgúr Mission, 1883.

The Panjgúr Mission under Sir Robert Sandeman, was the first British force that entered Khárán. It arrived there in December 1883 and was most cordially received by Azád Khán. A *darbár* was held and Azád Khán impressed all present by his manifest honesty and straightforwardness. Politically the mission was a great success; Azád Khán having obtained his formal release from the suzerainty of the Amír of Afghánistán, acknowledged British supremacy

and that of the Khán of Kalát by taking his place among the Sarawán *sardárs* of the Bráhui Confederacy. The disputes between Azád Khán, the Khán of Kalát and other chiefs were arranged on terms which proved satisfactory to all parties. In 1884, Azád Khán supplied 250 riding camels for the Afghán Boundary Commission sending them to the Helmand in charge of his second son Amír Khán. Of these 150 were his private property for which he declined remuneration or hire. Government sanctioned him a *khillat* and reward for these services, which he was invited to Quetta to receive. He arrived at Quetta on the 17th of May, 1884, and an arrangement was concluded on the 8th of June by which the Chief agreed to protect trade routes and maintain peace in his territories. In return he was to receive a personal allowance of Rs. 6,000 per annum in lieu of that previously received from the Amír. This allowance was to be expended in the entertainment of one of his sons as Risáldár on Rs. 1,200 per annum, and of 20 sowars on Rs. 240 each. Among other points it was arranged that in future he should deal direct with the British Political Agent of the Kalát State instead of through the Khán or his officials. Unfortunately Azád Khán was attacked by cholera when on the point of leaving Quetta and died very shortly after his return to Khárán.

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Mír Azád Khán visits Quetta, 1884.

The following pen sketch of him, written by Sir Robert Sandeman after a personal interview in December 1883, is interesting as being a graphic description of Baluchistán's last and greatest free-booter. Sir Robert writes :—

"In spite of his great age which we ascertained to be about 97 years, Azád Khán maintains his mental faculties unimpaired. His memory is perfectly clear and I never found his powers of observation at fault. In the prime of life he must have been a singularly handsome man of unusual stature and of great physical power. The stories told of his bodily strength are indeed such as would more fitly belong to the heroes of a mythical age than to a man still living. Bowed by age he is unable to mount his horse without assistance, but once in the saddle his endurance is greater than that of many a younger man. Possessed of unflinching resolution, impatient of wrong, generous to reward, stern and relentless in punishment, Sirdár Azád

HISTORY.

Khán has above all things enjoyed a reputation for unswerving honesty. He is never known to depart from his word once given and has a sincere contempt for chicanery or falsehood. There is therefore no reason to wonder at the immense influence which he has enjoyed in Baluchistán for a century past."

Azád Khán is always described as a just and merciful chief. His taxes were light and he was never accused of oppressing his people. He was a capable organiser and relieved the people from his own stores in time of distress. He gave much attention to his armed force and was said in 1884 to possess a force of 200 infantry and 100 cavalry and to be able to call up 3,000 match-lockmen in an emergency. Every adult male had to bear arms and had to keep ready a skin of water, a pair of sandals and 6 to 8 lbs. of flour as an emergency ration. Failure to turn out at a call to arms involved confiscation of property. During his life time he also built and garrisoned the forts of Khárán, Hurmágai, Kattik and Jálwár.

He also paid attention to the development of the resources of the country and caused the construction by forced labour of the channel leading from Bunband to the Zorábád lands. When floods came he is said to have personally taken part in preventing breaches and to have kept all his slaves busy in the work of cultivation. He was diligent in attendance at his *darbár* and was fond of levying fines in camels. He was wont to say that a single day's absence from his court cost him ten camels.

The end of Azád Khán's life was saddened by a quarrel with his son Mír Azím Khán, the issue of a concubine. Feeling his great age Azád Khán had divided his property among his sons and appointed Nauroz Khán heir to the chieftainship. Azím Khán demanded half the country as his share and on this demand being refused by his father commenced intriguing with the Persians, who instigated him to murder Sábik, Réki. After Azád Khán's death Azím Khán attempted to forcibly dispute the succession of his brother, Nauroz, to the chieftainship, an attempt which ended in Azím Khán's death.

Sir Nauroz Khán, K.C.I.E.

Azád Khán was succeeded by his eldest son Nauroz Khán and the subsidy of Rs. 6,000 per annum was continued to

the latter. Nauroz Khán is still Chief (1906). He was born in 1855, and is described as of fine physique and bold disposition. He acted for his father for some years before the latter's death and led a number of raids against Panjgúr and Eastern Persia. In 1883 he harried Panjgúr and carried off a large booty of sheep and cattle returning by way of the Rakhshán river and Máshkél. They were pursued by a force under Mír Gájián, Gichki Sardár of Panjgúr, who overtook them near the junction of the Dráspara and Dashtak Kaur with the Rakhshán. A fight ensued in which Mír Gájián was killed, the Naushérwánis getting away with their booty since when the scene of the fight has been known as Jang-já-i-Gájián.

Soon after his accession he proceeded with a force to Jálk where the dispute between the Naushérwánis, Bazurgzádas, Dámnis and Rékis for the possession of the date groves had again broken out. Having defeated the Bazurgzádas he hurried back to Khárán owing to his chieftainship being disputed by his younger step-brother, Azím Khán. As previously related, Azím Khán had been greatly incensed by his father nominating Nauroz as sole heir to the chieftainship, and although a reconciliation had been patched up between them he could not resist the opportunity given him by Nauroz's absence. Azím was the favourite of his father and being a brave man and capable commander had been entrusted with the carrying out of several big raids, his command at times numbering 1,500 well armed and mounted men. His success in these and his generous nature had made him very popular, and he had no difficulty in collecting a following to attack his brother. The attack failed and Azím in his turn was besieged in a fort at Kattik. A reconciliation was patched up by the Saiads and tribal elders but during the following year after a further attempt (this time by poison) on Nauroz had failed, Azím Khán was murdered by a favourite servant named Sharíf.

In 1888, the dignity of a Knight Commandership of the Indian Empire was conferred upon Nauroz Khán, in recognition of his loyalty and general good services; for the assistance rendered to the Afghán Boundary Commission of 1884; and to Colonel Bell, V.C., in his journey across Khárán to Persia; and for the capture of Jám Ali, son of Mír Khán,

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Jám of Las Béla, then in revolt against his father. Nauroz Khán was invested with the insignia of the order by Sir James Browne, then Agent to the Governor-General in Baluchistán, at a *darbár* held at Sibi on the 11th of February 1889, a *khillat* of Rs. 3,000 being presented at the same time.

The Perso-Khárán border had never been authoritatively defined and was in a chronic state of raids and counter raids. The two main points of dispute were the ownership of the date-groves of Dehgwar and of the small district of Kúhak, the rival claimants being the Rékis of Khárán as opposed to the Dámnis of Persia.

Boundary Commission, 1895.

A joint commission was appointed in 1895 by the Governments of India and Persia to define the boundary, Colonel T. Holdich (now Sir Thomas Holdich, K.C.I.E.,) being the British Commissioner. The delimitation was finished in April, 1896, since when the border raids may be said to have practically ceased.

The Commission adjudged Kúhak to belong to Persia. The fort is still occupied (1905) by a section of the Naushérwánis, descendants of Muhím Khán, cousin of Azád Khán, who pay taxes to Persia and are considered as Persian subjects.

Strategical importance of Khárán.

Strategically Khárán is a place of great importance since it dominates the Múla pass route and is a focus where the roads converge from India on the one hand and Persia and Afghánistán on the other. In the event, therefore, of India being threatened from that direction, Khárán would from every point of view become a strategic point of the first importance.

Khárán has rarely been visited by travellers. The first European to traverse it was Lieutenant Henry Pottinger of the Bombay Army in 1810, Háji Abdun Nabi next visited the country in 1838, Sir Charles MacGregor and Captain Lockwood in 1877, and Lieutenant Galindo in 1885-6. Of these Háji Abdun Nabi was the only one who visited the town of Khárán-Kalát or interviewed the Chief. As already related Sir Robert Sandeman visited Khárán officially in December 1883, and Lieutenant-Colonel Showers, C.I.E., then Political Agent, Kalát, toured in Dehgwar and Máshkél

in March, 1902, in connection with the disputes between the Rékis and the Khárán Chief. HISTORY.

The progress of recent events has materially altered the former condition of Khárán. On the north the formation of the Chágai District has shut it off from Afghánistán; while the demarcation of the Perso-Baloch border has left no excuse for raids in that direction. These reasons in conjunction with the stronger rule in Makrán and Jhalawán have hemmed Khárán in and ended the days of the irresponsible free lance as much at home in Persia and Afghánistán as in Khárán, under no control and bound by no restrictions or allegiance.

Archæology

Domed mauselea, known as *gumbal*,* and generally built of burnt bricks, are numerous, and, as they have never yet been visited and examined by an expert, the following list of the places where they are situated is given :—

Locality.	Number of *Gumbads*.	REMARKS.
Wáshuk	5	One of the *gumbads* is known asBíbi-e-gumbad, but is attributed by local authorities to Malik Bahrám Sháh; another is known as Chándiáni-gumbad.
Máshkél or Dehgwar ..	9	These are in Gwachig; the best known being the Malik Naushérwáni gumbad. Another is known as Gumbad-i-shahri.
	2	These are in Régi.
Hurmágai	4	Known as Nurudín-i-gumbad.
	5	Known as Sháhi Otmáni gumbad.
	1	Known as Talonki gumbad.
Jálwár	2	Near Mangéhi Cháh.
	1	In the Jálwár Pass.
Gwásh	3	One of these is at Hétak, another at Sawárén and the third near Malik Sháhi Cháh but all are in ruins.
Kallag	10	Near Eri-Kallag.
	1	Situated at Pádún Kallag and known by the name of Gumbad-i-Ganji-Malik.
Shimshán and Salám Bék.	1	Known as Gumbad-i-Hála.
	2	Known as Kalágháni-Kalat-é-Kabristán-e-gumbad.
	1	Known as Gumbad-i-Túho.
	1	Known as Gumbad-i-Sháhi Shádi.
	2	Known as Gumbad-i-Bíbi Basso.
	1	Known as Gumbad-i-Saiad Amír.
Sarawán	2	Known as Gumbad-i-Malik Sháho and situated near Naurozábád.
	2	Have no particular name.
	2	Near Rék-i-Farangi and called Gumbad-i-Imám Hasan and Husain.
Total ..	57	

Similar tombs exist in Panjgúr and at Jálk in Persian Makrán.† Their general form is that of the ordinary Persian tomb, i.e., a square chamber surmounted by a dome, and

* A square-shaped, vaulted tomb.

† P. M. Sykes. *Ten thousand miles in Persia*, page 299.

HISTORY.

most of them have only one storey; some, however, possess two storeys. Those at Gwachig, for instance, are all double-storeyed, and so are the Malik Sháho tombs of Sarawán. The best preserved are those at Gwachig in Dehgwar or Máshkhél and, as they are fairly typical of those in other parts of the country, they are here described in some detail.

All the mausolea at Gwachig, of which there are 9, are double-storeyed, the entrance being on the east. Steps, paved with bricks, lead to the upper storey, which contains a single burial-chamber; the entrances to the lower storey are level with the surface and lead either to a single large chamber capable of containing several corpses, or to separate small chambers in each of which one corpse or more could be placed. In the Gumbad-i-Malik Sháho at Nauroz-ábád, the lower storey contains a passage with 4 vaults, 2 on either side, each of which might contain three or four bodies. The domed roofs are supported on pendentives. The walls of the upper storey are 2½ to 3 feet thick. They are made of burnt bricks about 10 inches square, and 2 inches thick. The buildings appear not to be set exactly north and south, but to incline north-east and south-west. At each corner of the interior of the building are alcoves, the bottoms of which are 2 or 3 inches from the floor and the height about 8 or 10 feet. They are 10 inches to 1 foot in depth. In this respect there is a curious resemblance to the Bahrein tombs of Phœnician origin, in the Persian Gulf.

On the outside, and between projecting ledges of the curiously fashioned bricks cut in diamond and other symmetrical patterns, are large burnt clay slabs, bearing images of peacocks with snakes in their bills, bullocks, leopards, camels with their colts, horses, hand-mills and imitations of human hands and feet. These ornamental slabs are not universal, but most of the mausolea contain them. An exception is to be found in the mausolea near Mangéhi Cháh in Jálwár.

On the floors of the main chamber of the buildings, one or more elevated sepulchres are to be seen. The system of sepulture, however, which was followed in the case of the double-storeyed buildings, appears to have been different from that resorted to in the case of the single-storeyed tombs, for the sepulchres in the double-storeyed buildings

are raised above the floor in two tiers, in the lower of which the corpse was inserted. In course of time, some of these sepulchres have been opened, and hence they are now surrounded by heaps of bones and human skulls, while, here and there, are pieces of the shrouds in which the dead had been wrapped. In the single-storeyed mausolea, the corpse was apparently buried in the ground, after which a sepulchre was raised above it, beneath a domed roof. The lower storeys of the two-storeyed buildings are not more than four feet above the surface and contain sepulchral vaults, as described above in which super-terrene sepulture appears to have taken place. These vaults still contain bones and skulls. HISTORY.

Local accounts state that the corpses were in good preservation in the early part of the last century, and even now (1904) a corpse in one of the tombs at Gwachig, an account of which is given below, retains its dried skin and a mummy-like appearance. On being moved, uncrushed barley is said to have fallen from the stomach of this corpse. The skeletons are further said to have been lying on bedding and carpets, and to have been clothed in brocade and silks, which were removed by the people. Much damage is alleged to have been done to the contents of the tombs, and many beads, jewels and valuables to have been removed by an Afghán *fakír* several years back, his example being afterwards followed by the local Rékis. Bangles worn by one of the corpses have been obtained and also some pieces of ragged cloth, which were presumably used as shrouds.

The following are the details of each of the mausolea at Gwachig as they existed in 1904 :—

No. 1. Malik Naushérwáni-gumbad is a double-storeyed building, $21' \times 21\frac{1}{2}'$. The entrances to the lower storey are close to the surface and lead to separate vaults or compartments. Entrance can only be effected by crawling. In the upper storey are two mud built tombs surrounded by heaps of bones and human skulls mixed with pieces of shroud. On one of the bricks outside, the words مزار نقودر *mazár-i-Nikúdar* (i.e., mausoleum of Nikúdar) have been engraved.

No. 2. This building has no particular name and measures $15'\text{-}10'' \times 15'\text{-}5''$. In the upper storey is a

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single large mud built tomb ; the lower storey contains heaps of bones.

No. 3 is almost in ruins and measures 20′-5″ × 19′.

No. 4 is known by the name of Gumbad-i-Shahri, and measures 15′-6″ square. It contains heaps of bones and pieces of shroud.

No. 5, a vault 21′ square, is particularly interesting as it contains a well-preserved corpse in the upper storey which appears to be that of a woman. From the top of the head to the toe the body measures 5 feet. Excepting the nose and the parts below the navel, the remainder still bears the dried skin, all the fingers and one of the ears being quite undecayed. A blue thread has been passed through the right ear. The skeleton is quite naked. The local people have moved it from time to time placing it sometimes upright and sometimes in a recumbent posture. In doing so, a good deal of uncrushed barley is said to have fallen from the stomach. When seen in 1904 it was lying against the tomb in the centre of the building.

No. 6 is 20′-3″ square, and has one big mud built tomb in it. On the bricks over the arch of the entrance leading to the upper storey, are small engraved designs somewhat like a fish-hook or key.

No. 7 is 20′ square, and has two mud built tombs round which there are heaps of bones.

No. 8 measures 20′-6″ square, and has three mud built tombs in the upper storey.

No. 9 is a similar building 12′ square.

The people themselves know nothing certain about the origin or the builders of these tombs. Sykes attributes those which he saw in Jálk to the Saffárid Maliks who ruled in Seistán from about the ninth to the thirteenth centuries, and this theory receives support from several of the names which appear in the list given above. One of the mausolea at Wáshuk, for instance, is attributed to Bahrám Sháh, who ruled in Seistán from 1205 to 1222, and 5 of those at Hurmágai are assigned to Sháh Otmán which is the local pronunciation of Sháh Usmán, another Malik mentioned in history.* Malik Sháh, another name which will be found

* *See* Raverty's *Tabakát-i-Násiri*, page 196.

the list above, was a brother of Bahrám Sháh. The fact that the tombs bear pictures of animals and even of human hands and feet, does not necessarily militate against their Muhammadan origin, for the objection to such images was a development of the doctrines of Islám of later date than that assigned above.

History.

At the same time the mausolea probably cannot all be assigned to the same builders and date, but were presumably built at different times, the earliest going back perhaps to the ninth or tenth century. For the tombs in the Shimshán with Salámbek *niábat* bear the names of the brothers Hála and Túho and their sister Bíbi Basso, the first two of whom are famous in Bráhui ballads as having taken part in the great Bráhui-Jadgál war in the Jhalawán country, the date of which must be placed in the fifteenth or sixteenth century. As mentioned above, on one of the bricks in the *gumbad* of Malik Naushérwán at Gwachig the words مزارِنقودر *mazár-i-Nikúdar* i.e., mausoleum of Nikúdar are engraved. This may of course only refer to the builder or to the person interred within, but, in view of the facts related in the section on **History** about the Nikúdrians who were defeated in the plains of Khárán by Timúr's son in 1383, the occurrence of the word Nikúdar is certainly remarkable. Until, however, expert opinion has been obtained, these remarks must be regarded as conjectural only.

Jálwár Inscriptions.

To the north of the fort which stands in the Jalwár pass are high cliffs, on the east of which are to be seen engravings written in Kufic character. The following are conjectural transcriptions of those of the engravings with their translation, kindly supplied by Dr. Denison Ross of Calcutta from impressions and copies obtained by Mirza Shér Muhammad of the Gazetteer office :—

I. *Transcription.*

اللهم اغفر للحسن بن امير سهل بن عمر بن عبد العزيز الحسن
بن الحسين و حرز في يوم الاحد لاحد و عشر بقين من شهر
المحرم الحرام—
حرره بخطه—
سنة ستة و اربع مائة—

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Translation.

O God! Forgive al Hasan ibn Amír Sahl ibn Umar ibn Abdul Azíz al Hasan ibn al Husain.

Written on Sunday when eleven days were remaining of the sacred month of Muharram. And he wrote it in his own hand, in the year 406 (H.)

II. *Transcription.*

بناها ابي موسى ركع بن محمد المسعودي سنه احدى و خمسين و ثلثمائة انتهى —

Translation.

(Built by) Abu Músa Ruka ibn Muhammad al-Más-ú-di in the year 351 (H.)

III. *Transcription.*

وكبر عمر اصان دنكو سبع عشر سه ماة —

Translation.

Umar Asán, Danku, repeated the *takbir* for seventeen years (and) died.*

Similar inscriptions are to be seen at Garruk Kallag, the largest of which is as follows :—

Transcription.

ابي سهل ابوالقاسم (خ) عمرو احمد بن عمر ابن سهل كتبه بخطه —

Translation.

Abi Sahl Abul Kásim Amr (and?) Ahmad ibn Amr ibn Sahl. He wrote it with his own hand.

Gabrbands.

Another set of remarkable archæological remains are the Gabrbands or Zoroastrian dams which occur in numbers in the Rás Koh, Garr and Siáhán Ranges. Mr. Vredenburg gives the following description of them† :—

"In one of the regions which I visited amongst the mountains of the State of Khárán, there are some very interesting relics which bear evidence to a very different set of physical conditions than those that prevail at the present day.

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* Note by Dr. Ross; Danku is an Abyssinian name. This may have been an Abyssinian slave who performed the duties of *muazzin* for the period mentioned. The last word ماةماة "he died" is very doubtful.

† Vredenburg. *Sketch of the Baluchistán Desert, Memoirs of the Geological Survey of India*, Vol. XXXI, p. 213, *et seq.*

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"In all the valleys round Zard there are to be seen hundreds of stone walls which are called *gabrband* or 'dams of the infidels'. Sometimes they stretch right across the flat pebbly floors of the great valleys, which for want of a better name are termed "rivers," notwithstanding the somewhat sarcastic ring there is about that appellation. They also occur across the entrance to most of the tributary ravines, and at various points across their course up to considerable heights above the main valley. The country is quite uninhabitable for want of water, and yet there is no doubt about the nature of these walls which are similar to works erected to the present day in many regions of Baluchistán and Persia, being in fact nothing but terraced fields. But the careful way in which they are built gives them an appearance of permanency which one would look for in vain amongst the works of the present generation. In many cases they still hold back the soil, formerly cultivated, which has been artificially heaped up against them. This soil is absolutely similar to that which covers the great alluvial plains of "pat." No such material is to be found anywhere amongst the hills, where the walls have been built, and must have been brought at the cost of considerable labour from the great desert plain south of the mountains. The absence of any canals, the great height to which the walls are found up the tributary ravine shows that the fields were not watered by means of some general scheme of irrigation with canals deriving their supply from some reservoir placed at a greater altitude. Perennial springs now everywhere dried up, must have existed in all the ravines where these remains are found, which shows how much greater the rainfall must have been formerly.

"The modern inhabitants of Khárán in calling these structures *gabrband* or 'dams of the infidels' attribute their erection to the fire-worshippers. Degraded as they are to a condition bordering on the status of savages they have lost sight of all accurate historical notions. The attribution of any work to the 'fire-worshippers', simply means that they look upon it as very old, older than the first Mahomedan settlements.

"They have not forgotten, however, what the walls really are, that they are terraced fields, and the legend says

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that the inhabitants who built them brought all the soil in bags which they carried on their backs from the desert to the south (such an act is regarded as very sinful by the Baluch who consider manual labour degrading to human dignity). It is more probable that the soil was carried on backs of beasts of burden rather than on those of men, but the tradition is no doubt an echo of the immense amount of labour which this work necessitated. At all events the greatness itself of the undertaking shows that the returns of the work must have made it worth the trouble which they took, and that what is now a barren desert was once the home of a prosperous community. It is certainly not improbable that these people might have been originally the fire-worshippers, but I am inclined to think that similar works continued to be erected long after the first Mahomedan settlements. In these same mountains of Khárán there are ancient Mahomedan cemeteries in which the tombs and the wall surrounding them are built exactly in the same manner as the walls of the terraced fields, being made of roughly shaped stones disposed in very regular layers. Nowhere in Baluchistán could a work of that nature be built at the present day, the modern graves are mere mounds of earth clumsily decorated with boulders or occasionally with pieces of weathered travertine. The tombs just mentioned seem on the other hand to be the work of the same hands that used to build the terraced fields. I do not know enough of the history of the region to assign any date to them, but the mere fact of their being Mahomedan shows at what a very recent date we must place the final dessication of these mountains."

In 1905 Dr. M. A. Stein attempted to trace some of the places of archæological interest which were noticed by Pottinger when he travelled through Khárán in 1810. Dr. Stein has kindly supplied the following notes about his journey :—

Search for Pottinger's ruins on Khárán route.

"The search for the more interesting ruins which Pottinger had seen on his third march south of Nushki, proved far more difficult. From certain topographical indications I concluded that on his way into Khárán he must have followed the route crossing the range of mountains south-west of Nushki by the Táfui pass. But the country being in

Pottinger's days quite as devoid of permanent inhabitations as it is now, and, of course unsurveyed, his narrative does not supply such local names or other *indicia* by which his line of route or the site referred to could be fixed with precision on the modern map. Nevertheless, the close agreement of Pottinger's description with the ground seen by me on the Táfui route, as well as his mention of the Bél stream (his 'Bale') make me now feel certain that he actually travelled by this route. The information gathered from some Bráhuized Hindus coming from Khárán, the only travellers we met en route, pointed to the existence of ruined mounds near the route some miles to the north of Nauroz-Kalát. This was confirmed by what was known to some nomadic Bráhui shepherds we picked up at our second encampment near a well in the dry bed of the Bél. **HISTORY.**

"Under the guidance of one of these shepherds I proceeded on the morning of the third day to the ruined site spoken of. It proved to be situated by the left bank of the broad river bed which is formed by the junction of the Bél with the Baddo river, coming from the mountains to the north-east and known in its upper course as Lijji or Chiringi. The old site known like all ruins of this region by the general term of 'Kona-shahr,' so familiar to me from Turkestán, lies about 1½ miles below the junction just referred to, which is marked by the *ziárat* of Shaikh Hussain ('Sháh Hasan Zt. of north-western Trans-frontier Map No. 22). It occupies the angle formed between the bed of the united Bél and Baddo rivers and a small dry nullah known as Toji which joins it from the north-east. The distance from Nushki which by the map as well as by an approximately accurate road estimate was shown to be about 65 miles, agreed remarkably well with Pottinger's indications, but though there were the "several large mounds of earth and stone scattered over the desert" to which his description refers, no trace could be found of the "very extraordinary tombs of a quadrangular shape, each surrounded by a low wall of curious open free stone work," which he mentions at a distance of *circ.* 400 yards from the western bank of the river.*

* See Pottinger's *Travels in Baluchistán*; 1817, page 126.

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'Konashahr' of Toji.

"The remains actually seen by me at this 'Kona-shahr' of Toji were briefly these. Before ascending the high bank to the east of the river bed I noticed one of those ancient dams which are known in Kalát territory as 'Gabar bands,' i.e., '*bands*' of the Gabars or fire-worshippers, and which must have served to form storage tanks at periods when cultivation was carried on in parts of the country now devoid of all permanent settlements. It consisted of an embankment *circ.* 40 yards long and about 20 feet broad at the base, built at right angles to the bank of the dry river bed and showing a core of massive masonry of unhewn stones. Above this '*band*' the gravelly ground was thickly strewn for several hundreds of yards with rough stones once apparently used in buildings and with fragments of plain pottery, while small oblong mounds of unhewn stones unmistakably marked graves. The latter may possibly be of relatively modern date and belong to the nomadic Bráhuis who still visit these parts during the summer for grazing purposes. But the burial ground is no longer used now.

"Crossing the Toji *nullah* to the south, close to its junction with the river bed, I found in the angle between the two a debris-strewn mound measuring *circ.* 100 yards from north to south and about as broad on its northern face. The north-west corner rises steeply *circ.* 35 feet above the river bed. Here some recent digging had exposed short lengths of two walls meeting at right angles. The masonry of these walls, *circ.* 3 feet in thickness, showed masonry of small unhewn slabs arranged in carefully adjusted courses and undoubtedly old. The walls appeared to have enclosed a small square room and to continue both to the south and east in the debris-covered ground. Remains of walls of similar construction, *circ.* 4-5 feet in height, are traceable on the slopes where they may have served to form terraces. Plentiful old potsherds, among them fragments decorated in simple brown patterns on red ground, covered the top of the mound and its slopes. A second but smaller mound which occupies a little plateau to the south separated by a shallow ravine, shows similar pottery and much debris of rough stone material but no intact remains of walls. Where the two mounds are nearest to each other, remains

of an old '*band*' survive, built across the small ravine, with a thickness of *circ.* 8 feet. HISTORY.

"That the ruins just described are of some antiquity may be considered as certain in view of the deserted condition in which this tract has been since long centuries like most of the rest of Khárán. The masonry of the walls, too, bears an ancient look and cannot possibly have been the work of Bráhuis in their present stage of culture. But, in the absence of datable remains and in view of the extreme dearth of reliable historical information concerning these parts of Baluchistán in earlier periods, it would be useless to attempt any estimate of age in regard to these mounds and a similar one I passed some six miles to the north-east in a portion of the wide bed of the Baddo known as Toskan.

"Remains such as Pottinger describes might by their style and structural character have supplied some clue to the period of their origin and thus of the earlier occupation of their vicinity. But of such remains we could discover no trace on either bank of the river though the ground lay quite clear and open before us sloping down towards Nauroz-Kalát some four miles to the south. In a region with so dry a climate and so sparsely inhabited, it is difficult to believe that substantial ruins with carved stone work could within a century have disappeared without leaving some trace. I am rather inclined to believe in the possibility of some error in Pottinger's road estimate and of the ruins being really situated some distance further south. Yet neither the Hindus who had come from Khárán and whose information about the Toji mounds had proved quite exact nor my actual guide knew anything of ruined structures between Nauroz-Kalát and Khárán. Want of time did not allow me to make a personal search beyond Nauroz-Kalát, and consequently I must content myself with the hope that some future visitor whose attention may be called by these lines to Pottinger's interesting notice, will succeed in tracking the ruins. Whatever their character may have been—Pottinger could trace nothing whatever Muhammadan or Hindu in their style and had judicious doubts also about their having served as Zoroastrian places of worship—their existence would prove a far higher state of civilization than these tracts have known for centuries."

POPULATION.

As all subjects connected with population have been dealt with in detail in the *Gazetteer of Makrán* and as the conditions in Khárán are in many instances very similar, it is only proposed to give in the following paragraphs such particulars as apply exclusively to Khárán or with regard to which a natural difference exists between the circumstances of that country and of Makrán.

Ethnographical history.

The connection of Khárán with the west rather than with the east has been pointed out in the section on **History** and this connection has left its mark on the ethnography of the country, since there can be little doubt that a strong Persian strain runs through the veins of the Kháránis. The Naushérwáni chiefs claim descent from the Kaianians and doubtless the rule of the Saffárid Maliks has also left its mark on the population. Many of the groups, composing the present population, claim Baloch affinities and if Dames' theory is correct that Baloch tribes made their way into Seistán at the beginning of the tenth century, it would not have taken them long to extend eastward into Khárán, however uninviting that country may have been. Names such as Mamojav* again indicate that the Jat element which has already been shown to have spread in the neighbouring country of Makrán at the time of the Arabs, had extended further northward to Khárán. Of one tribe the Nikúdrians, whose defeat in 1383 by Mírán Sháh, son of Timúr, in the plains of Khárán, has already been related, no trace remains unless it be in the words Mazár-i-Nikúdar (Tomb of Nikúdar) engraved on one of the Gwachig tombs. The Nikúdrians are described as banditti who greatly harried Persian caravans in Khurásán but it is not certain whether they ever occupied Khárán permanently. In character, however, it may be noted they bear a striking resemblance to the Dámnis of the present time.

So much for historical evidence of the population. At the present day the population of Khárán includes, as will be presently seen, elements of varied extraction from Afghánistán, from the Bráhui hills, from Makrán and from Persia.

* *Jav* or *Jo* is the mark of the Sindi genitive. Mamo jav, this means (sons) of Mamo.

No regular census of Khárán has ever taken place, as for political considerations, it was omitted from the scope of the census of 1901. In 1904, a rough house to house enumeration of the resident population was made for the purposes of the Gazetteer and an estimate was also prepared of the number of families who had recently left the country, some of whom at any rate might be expected to return. The result showed the total number of families in Khárán, including the Beseima, as 3,843; out of these 1,089 had recently left the country for the Helmand valley, Sind or other parts of Baluchistán. Taking 5 persons as the household incidence as in Makrán, the total normal population may thus be estimated at 19,215, but this number is liable to decrease in bad agricultural years. The incidence per square mile amounts to rather more than 1 person, a result which indicates how very thinly populated the country is, but is in no way surprising when the waterless character of the country and vast sandy deserts and barren mountains, of which it is composed, are considered. **POPULATION. Density.**

The nomadic tendency of the Kháránis coupled with the fact that their chief wealth consists of flocks of goats, camels or sheep, and that cultivation is exceedingly precarious, shows itself in the almost entire absence of permanent villages of which there are only 20, or 1 to every 710 square miles of country. The only large village is Khárán-Kalát or Shahr-i-Káréz, the seat of the Chief, but it is only important in the sense of the native proverb: "Where there are no trees, even a camel thorn is a tree." It contains about 300 houses and a population of about 1,500 souls. Among other permanent settlements may be mentioned Wáshuk (population *c* 500), Kallag (*c* 300) and Záwag (*c* 400) in Dehgwar, Hurmágai (*c* 50) and Nauroz-Kalát (*c* 100). **Towns and villages.**

As in Makrán, permanent villages in former times clustered round the forts which formed the refuge of the people in times of emergency. The remains of such forts are still to be seen at Sarawán-Kalát, Masiski-Kalát, Tágazzi-ai-Kalát, Sháhdádi-Kalát, Kután-Kalát, Kalagháni-Kalát, Kattik-Kalát, Hálázai-at-Kalát (in Wáshuk), Galúga-Kalát (in Deghwar) and Malikshai-Kalát (Gwásh), but they are said to have been destroyed in the time of Azád Khán under whose admin- **Character of villages.**

POPULATION. istration Naushérwáni power appears to have reached its zenith. He constructed in their place forts at Hurmágai, Jálwár, Khárán-Kalát and Nauroz-Kalát, which were held by his own men. They were built of burnt bricks under the Chief's personal supervision and indicate considerable engineering skill. Of these Jálwár is now (1905) in ruins but the others are still in fair repair while two additional forts, those at Kallag and Záwag in Dehgwar, have been constructed by the present Chief.

The above noted are the largest villages and are permanently inhabited. The remaining 14 villages out of the 20 are also mud built but are evacuated during the spring and other times.

With the exception of Khárán-Kalát, the houses of which are situated round the fort, the permanent villages generally consist of small groups of houses, each house built on the most convenient situation without regard to regularity or any common principle.

Decrease of population.

The vast remains known as *Gabrbands* or Zoroastrian dams which terrace the mountain ranges indicate the presence in past ages of a very much larger population than now exists. The encroachment of the sands and diminution of the rainfall have resulted in the desolation which now exists and it may be inferred that a gradual reduction in the numbers of the population has been taking place. Native opinion, too, points to a decrease in population even in recent times, for it is said that Azád Khán, the late Chief, could raise an irregular force of 3,000 to 6,000 men in an emergency, a number which has now (1905) been reduced to from 1,500 to 2,000. The cause of recent decrease, however, appears to lie not in any diminution of the birth rate nor in any special change in climatic conditions but in the spread of the *Pax Britannica* and the extension of communications, whereby a very considerable exodus of the population has been induced to which reference will presently be made.

Migration.

Nowhere in Baluchistán is the nomadic habit more pronounced than in Khárán. Except the Kambráris of Sarawán and the retainers of the Chief living at Khárán-Kalát and a few Nakíbs and Wáshukis, no other sections of the

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population are settled permanently. Even those who occupy the permanent villages, to which reference has already been made, only do so for about a quarter of the year in the spring. The rest wander throughout the year, those who possess land staying in its vicinity in good seasons and only moving farther afield when their crops have failed; whilst those who have little or no land like the Muhammad Hasnis, and depend on flocks and camels for their livelihood, are constantly on the move as the exigencies of finding grazing for their cattle direct. As a rule all nomadic groups confine their wanderings to Khárán but in prolonged periods of drought they wander far afield to the valley of the Helmand or elsewhere and stay there until news is received of adequate rainfall. The Rékis alone are in the habit of crossing the border to Jálk and Dizzak but return to their date groves in the summer and spend the cold season in the Máshkél valley and the neighbouring sandhills. Some of the Muhammad Hasnis and the Garr Sásolis descend from the hills to the Khárán plain in the early spring and stay in the neighbourhood of the larger nomadic camps and cultivated lands until the wheat is harvested when they return to their hills. If a good *hámén* or summer crop of *juári* and melons is expected, the flocks are sometimes sent back to the hills in charge of the shepherds, whilst the bulk of the families remain in the plain. In the spring some of the inhabitants leave the villages in search of edible plants and seeds such as *maghér* (*Rumex vesicarius*) and when August comes Wáshuk and the Dehgwar country are filled with migrants from all parts of the country who have come to enjoy the date harvest.

Immigration and emigration.

Reference has already been made to the fragmentary, nature of the population, which has been drawn from time to time in the course of ages from all the surrounding country. At present immigration is insignificant, a few graziers from the Jhalawán country, Rakhshán and Mashkai being alone attracted by the pasture in good agricultural years. No immigration takes place from across the Persian border.

A *sanad* which is still in possession of the Khárán Chief proves that emigration was common so far back as the middle of the eighteenth century, for in it Ahmad Sháh Durráni permits the Chief to gather in those persons who

POPULATION. have migrated from Khárán to Baluchistán, Seistán, Kéch, Makrán and other parts of Ahmad Sháh's dominions. The *sanad* is dated 1764. Under these circumstances it is not surprising that, as already stated, nearly one-third of the total population should have been found in 1904 to have forsaken the country. This emigration is not in all cases permanent, for those who possess land nearly always return, as soon as circumstances allow them to do so. In former times the trend of emigration was to the valley of the Helmand with the inhabitants of which the Kháránis have formed many ties of relationship, but nowadays this continues only in the case of camel and flockowners, whilst in the case of persons without land the tendency is towards Sind. A certain number of persons have also crossed the border into the Chágai District since the development of the latter and this will probably continue. Most of those who go to Sind are to be found in the neighbourhood of Shikárpur and Jacobábád but a few make their way to Karáchi where they work as day labourers.

Marriage customs.

The ceremonies connected with the preliminaries to marriage and the marriage itself are similar to those in vogue in Makrán with the exception that the betrothal in Khárán is known as *sáng* or *had proshi*, i.e., the bone breaking and is binding, the only means of breaking the tie being by *talák* or divorce which is done by throwing three pebbles or clods of earth after the girl. The bridegroom also has to supply his prospective father-in-law with all the articles required for the marriage feast (*dán-o-jalab*). Contrary, however, to the custom in Makrán the payments made by the bridegroom include both the bride price and dower. The former is payable both to the father and the mother and is known as *labb* in the first case, and as *nishánag* in the other. *Labb* generally consists of camels or other equivalent in cash or in goats, sheep, grain and arms. *Nishánag* is the mother's share, and among the well-to-do is generally paid in the shape of slaves (*bandag*) and among the poorer classes in the shape of a camel or some cash. The dower or *mahr* is either "prompt" or deferred and consists either of land and water or of camels or cash (*sohr*). Such dower becomes the

alienable property of the wife and is usually prompt if given in land or animals and deferred if it takes the form of cash.

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Bride price varies in accordance with the social position of the contracting parties. The maximum, given by those who are well off, is 20 camels and among the poor a single camel only is sometimes paid. *Nishánag* generally takes the form of a gift of a slave, a camel or a sheep or cash extending to Rs. 100. As elsewhere in Baluchistán, the rates of dower (*mahr*) vary in every class. Its determination is a matter of much discussion but the amount given to other sisters of the bride, if she has any, is usually taken as a guide. A man of position does not, of course, give so much dower for a woman of inferior social position as he would for a wife whose family is equal or superior to his own.

Divorce is exceedingly common and the promise of a small dower does not act as a deterrent to divorce. On the other hand desertion by a wife, owing to incompatibility of temper, is also frequent and in such cases the man with whom the woman elopes merely pays the former husband such expenses as he may have incurred in obtaining and marrying his wife.

Status of women.

Woman in Khárán is in a very inferior position to her sister in Makrán who enjoys all the privileges extended by the Muhammadan Law and due to the larger dower which has to be paid for her. In Khárán the exclusion of women from inheritance is the rule and the rate of dower and bride price being comparatively low, her position is degraded and she is regarded rather as a chattel than as a fellow-being and a helpmate.

Civil condition and polygamy.

In the absence of statistics of the number of married and unmarried persons, it is only possible to remark that marriage takes place as soon as the man can afford it and that the rates of bride price, dower, etc., are not so high in most cases as to cause enforced celibacy to a late period in life.

Polygamy is practised by all who possess the means; possibly one-fourth of the married men have more than one wife. The custom of *bájái*, already described in the *Gazetteer of Makrán*, prevails everywhere in Khárán and results in a good many men being burdened with more wives than they altogether desire. As a rule the Islamic Law forbidding

POPULATION. the taking of more than 4 wives is observed. The well-to-do form connections with their household slave-girls in some cases, but the issues have no rights to inherit. A Khárání, like other Baloch, will always endeavour to find a suitable wife among his near relatives and even if such a girl is not procurable he will seldom, if ever, marry outside his own native country.

Women's rights to property.

On the occasion of their circumcision boys are usually given some land, arms, camels or other property, a custom termed *salwáti* ; and in the same way when a girl's head is shaved for the first time it is customary to make her a present known as *Jwán-Múdi.* Such assignments take the form of date palms among the Rékis, and of camels, goats, and sheep with others, and become the absolute alienable possession of the recipient. This, her dower and any moveable property which may be given to a girl on her marriage by her parents such as household equipment, carpets, cooking vessels, ornaments and the like, comprise everything to which she can lay claim as her separate property. According to the custom of the country a woman cannot inherit property as permitted by Muhammadan Law and is only entitled to maintenance from her husband's estate. A daughter is, however, usually given any ornaments which formed her deceased mother's separate property. A woman who marries a second husband, other than the brother of the deceased, loses *ipso facto* her right to dower given or promised by her first husband.

Language.

Western Baluchi is the language most prevalent and is spoken by about three-quarters of the people ; the remainder speak Bráhui. Owing to constant intercourse with Shorá-wak, the Helmand valley and parts of Persia, many of them also understand Pashtú and Persian. Correspondence is carried on in Persian except by Hindu traders.

The Baluchi spoken in Khárán is similar to that in vogue in Panjgúr, a full description of which has been given in the *Gazetteer of Makrán.* It is known as Rakhsháni and is common among all the Rakhsháni groups, including the Rékis; it is also spoken by a few of the Muhammad Hasnis.

Bráhui, also called Kúrdi, is in use principally among the Garr Sásolis, some of the Muhammad Hasnis and some of

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the Rakhshánis. The language spoken by the Garr Sásolis is pure and resembles that spoken in the Sarawán country; the language of the Rakhshánis and Muhammad Hasnis differs somewhat from that spoken in Sarawán and resembles the Bráhui of the Zagar Méngals in Nushki.

As in Makrán, Baluchi ballads are common and popular, among the best known being the ballad relating the fight of the Rakhshánis with border raiders at Har-é-Náwar, that of Malik Dínár, Mírwári, with the Naushérwánis, that of Malik Dostén, Naushérwáni, with Mír Zarrak Bráhui at Badúkushta near Anjíra and the battle of the Naushérwánis with Nádir Sháh's troops at Kallag.

Races, tribes and groups.

All persons living in Khárán, except the dominant class of Naushérwánis, designate themselves to outsiders as Khárání Baloch. The term "Baloch" distinguishes the common people from the dominant class. Most of the Baloch or indigenous inhabitants apply the term Rakhsháni to themselves. It is very popular and includes the Muhammad Hasnis and is applied locally to every one living in the plain. The Garr Sásolis and Sumáláris of the hills retain the name of Bráhui. In *sanads* of the eighteenth century to the ruling class by the Durráni rulers, the Chiefs of Khárán are addressed indifferently as Baloch Khárání and Baloch Rakhsháni. Baloch, therefore, was evidently a general term applied to the population as a whole whilst the addition of Khárání or Rakhsháni was intended to distinguish those of Khárán from their neighbours, such for instance, as the Makráni Baloch.

As in the case of Makrán the large tribal units organised under one name and a single chief for defensive and offensive purposes and possessing a complete system of tribal officers are absent. Nearly the whole of the population is composed of separate family groups living apart from and independent of one another. In a few cases, as with the Rékis of Máshkél, the larger units contain small eponymous groups some of which are *barok*, i.e., new comers who are not of the same blood as the main body, but the patriarchal feeling which gives the headman of the group so much power among the Bráhuis, is absent and each individual if he wishes can deal direct with the chief without the intermediation of any elder of his group. Moreover, little or no

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connection is maintained between groups, once fission has taken place. The characteristic of Khárán society therefore is a congeries of small groups loosely linked together by a common allegiance to a chief taken from the dominant class. The fact is that the population of the district has for centuries resembled its moving sands, small groups like the particles of sand being driven into the country to settle for a time and pass on to some more favoured area. In the course of their migrations such groups have lost or abandoned their original tribal or racial appellation, and whilst adopting the general name of Rakhsháni have added to it that of the locality where they have settled or of the head of the group from whom they are sprung. Hence such local names as Tagh́ápi-Rakhsháni, Wáshuki-Rakhsháni and Humágai-Rakhhsháni or eponyms such as Kubdáni-Rakhsháni, Ménda-zai-Rakhsháni, Betagínzai-Rakhsháni and Amrírári-Rakhsháni.

Main divisions.

The population may be divided into the following divisions :—The Naushérwánis, a dominant class; the Baloch including the Rakhshánis who comprise the land-owning and settled classes who are engaged in agriculture, camel grazing, and flock-owning, and including the Muhammad Hasnis; certain miscellaneous groups, who have lately immigrated, cheifly Bráhuis; Hindus; inferior races such as Nakibs, Loris and slaves.

The dominant class. Naushérwánis.

The Naushérwánis consist of only 9 families, all of whom are known as Sháozai, and have their headquarters at Khárán-Kalát. The genealogical tree given in appendix I. shows their pedigree. The rule of primogeniture has been always followed in the selection of a new chief in whom all administrative power and the right to the revenue is centred. His collaterals own large revenue-free grants in Upper Khárán, i.e., in the Sarawán and Shimshán—Salámbék, Gwásh and Wáshuk *niábats*; but the chief allows no interference on the part of his relatives with his prerogatives except in so far as he himself directs. Their social status is, of course, superior to all others and woe betide the Baloch who should kill one of the chosen few, for full power lies in the hands of the Chief. Besides the Naushérwánis living in Khárán-Kalát, of whom the most influential next to the

Chief is his brother, Mír Amír Khán, there are Naushérwánis in Kolwa and Panjgúr in Makrán, and in Kúhak and Jálk in Persian Baluchistán, who maintain constant communication with the Chief. An account of the first three groups has been given in the *Gazetteer of Makrán* and reference has been made in the section on **History** in this *Gazetteer* to the capture of Kúhak. The Naushérwánis of Jálk are descended from Mír Abbás, father of Sardár Azád Khán, through his son Mír Gájián by the Buzurgzáda wife. Their leading members in 1904 were :— POPULATION.

1. Mír Ghulám Muhammad.
2. Sháh Nazar.
3. Niáz Khán.
4. Jumma Khán.
5. Atta Muhammad.
6. Madat Khán.
7. Gul Muhammad.

The Naushérwánis claim to be connected with the Kaianian Maliks but the authenticity of this statement cannot be substantiated. At the same time the frequent traces of the Maliks throughout Khárán render the claim not altogether improbable. It appears to be certain that the founder of the group has endowed it with his eponym but it is a curious fact that in the *sanads* in the possession of the Chief from Nádir Sháh and the Durráni kings it is only in the latest dated 1796, that the Khárán Chief is addressed as " Baloch Naudhérwáni. " In previous *sanads* they are addressed as Baloch Kháráni or Baloch Rakhsháni. The latter appellation gives colour to the legendary account of the origin of the Naushérwánis which states that their ancestor Naushérwán, taking advantage of the solitary state of the country, with the object of robbing caravans passing through the Rakhshán valley to Makrán, established himself in a fort on one of the tributaries of the Saráp or Garruk river which is still known by the name " Naushérwán-Píshi.* Owing to his prowess, the Pírakzai headman, then the most influential group in Khárán, gave him his daughter in marriage and his descendants in course of time rose to the chiefship, as related in the section on **History**. Historically the Naushérwánis first came into prominence during

* Píshi in Baluchi means the stream full of dwarf-palm.

POPULATION. the troublous times which occurred in Afghánistán at the end of the seventeenth and beginning and middle of the eighteenth century and their Chiefs laid the foundation of the semi-independence in which the circumstance of their desert and unknown country has until recent times maintained them. Their influence was extended southward by the connections they formed with the Gichkis, whilst eastward they formed matrimonial alliances with Kalát, one of their most famous members, Mír Ibráhím, brother of Mír Purdil, marrying Bíbi Bánu, daughter of Mír Ahmad of Kalát.

The respect in which the Naushérwáni Chiefs were held by the Afghán rulers is exhibited by the titles in which they were addressed in their *sanads*.

No.	Date of the Sanad in Muhammadan and Christian Era.	Name of the Emperor granting it.	Name and title of addressee.	Translation.
1	March 1717 A.D. / 1130 A H.	Sultán Sháh Husain Ghilzai ..	Rafat wa Ma-áli Panáh Amír Ibráhím son of Abbás Khán Baloch Kháráni.	The shelter of dignity and grandeur.
2	1717 / 1130	Do.	Rafat wa Ma-áli Panáh Amír Ibráhím son of Abbás Khán and Zubdatul-ishtibah Amír Shahdád and Amír Purdil Khán Baloch Kháráni.	The shelter of dignity and grandeur and cream in purity.
3	1740 / 1153	Nádir Sháh ..	Zubdatul-Kabáil Amír Purdil Khán and Amír Abbás.	The cream of families.
4	1740 / 1153	Do. ..	Umdatul-Kabáil Malik Purdil and Malik Abbás.	The pillar of families.
5	1740 / 1153	Do. ..	Umdatul-Kabáil Malik Purdil and Malik Abbás Amír Purdil.	
6	1740 / 1153	Do. ..	Zubdatul-Kabáil Amír Abbás and Amír Rahmat Rakhsháni.	The cream of families.
7	1737 / 1150	Do. ..	Zubdatul-Kabáil Amír Rahmat Baloch.	Do.
8	1748 / 1162	Ahmad Sháh Abdáli.	Mír Shahdád Baloch the ruler of Khárán (Hákim)	
9	1764 / 1178	Do.	Ali-jáh Rafi Jái-gah. Ikhlás wa Akidat dastgáh Daulat Khán Baloch Rakhsháni Hákim-i-Khárán.	The great, distinguished, true and faithful.
1	1759 / 1172	Do.	Ali-jáh Rafi Jái-gah Mír Shahdád Khán Baloch Khárán.	The great and distinguished.
11	1796 / 1210	Muzaffar Sháh ..	Jahángír Khán Baloch Naushérwáni	

A noticeable feature of these *sanads* is the designation of the Chief as head of the septs or groups (*zubdatul* or

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umdatul Kabáil), a further proof of the varied sources from which the population of Khárán is drawn. Reference has already been made to the terms "Baloch Rakhsháni" and "Baloch Kháráni."

The Naushérwáni connection with Kalát probably dates from the fifteenth or sixteenth century but owing to their geographical position their allegiance to the Kháns of the State was never the same as that of the Sarawán or Jhalawán chiefs. The Naushérwáni Chief transferred his allegiance at his own convenience from Kalát to Persia or Afghánistán. When Kachhi fell into the hands of the Bráhuis in 1740 and was divided among the tribes, the Naushérwánis would take no share owing to the position of dependence in which it would have placed them. The friendship with Kalát was closely cemented in the time of Mír Nasír Khán II. by Azád Khán, not only giving that ruler refuge at the time when Sháh Nawáz Khán was placed on the throne of Kalát by the British in 1839 but by the gift of his daughter Bibi Mahnáz in marriage. This lady was eventually the cause of great dissension between the next ruler of Kalát and the Naushérwánis owing to the former's ill-considered attempts to induce Bíbi Mahnáz to marry him. In addition to matrimonial alliances contracted with the Kháns of Kalát and Gichkis of Makrán, connections have been formed from time to time with the Jáms of Las Béla. An instance is to be seen in the marriage of the present Chief's daughter to Mír Yakúb Khán, the uncle of Jám Kamál Khán in 1897. Marriages have also been made with Durránis and other Afgháns, the present Chief, who is himself the son of a Durráni mother, having married a Durráni wife from Kandahár and his son Mír Yakúb Khán being married to another Durráni. Nor has the value of a Persian connection been lost sight of, as the Chief, about 1897, married another wife, who was daughter of the late Amír of Gháin and is the sister of the present Amír. This lady has since died leaving one daughter. Another matrimonial alliance made by Sir Nauroz Khán was with the sister of the present Muhammad Hasni chief, Rustam Khán (1904).

The identification of the Khárán Chiefs with the Sarawán part of the Bráhui Confederacy does not appear

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Baloch Rakhsháni.

Although the name Rakhsháni, rather Rashkháni, as it is locally pronounced, is such a popular appellation in Khárán, it is, as already explained, not applicable to a particular tribe in the sense in which that term is usually understood. Meaning originally merely a dweller in the Rakhshán valley it has gradually been extended to include a variety of groups of different origin. Doubtless this popular extension is due to the alleged connection of the Rakhshánis with the Rind Baloch, for Baloch poems relate that the Rakhsháni was one of the 44 *bolaks* or families of the Rinds which stayed in Kolwa. "In the wretched place where only barley grows, Rakhsháni remained behind. There he built a house for himself in the open plain." Some assert that the Réki and Dámni were clans of the Rakhsháni and that whilst the Dámni remained on the skirts of the Persian hills and the Réki stayed among the Máshkél sands, the main body of Rakhshánis made their way to the Rakhshán valley whence they eventually spread northward to Khárán and Nushki.

An account is given below of each of the more important groups which identify themselves with the Rakhshánis from which their varied origin will be seen.

Kohi Siáhpád.

The Siáhpáds or black feet, from *Siáh*, black and *pád*, foot, are said to derive their name from the black boots they wore on their first arrival in the country.

They live on the lower slopes of the Rás Koh hills and in that portion of the Gwásh valley irrigated by the waters of the Kallag and Bunáp rivers.

The following are the divisions :—

Airofáni	87	families.
Yalánzai	21	,,
Muhamadáni	25	,,
Jangánzái	28	,,
Lúsi	64	,,
Nigwari	40	,,

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The Airofáni are the most numerous, their headquarters being at Gwásh. They claim to be Rinds by origin and to belong to the same stock as the Jamáldíni Rakhshánis of Nushki. They trace their descent to a common ancestor, Mandav who had three sons, Hoti, Airof and Somáil. From the former are descended the Jamáldíni Rakhshánis of Nushki; from Airof the Airofáni Siáhpáds of Gwásh and from Somáil the Yalánzai Siáhpáds of Gwásh. The Yalánzai Siáhpáds assert that they lost their possessions in Kudami, Bráhuki-Kuch, Shahr-i-Sultan, Rahio and Gaddáni in the Chágai District within recent times. Their lands are asserted to have been granted to them, in the first instance, by the Kháráni Maliks, but the Naushérwánis subsequently stepped in and after long fighting subdued and ousted them. The final subjugation was effected by Abbás III., in whose time their headman Nidám was killed and the Siáhpáds fled to the Helmand and elsewhere, leaving Kallag in the hands of the Naushérwánis. After three years they returned when a compromise was effected by which they were allowed to re-occupy Kallag on paying revenue to the Naushérwánis. This is now given in the shape of sheep and cloth. Of the latter material, they are good weavers. They are mainly cultivators and are considered excellent hill climbers, crack shots and good fighting men.

Rékis.

The Rékis are included and recognised as Rakhshánis but are generally known by the distinctive name of their clan. Tradition describes them as Rakhsháni Rinds, who on separation from the main body, remained on the sands bordering the Rod-i-Máshkél river, hence their nick-name "Rékis," that is sand men. They boast of Arab descent, claiming the uncle of the Prophet as their ancestor, but the legend is incorrect. We find them mentioned in a *sanad* dated 1740 as supplying 350 armed men to Nádir Sháh with the Bámri tribesmen and the men of Jálk and Dizzak. The headquarters of those in Khárán is Dehgwar but they are stated to own two villages in Jálk and to be widely scattered over lower Persia and northward in Mírjáwa and Ládis. The following are the principal sections in Khárán accord-

POPULATION. ing to information obtained in Dehgwar for the Gazetteer in 1904:—

1.	Natúzai	65	families.
2.	Bráhímzai	23	,,
3.	Razázai	18	,,
4.	Búngarzai	37	,,
5.	Nasroi	56	,,
6.	Tachápi	27	,,
7.	Kallagi	75	,,
8.	Mor-píshi	14	,,
9.	Yalánzai	19	,,
10.	Gangúzai	9	,,
11.	Sarawáni	13	,,
12.	Mullázai	29	,,
13.	Sásoli	5	,,
14.	Shai	3	,,
15.	Slaves of the headman	32	,,
		425	

The Mullázai, Sásoli and Shai are affiliated groups. The section of the headman is the Malikshazai (Natúzai). Though it would seem from the *sanad* of Nádir Sháh, already referred to, that in his days the Rékis formed part of the Jálk contingent, they have from many generations yielded military service to the Naushérwánis. When Khárán was raided in 1859 by the Khán of Kalát, Azád Khán retired to Dehgwar and built a fort at Galúga, partly with the object of having the Rékis under better control. The Réki headman Sábika resented its construction and commenced to intrigue with the Persians and he and his tribe threw off the allegiance which they undoubtedly owed to the Khárán Chief and refused to pay a tax on the salt extracted from the Wád-i-Sultán in the Hámún-i-Máshkél which the Chief had been in the habit of levying. Finally, during Azád Khán's absence at Kandahár, the fort at Galúga was destroyed by Ibráhím Khán, the Persian governor of Bámpur. This led to years of raiding and counter-raiding until at last the Rékis, worn out, submitted to Azád Khán and Sábika

agreed to pay annually to the Chief 1,300 Kharáni maunds of salt. In 1883, Azím Khán, then in revolt against his father, Azád Khán, murdered Sábika, constituted himself chief of the Rékis and occupied and rebuilt Galúga. The fort was, however, shortly afterwards again destroyed by Ibráhim Khán, governor of Bampur. After the murder of Azím Khán, Mír Kia became headman of the Rékis. The disputes between him and the Khárán Chief continued. An agreement was arrived at in 1843, but in 1895 Mír Kia complained that Sir Nauroz Khán had broken faith with him and after further enquiry a new settlement was made in the same year. Matters again came to a head in 1900, and in 1901 a full agreement was drawn up between Mír Kia and the Chief. As a result the Rékis agreed to pay the following taxes to the Khárán Chief:—A yearly poll tax (*zarsháh*) of Re. 1 per family; 8 annas per camel load of salt removed for sale from the Hámún-i-Máshkél in lieu of the tribute of salt formerly paid; taxes on articles exported at the rate of 8 annas per camel load of dates, Re. 1-4 per camel load of wheat, Rs. 8-4 per 6 Indian maunds of *ghí*, Rs. 10-4 per 8 Indian maunds of wool, Rs. 3 per camel sold for export. Fines from criminals and 50 per cent. of the value of suits recovered were to be taken by the Chief, to whom also the unclaimed property of persons who died without heirs was to be surrendered. Mír Kia, his brothers and cousins were to be free from all taxation, and grain imported into Máshkél for consumption was not to be taxed.

A question of the right of the Chief to levy land revenue at one-tenth of the produce on cultivated land on the right bank of the Máshkél river below Naláb was taken up in 1902, when the Chief's right to this revenue was affirmed. At the same time the Chief was advised to forego his right for the present so as to encourage cultivation.

The Rékis possess flocks of camels, goats and sheep of which they are large breeders. They are also one of the few tribes in Khárán engaged in transport trade. They own date groves in Dehgwar and possess a good quantity of cultivable land along the left bank of the Rod-i-Máshkél but are very poor cultivators. Many of them are connected by marriage with the transborder Dámnis. In order to control them the Chief has established forts at Kallag and Záwag

POPULATION.

POPULATION. and a political *munshi* has also been stationed since 1901 in Záwag to watch their relations with Khárán.

Sohrs. Sohrs claim to be Rinds from Kolwa in Makrán. They live along the banks of the Baddo river and number some 54 families (1904). Their headman is one Mullá Rahmtullah, son of Allahdád. Their land is said to have been obtained through their marriages with the Mamojavs. They are sub-divided into four sections: the Khánazai, Khushálzai, Lashkarízai and Tondái, the latter being of inferior social status. The Khushálzais are exempt from payment of revenue but the remaining three sections find the equivalent of the price of one camel, i.e., Rs. 120 per annum as revenue. They pay no revenue on their lands. The Sohr headman claims to levy a tax (*gosh*) of Rs. 5 per annum from each married man of the Tondái section but this has of late years not been enforced. The tracts of land held by the Sohrs along the Baddo river are known as Sohrái-Watan and Honái-Dagár, i.e., the price of blood. The latter was obtained from the Sohrs and given to certain Kubdánis by the Chief as compensation for the death of some Kubdánis at his hands. The Sohrs are cultivators and also keep a few herds of camels and flocks of sheep.

Pírakzai. The Pírakzais who number 15 families have already been mentioned in the account of the Naushérwánis and are described as some of the most ancient inhabitants of Khárán and to have occupied the country after the Arab occupation. As the Naushérwáni influence rose, that of the Pírakzais fell until they became a mere tribal group without wealth or any special status. They are owners of land within the area irrigated by the Baddo river and the Saráp confluent and pay a tax (*gham*) of one camel or Rs. 120 per annum to the Chief. This is the only tax they pay. They are divided into the Pírakzai, Bangulzai and Pindokzai sections.

Mamojav. The Mamojav whose headman is Rahímdád, son of Wali Muhammad, number 39 families. They are sub-divided into the following sub-sections or families, or as they are locally termed *shalwárs*, i.e., trousers: Bádínzai, Nindavzai and Khurd Mamajav. They claim to be Ghilzai Afgháns and to be very ancient residents in the country though their

name which ends in the Sindi *jav*, the sign of the genitive case, denotes Jadgál origin. At the same time they are distinguished by their fair and ruddy complexions sometimes accompanied with blue eyes. The Mamojavs of Bághwána in the Jhalawán country are said to be of the same stock, having emigrated some generations ago. The Mamojavs own land in the Baddo river valley to the north-east of the Khargushki Band known as Mamojav-i-Watan, for which they pay the equivalent of the price of one camel, i.e., Rs. 120 to the Chief. POPULATION.

Kuchai-Siáhpád. The Kúchai-Siáhpáds (72 families), or Valley Black Feet, as distinguished from the Kohi or Highland Siáhpáds, claim to be Sangors and to have come to Khárán from Kahúri Kalát in Kéch many generations ago. They now live at Hurrao in the basin of the Saráp river where they own cultivable land and pay the equivalent of the price of one camel as revenue to the Chief. They are sub-divided into the Husainzai, Dárúzai, Mazárzai, Haidarzai, Miskánzai and Jalálzai sections. The last named are strangers connected by marriage only with the Siáhpáds.

Amírári. Amírári (14 families) claim to be Saiads, descendants of one Saiad Amír whose *gumbad* is in Kútán-Kalát. It is said, however, that the actual Saiad stock emigrated to Panjgúr two generations back. The present Khárán Amíráris are not therefore real Amíráris, but Gadors of Jat or Jadgál origin and obtained land by marriage with the Amíráris. They own land in Kútán and on the Baddo river in the Shimshán-Salámbék *niábat*: for the former they pay revenue in the shape of the price of two camels and for the latter land revenue at the rate of one-tenth of produce.

Kubdáni. The Kubdáni or Kudbúdánis, as they are sometimes called, number 119 familes, and are said to be Musiáni Zahris from the Jhalawán country and to take their name from one Kutbuddín. This man gradually acquired influence and attracted outsiders to his clan which (1904) is divided into the following sections: Siáhizai, Rékizai, Mendázai, Sáhakzai, Kassábzai or Sháhozai and Isazai. The Sáhakzai are said to be descended from Sáhak, a Kolwa robber, the Kassábzai from a Panjgúr butcher and the Isazai from a Tauki of the Helmand valley. These facts are interesting as an

POPULATION. instance of the way in which a man of influence could collect a group round him.

Formerly they sided with the Hálázais in their fights against the Naushérwánis, but lately they have been attracted to the latter. Their lands lie on the Baddo river between Sorago and the Rék-i-Hurmágai and the six sections between them pay the equivalent of the price of two camels as revenue, i.e., Rs. 40 each. They are agriculturists and also keep herds of camels and flocks of sheep. They are noted for their bravery and a good many are enlisted in the chief's forces. The Commandant of the force is also a Kubdáni (1904).

Hálázai. The Hálázai (51 families) claim to be connected with the Kalandráni Bráhuis and, if the Baluchi ballad is to be believed, their possession of land in Khárán dates from the time of the fight between the Mírwáris and the Jadgáls. The ballad runs : "From Rék-i-Gabr to Salámbék : from Jhalawán (in Khárán) to the Wáshuk sands : the country was given to Hála and Túho : by the famous grandson of Míro, father of Omar".

The tombs of Hála and Túho are still to be seen in the Shimshán-Salámbék *niábat* which is also known as Jhalawán. The Hálázais have had long and bitter feuds with the Naushérwánis from the beginning of the latter's power, and Azád Khán's brother Yusuf Khán was killed by them. It was not until the time of Azád Khán, in the latter half of the nineteenth century, that they were finally subjected to the Chief's authority, and though a generation has since passed their relations can still hardly be regarded as friendly. One of the results has been extensive emigration on the part of the Hálázais, and one whole section, the Bijárzais, have, it is said, moved almost *en masse* to the Helmand valley.

Their present numbers have thus been reduced to scarcely more than 38 houses. Their headman is Abdur Rahmán, son of Allahdád. Their head quarters is at Wáshuk where they own irrigated lands on which they pay revenue at the rate of one-tenth of the produce except for those held by their headman which are exempt. They also own dry crop land

in Bakat, Jhundum and Khargushki on which the revenue is fixed at the equivalent of the price of two camels, viz., Rs. 240. They are chiefly cultivators but a few are camel owners as well. Their septs are the Shahristánzai, Karímdádzai, Mír Dostzai, Sáhibdádzai, Bijárzai, and Muhammadzai.

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Mastíhánzai, Hejibári, and Hotakári.

The Mastíhánzai (10 families), Hejibári (55 families) and Hotakári (14 families) may be dealt with together, as their social status is somewhat higher than other groups on account of their having accompanied the Naushérwánis to Khárán and their long and friendly connection with the Naushérwánis. The Mastíhánzais are proud of their association with the old Khárán Chief, Purdil Khán, whose body they brought from Persia in 1740. As a result of their close connection with the Chief, the Mastíhánzais hold their land free of revenue in the Saráp valley. Their headman (1904) is Sarmast, son of Sáhibdád. At weddings in the Chief's family the Mastíhánzai possess certain special privileges such as the right to money contributions made to the bridegroom.

The Hotakáris live in Jodái-Kalát and also own lands in the Saráp valley. Until recently they were exempt from the revenue tax, but owing to internal quarrels land revenue at one-seventh of the produce has been imposed on them since 1898. Their sub-sections are the Alambégzai, Tangazai and Miránzai. Many of them have recently emigrated.

The Hejibáris consist of the Hejibzai (10 families), the Salárzai or Khárenázai (23 families), the Fatéhzai (22 families), the Yásínzai and the Hasanzai. The last two have lately emigrated to the Helmand valley. Their headman is Dád-i-Karím, son of Jiand. They own lands in Hurmágai, Hetak and Swáren in Gwásh and also in Jálwár. For their lands in Hurmágai they pay land revenue, but elsewhere they are revenue free. They are large flock and camel owners.

Taukis.

The Taukis, whose name is probably derived from the fortress of Tauk, which Timúr took on his march from Seistán to Bast in 1383, number about 12 families and live in separate groups at Hurmágai and in Sarawán. Neither group has any connection with the other. The Taukis of Sarawán, who only number two families, are known as the

POPULATION. Sámezai and are attached to the Kambráris for purposes of good and ill. The remainder emigrated to Lárkána in Sind at the end of the nineteenth century and are said to have engaged in cultivation.

The Taukis of Hurmágai claim connection with the Barr Kishánis of Panjgúr. Originally shepherds they are now cultivators as well, owning land in Hurmágai and paying one-fourth of the produce as revenue. Their headman is Mauladád. They intermarry with the Hejibáris and Mastihánzais.

Wáshuki.

The Wáshukis, who allege that they accompanied Malik Dínár, the founder of Wáshuk, from Persia, number 33 families and consist of the Sháhozai (20), Jullizai (4), Hejibzai (4) and Sheikhzai (5) families. They possess tne Shahri stream in Wáshuk, paying one-tenth of produce as revenue, besides *zarsháh* to the amount of Rs. 240 annually as the equivalent of 2 camels formerly given. The Shahri stream is divided into 16 *hangáms*, for each of which they pay an additional sum of Rs. 15 per annum. They are also bound to furnish a present consisting of one sheep and five Khárán maunds of wheat to the Khárán chief once a year on his visiting Wáshuk. They are cultivators and their headman (1904) is Allahdád.

Isazais.

The Isazais (111 families) describe themselves as Chhuttas and came on to Khárán from the south of the Jhalawán country owing to a dispute about the chieftainship. Formerly they paid a tax of two sheep for each married man, but in the time of Mír Abbás III this was reduced to one. They also pay land revenue at the rate of one-seventh of the produce. They live in and cultivate the valleys of Beseima and Zayak and their language is the Jhalawán dialect of Bráhui. They have contracted several matrimonial alliances with their Sumálári neighbours of the neighbouring valleys of Koda and Korásk. Their septs are the Bízanzai (23 families), the Ramadánzai (27 families), the Siáhízai (20 families), the Kharénazai (20 families) and the Sháhizai (21 families).

POPULATION. Muhammad Hasni.

At the census of 1901, 53,106 Muhammad Hasnis were censused in the Kalát State and 4,336 in Chágai, but these figures did not include those who are distributed in Khárán and Makrán, parts of Persia, and the Helmand valley. Those in Khárán are estimated at about 270 families and belong to the marginally noted clans. They live at Bakat, Talong, in Shimshán and Salámbék and other places. Here they have in recent years taken to cultivation as tenants but ordinarily the Muhammad Hasni is a pure nomad, moving from place to place in search of pasture for his flocks and camels.

	Families.
Kiázai ...	166
Yágizai ...	25
Keharài ...	24
Durrakzai ...	20
Hárúni ...	17
Mardánshai.	12
Zangiári ...	6
	270

The Muhammad Hasnis of the Jhalawán country recognise Sardár Rustam Khán of Jebri as their chief but the groups which are remote from the chief's control are gradually severing their connection with him.

The Naushérwáni Chiefs long since recognised the value of a connection with the Muhammad Hasnis, for Abbás III married the daughter of the then chief, Rustam Khán, and Sir Nauroz Khán has married the sister of another Rustam Khán, the present chief. The ties thus formed were strengthened by the Naushérwánis being careful to support the Muhammad Hasnis living in Khárán in their feuds with other tribes and an instance has already been quoted in the section on **History** of assistance afforded to the Muhammad Hasnis by Azád Khán after they had been raided by the Dámnis.

Kambráris of Khárán.

The Sháhbégzai Kambráris of Khárán are true Bráhuis and connected with the Ahmadzai Kháns of Kalát. They originally came from the Sháhbégzai village near Norgáma in Zahri. Sháhbég had four sons, Mír Hasan, Mír Zahro, Mír Bullo and Mír Pírak, from the first of whom the Khárán Kambráris trace their descent. One stock of the other sons is asserted to have almost died out with the exception of one Uméd Khán, who still (1904) lives in Zahri. The Sháhbégzais claim to be distinct from the other Kambráris of Jhalawán, the Sobázais.

The connection of the Sháhbégzai Kambráris with Khárán goes back several centuries, for the poem describing the

POPULATION. Bráhui Jadgál war relates the bestowal of Sarawán in Khárán on Sháhbég. Owing to their connection with the Kháns they appear to have held their lands free of revenue and taxes up to the time of Mír Abbás III. On Mír Abbás proceeding to interfere with them they combined with the Hálázais against their common enemy. They also appear to have obtained the support of Mehráb Khán, and later of Nasír Khán II, and Khudádád Khán of Kalát by offering to pay revenue to them at one-tenth. The strife was long, bitter and fluctuating and after the battle of Siáh Tágazzi in which the Kubdánis and Tagliápis as well as the Hálázais assisted the Kambráris and in which Yusuf Khán, son of Abbas III, was killed, the latter was obliged to fly to Afghán territory. Both Nasír Khán II and Khudádád Khán in the early part of his reign appear to have sent occasional parties either from Nushki or direct from Kalát to collect the revenue from the Kambráris, but after Sir Robert Sandeman's visit in 1883-84 the Kambráris finally came under the power of the Khárán chief and now pay revenue at the rate of one-tenth but are exempt from the cess known as *náibi*. On the outbreak of Azím Khán's insurrection against his brother, Nauroz Khán, the Kambráris sided with the former. The Sháhbégzai Kambráris consist of the Misri Khánzai, Burjalizai and Mullá Hasanzai. The last named is a "*barok*" or outside section which has been affiliated with the main body. All three live in Sarawán.

The Sámezai Taukis, Chanpáls, Kohizai Sumáláris, Nidámzais, Nazarzai Báránzai Méngals, Burhanzais, and Kambrári Zagar Méngals are said to have obtained their lands in Sarawán through the Kambráris, pay them death and wedding subscriptions (*purs* and *bijjár*) and unite with them in good and ill.

The pistachio forests on the Khárán side of the Garr hills from the Garruk to the Lijje and Gor-i-barát are the joint property of the Kambráris of Sarawán and the Garr Sásolis of Khárán.

Inferior races. The Nakíbs, who are to be found only in Wáshuk, are divided into two main divisions, Bahl or upper Nakíbs, and Jahl or lower Nakíbs, according to the position which they occupy in the Wáshuk date groves.

The upper Nakíbs consist of the Kallozai (5 families), the Lallazai (4 families), and the Ihtiárzai (11 families); whilst the lower Nakíbs include the Mírgindzai (19 families), the Gwahrámzai (11 families), the Aidozai (8 families), the Mazárzai (13 families) and the Habashazai (9 families). Each of the main sections is under a *gazír*, who is directly subordinate to the *náib's wakíl.* These *gazírs* are appointed by the Chief. The Nakíbs are said to have accompanied Malik Dínár, who founded Wáshuk, to that place and appear to have been much better off in pre-Naushérwáni times than they now are, as they were in possession of land which they have now almost entirely lost, with the exception of some small shares which they hold jointly with the Wáshukis and Hálázais. POPULATION.

They possess certain rights in the date trees of Wáshuk owing to the custom by which a right to a quarter share is acquired in all palms planted by them. The Nakíbs are bound by custom to supply firewood gratis for the Chief's camp during a visit to Wáshuk, and to carry his post from Wáshuk within the limits of the *niábat.* For the latter service they are supplied with food. They do not associate with the Baloch or *khánawáda* but sometimes form matrimonial connections with their servile dependants.

The number of houses of Loris is estimated at 52 and they are sub-divided into the following groups :— Loris.

	Houses.
Chandanzais...	22
Khákizai or Hákizai	10
Tálbur	8
Gwarighzai	7
Dilwashzai	5
	52

Each group recognises the authority of the eldest male member (*kamásh* or *sperish*).

A Lori if asked who he is, will not describe himself as a Lori but will say that he is either a Sarmastári, the name affected by nearly all Loris, or an *usta.* The latter name refers to the profession of artisans or tinkers, in which all of them are engaged. The Chandanzais have a reputation as poets and musicians (*suggur* or *sháir*) and compose and

POPULATION. sing ballads in praise of their patrons, especially of the Chief and his kinsman. Their headman receives an annual present of a camel and a turban from the Chief. None of the Khárán Loris are stationary and they leave the country in bad agricultural years. They generally mend agricultural implements on contract and are paid in cash for any special piece of work. They are regarded as the lowest race in the country, thoroughly untrustworthy and one for which no one has a good word to say.

Servile dependants.

The number of households of servile dependants is estimated at about 420 and on the whole their condition is good. The majority are of negro origin, but many are very light coloured, the descendants of captives made in the raids for which the Naushérwánis were formerly so famous. Purdil Khan, at the beginning of the eighteenth century, is said to have brought 4,000 captives from Mínáb in Southern Persia. The fame of Khárán slaves was so great in former days that Khudádád Khán of Kalát is said to have planned an expedition against it solely for its slaves and its camels. Besides domestic service, these servile dependants are engaged in agriculture and paid in a share of the produce, in camel-keeping and as grooms. Some of them are also to be found in the Chief's irregular forces and in some cases they have risen to positions of importance. For instance the present Sháhghási, (1905) the Chief's most trusted supporter and a man of much influence, is descended from slave parents. Every household possessing several servile dependants has a *dárogha* who has charge of the store room, performs the duties of a chamberlain and occupies a position of great importance in the domestic economy of the house. A feature of this class in Khárán is the rise of many of them in the social scale and their marriage to Rakhsháni women. A good many servile dependants are said to have left the country in recent years for Karáchi where they work as labourers. In other respects the conditions under which they live in Khárán, resemble those in Makrán. A servile dependant in Khárán, when addressed, will refer to himself as a Sorazai or a Lángav.

Hindus.

The Hindu community only numbers 6 families or about 30 souls living at Khárán-Kalát. Their numbers have been

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reduced since the development of Nushki, and most of them are merely agents for larger firms at that place. Their business, which is described elsewhere, consists in retail trade and money lending. They are by origin Sindi and speak the Sindi language at home, but their long residence in the country has rendered them well acquainted with Baluchi. As in other parts of Baluchistán, they are not very orthodox in their religious observances. Whilst touring among the nomadic encampments they have no scruple in drinking water from a Musalmán's *mashak* and in eating bread baked on a Musalmán's griddle. They pay no special taxes but supply goods to the Chief and his family at specially low rates. On the occasion of their marriages the Chief subscribes to the expenses (*bijjár*), and they do the same on similar occasions in the Chief's household. Disputes between them and the Muhammadan inhabitants are generally referred to *shariat*, to the provisions of which they gladly submit.

Physical and moral characteristics.

Naushérwánis.

The Naushérwánis, as a race, are strong, stalwart men, of remarkably handsome features, and possessed of great physical power. In character they are strong-minded, able and adventurous and a former generation of frontier officers described them as insatiable free-booters while Sir Thomas Holdich remarks that "as a fighting, raiding, restless clan they are perhaps uneqalled on the border." Their chiefs, whilst possessing a rude sense of justice, have often been cruel and relentless. They are hospitable and always ready to reward faithful service generously.

Rakhshánis and Muhammad Hasnis.

The Rakhshánis and Muhammad Hasnis composing the greater part of the population, as a rule possess oval features, high noses and wheat coloured complexions. Their complexion is if anything fairer than that of the Bráhuis of the Southern Jhalawán country. The Siáhpáds and Nakíbs are of a lower type. The Rakhshánis themselves can generally be distinguished by their hazel eyes.

The hair is cut at the nape of the neck and not worn long as in other parts of Baluchistán. The natural growth of hair on the face is similar to that of the Baloch of Kachhi. Both men and women are extremely wiry, active and hardy. They are unexcelled as camel drivers and always carry arms. They are quiet and peaceable in character but their poverty sometimes drives them to deceitful dealing. The Siáhpáds of

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the hills are distinguished from other people in the country by their darker complexions and smaller stature. They are extremely active and said to be good shots.

Characteristics of the women.

The women are very hard-working and live a life of constant toil. They have practically no amusements as, besides helping their husbands in their work and doing domestic duties, they are engaged, in their limited leisure hours, in sewing, spinning and carpet-making. Their morals are probably better than those of the women in Makrán.

Religion.

Professedly all the people are Muhammadans of the Sunni sect but such religion as they possess is, as elsewhere in Baluchistán, thickly overlaid with superstition. A firm belief in the power of saints is universal; their shrines are held in great reverence, and goats, sheep and sometimes camels are offered in sacrifice. Blessings are also invoked by shaving the heads of children at the shrines in fulfilment of vows made in times of illness.

Masúdi states that, in the seventh century, during the rule of the Umayid Caliphs, the inhabitants of the Káran and Barfén mountains were Zoroastrians and would not submit, and that their conversion to Islám dated between the eighth and eleventh centuries under the rule of the Abbásids. Later on the people appear to have come under the Shiáh influence, no doubt owing to the proximity of the Persians, but the character of their faith seems to have continued to retrograde, for local tradition asserts tnat before the time of the late Chief Azád Khán, the people hardly knew anything of the true doctrines of Islám. Azád Khán did much during his visits to Afghánistán to re-establish orthodoxy by inducing Afghán *Mullás* to settle in Khárán.

Occupation.

By occupation, the population of the country is divided into the dominant class, land-owning agriculturists, tenants, flock-owners and artisans. The members of the dominant class own lands revenue-free, and get their lands cultivated by the servile classes and by tenants.

Cultivators and flock-owners.

Nearly all the Rakhshánis are land-holding agriculturists and in almost every case they combine agriculture with flock-owning and camel-grazing. As agriculturists they either cultivate their own land or are tenants of other people. Those who are not flock-owners but are purely dependent on agriculture include the Nakíbs of Wáshuk, the Kambráris of

Sarawán and the Isazais of Beseima. The Kohi Siáhpáds of Kallag also own a few flocks. The combination of flock-owning with agriculture is due to the uncertainty of the rainfall. The natural tendency of the population is to cultivation, but the precarious returns from land force them to supplement their means of livelihood in other channels. The Kiázai, Keharái, and Yágizai sections of the Muhammad Hasni group are engaged in cultivation only as tenants. The rest of the Muhammad Hasnis are also all nomadic flock-owners. Other flock-owners are the Rékis, who prefer this pursuit though they possess the means of extending the cultivation of dates and possess large cultivable rain crop areas. They own sheep, goats and camels and supplement their livelihood by transport work. They take salt, for instance, to Jálk and Dizzak, where they exchange it with dry dates, the latter being in their turn bartered for grain in the Helmand valley. They all assemble, however, in Dehgwar for the date harvest in August. The only other people who devote themselves almost solely to flock-owning are the Garr Sásolis. POPULATION.

Artisans.

As in other parts of Baluchistán, the artisan class is recruited from the Loris, who follow the professions of carpenters, blacksmiths and goldsmiths. Brick-laying is done by the people of Jálk and Dizzak. The servile class provide shoe-makers. The Siáhpáds do a little weaving for domestic use. The women manufacture carpets and grain-bags and also do some coarse embroidery, but none of their work finds its way into the market in ordinary times.

Social life and social precedence.

The giving of a daughter in marriage is considered the test for social equality, whilst the system of exchanging news determines racial superiority. The spirit of the first principle is not, however, strictly followed by the Naushérwánis, who if they cannot find wives among their own group obtain them from the Baréch of Shoráwak, the Sanjránis, or the Durránis of Kandahár. Marriage of Naushérwánis with Rakhsháni women formerly seldom took place, but this custom has lately not been so rigidly observed. After the Naushérwánis, most of the rest of the people are for purposes of social status included in the middle class, known as *khána-wáda*, *pakhénhadd*, or Baloch, and below them come the Nakíbs, Loris and servile dependants who possess little or

POPULATION. no social status outside their own individual groups. These people intermarry without much prejudice and caste system, at least among this class of people, may be said to have almost declined.

The system of exchanging news, as a test of social distinction, has been fully described in the *Makrán Gazeteer*. If Naushérwánis are present the Chief or, in his absence, the oldest member of his family or group is the *habar-wája* or the "Lord of the news." Outside the Chief's *darbár* a Saiad would rank next in order. Among the Rakhshánis, a Pírakzai, Mamojav, Sohr or a Dagárzai is vested with the right in the order named. The order of the social superiority of the Kambráris and Hálázais, after the Pírakzais, is disputed. Among the rest of the population age determines precedence. In accordance with a custom introduced by Azád Khán, it is usual with all Kháránis, when taking or receiving the news, to pray for the welfare of their Chief. Thus all persons when exchanging greetings, commence by saying "Peace be to the Master and you." The Chief and the leading tribesmen are frequently addressed as *chirágh*, i.e., the lamp.

Custom of hospitality.

Few, except the Chief and the richer people, are in a position to maintain the lavish system of hospitality which the Baloch code demands. Those who are in a position to do so quickly earn for themselves the epithet of *sakhi* (generous). Hospitality amongst kinsmen is not regulated by any hard and fast rules as in Makrán but according to the means of the host. A stranger is generally entertained by the headman of the village or encampment. A peculiar characteristic of Kharán is, that the host generally expects the guest to make him some gift, especially if the latter appears to him to be a man of some means. This is known as *pindag*. Gifts in the form of tobacco made by travellers are very much appreciated.

Co-operation among individuals or groups.

The system of raising subscriptions on certain occasions known as *bijjár* prevails in Khárán as in Makrán. In Khárán, however, strictly speaking, *bijjár* is at present raised only on the occasion of marriages and circumcisions though the principle applies to the recovery of fines and blood compensation also. For weddings *bijjár* is only raised by the bridegroom's party and never by that of the bride. Subscriptions are raised

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either by the persons concerned directly, or through his nearest relations. All the relatives, friends, fellow-tribesmen, and even strangers are visited and donations in the form of cash, sheep and cattle, arms, etc., are received. Theoretically all contributions are voluntary but when *bijjár* is raised for the Chief, sufficient pressure is brought to bear on those from whom it is collected to ensure that no refusals occur. *Bijjár* for the Chief or his son is recovered from every married man as a rule through the respective head men, and varies from a minimum of Rs. 2 or a sheep to a maximum of Rs. 100 or a camel according to the means of the donor. Other members of the dominant class recover *bijjar* under the general control of the Chief.

When a death occurs, it is customary, as in Makrán, for relations, neighbours and friends to bring a gift with them when coming to offer their condolences to the relatives of the deceased. Such gifts from relatives generally consist of sheep and grain, while those from neighbours, friends and fellow-tribesmen sometimes take the form of cash. The former is known as *langari* and the latter as *purs*. On the occasion of a death in the Chief's family, similar gifts in the form of sheep and cash are accepted by him, but they are entirely voluntary and are never enforced like *bijjár*. The sympathy of the people, on the other hand, is reciprocated by the Chief extending to them the payment of *purs* and in many cases by his offering condolences either personally or through his son. There does not appear to be the tendency in Khárán, as in the Jhalawán country, to abuse the customs of *bijjár* and *purs* by forcibly exactions.

Manner of spending day by a headman, cultivator and shepherd.

It is only the dominant class and the few well-to-do persons in the country who can afford the time for a midday *siesta*, as is the case in Makrán. Such persons spend the day like the better classes of Makrán, their midday sleep being accompanied by shampooing, whilst some menial tells a story or sings a lullaby.

The rest of the people live a harder life than the Makránis and, as already explained, a cultivator's energy and attention are divided between his crops and his flocks. On the one hand he is busy at seed time and harvest either with his own work or in supervising his tenants and labourers,

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A shepherd, if pasture is available in the vicinity, leaves his village at dawn with his charge, returning at *chásht* or *do* about 9 a.m. when the sheep are milked and the shepherd has his meal. Meanwhile in places where well water has to be used, the flock-owner and his family have proceeded to the wells and have filled the tanks ready for watering. Here the flocks are brought after milking and the scene which takes place is most picturesque. After the flock has been watered it is allowed a rest, whilst the shepherd amuses himself with his reed pipe (*nal*) or in conversation with his fellows. In the afternoon he returns to the grazing grounds and does not come back to the village or encampment until it is almost dark. The second milking then takes place, followed by the shepherd's evening meal.

At times when all pasture in the neighbourhood has been consumed, the shepherd is sometimes absent from his home for weeks, only returning at intervals to replenish his store of rations which he largely supplements with the milk from his animals.

Food. Most of the people take only two meals daily—the morning meal taken about 10 a.m. (*swárag*) and the evening meal taken soon after sunset (*shám*). Those who are well off, including some of the people of Wáshuk, add an early breakfast (*nihári*). Early breakfast generally consists of wheat and *juári* cakes with butter-milk or butter; occasionally dates are eaten. The morning and evening meals consist of wheat or *juári* cakes with milk or curds and sometimes butter. Wheat flour is the staple food. Men of means eat meat occasionally but milk and its preparations are preferred. Rice is only taken on the *Id* festival or other occasions of importance. Fowls are considered a delicacy but there are very few in the country. The inhabitants of upper Khárán use pistachio fruit as a relish with their wheat and *juári* cakes.

Among supplementary articles of diet which are occasionally taken, may be mentioned cakes made of the sweetened flour of the colocynth (*kulkusht*) and of *maghér* (*Rumex vesicarius*), to which are added some wheat or *juári* flour. Before being used as food colocynth seeds have to be well

soaked and washed for about a fortnight to obviate their purgative effects. Melon pulp is dried and preserved and eaten with a powder made by pounding the seeds. This is called *chauli*. Both the powdered colocynth and melon seeds, if boiled, assume a thick paste-like consistency and are called *dál*. Melon seeds are also parched with a little salt and the interior substance called *páto* is eaten. *Páto* and dates, if obtainable, are the usual provisions taken for a journey. POPULATION.

The way of preparing wheat and *juári* cakes is the same as in Makrán. Curd, butter and cheese are also made in the same way. The use of dried sheep's meat is rare. The spices in use are also the same as in Makrán. They are, however, not made into cakes and dried for ready use in stews. Vegetables are practically unknown, except in a few localities where onions are used and generally eaten raw; beans (*bákla*) and a species of pulse (*niginz*) are cultivated in Wáshuk only. In spring, a Khárání will eat many kinds of wild plants, either cooked or raw as a vegetable. They include those known as *maghér*, *garbust*, *mallai*, *makhán-khur*, *chambrak* and *sochánko*. Camel milk forms the staple food of the camel-men, who can consume more than three seers at a single meal. The milk is sometimes boiled and a paste made with a handful of wheat or *juári* flour and a little salt. It is known as *dál*.

Dress.

The male as well as the female dress of the people of Khárán is practically the same as in Makrán, both as regards quality and cost. Most of the people use grey jacconets of European manufacture which are known as *sáhn*; the higher classes use white longcloth called by them *kitábi*, and muslin is used for turbans. The male dress consists of a turban (*pág* or *pagri*) 7 to 10 yards in length, tied either over an Afghán *kulla* or a felt cap peculiar to Khárán called *top*; a shirt (*jámag*) which takes 5 or $5\frac{1}{2}$ yards of cloth; trousers (*shalwár*) made of $3\frac{1}{2}$ to 4 yards, occasionally dyed black or blue; a wrapper called *lungi* or *pushti*; and either a pair of leather sandals (*chawat*) made at home or of ordinary shoes which are either imported or manufactured locally. A Khárání is also very fond of a waistcoat. When at home he uses as head-dress either a palm leaf cap from Makrán, or a felt cap or small embroidered skull cap. Only the rich can afford a complete suit;

POPULATION. the poor often have to be content with a pair of trousers supplemented by a *lungi* or *pushti* which supplies the place of a shirt. The etiquette of the country demands that one should not appear before a guest or a relative without the latter. The turban is generally passed below the chin before being tied round the head. A camel man uses a kind of boot, called *surr*, to protect himself from snake bite.

Surr are of domestic manufacture. The uppers, which are in two pieces, are made of stout carpeting in the *dari* stitch and are lined with felt or with cotton cloth. The back part is cut straight and is high enough to reach four or five inches above the ankle. In the middle of the boot it overlaps the front part which is cut into a tongue over the instep. Laces are used for attaching the boot to the foot. The uppers are sewn to the soles with a stout cloth binding. The soles are made of a number of pieces of thick cotton cloth or *dari* which are arranged in layers. Each layer, of which there are generally three or four, is stuck to the next with tamarisk gum or date juice and the whole are sewn together with goat's hair string which is let through them by means of an awl. To make the boots more durable and especially for use in the hills, another thick layer of gum or date juice is put at the bottom of the sole and date stones are then let into it, after which the sole is put under great pressure. A sole so made will last a long time.

A woman's dress is almost the same as in Makrán with the exception that no scarf (*guchán*) is tied over the hair. The prevailing colour of the shift is red or black. The women of upper Khárán and Wáshuk all wear trousers, which are generally striped. Nomad women wear sandals like the men, whilst the women of upper classes use shoes without points called *laghati*.

Houses. In the permanent villages the houses consist of wattle (*khéra*) and daub. The wattle hurdles, which are made of tamarisk, are fixed to a wooden framework and a thin layer of mud is plastered over them. The roofs, which are triangular in shape, are also covered with tamarisk boughs and plastered with earth. Houses generally face east and south, partly because a house facing to the other points of the compass is considered of ill omen, and

partly because the prevailing winds come from the west and north. The house of a man of means generally consists of 2 rooms, one of which is used as a store room and for keeping fuel in winter. The other is the living room and is decorated with carpets and other household effects. A poor man possesses but a single room. Adjoining, and generally at the front or back of the house, is a stable for cattle. In Khárán-Kalát the houses are surrounded by a wattle enclosure but elsewhere this is not usually to be seen. In Wáshuk mat huts made of date palm, similar to those in Makrán, are in use. In Dehgwar during the summer months the people erect oblong wooden frameworks which they cover with palm leaves. They sleep on the roof at night and occupy the part below by day.

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Sardár Azád Khán introduced labour from Afghánistán to build the forts at Hurmágai, Jálwár and Khárán-Kalát of burnt brick. The Kallag and Záwag forts have been constructed of sun-dried bricks by labour imported from Jálk and Dizzak.

Nomads use blanket tents (*gidán*) in winter but in summer generally accommodate themselves in temporary structures of tamarisk boughs and bushes, thus saving the trouble of the transportation of the material.

Disposal of the dead.

The method of burial is that prescribed by Islám. Much stress is laid on the ceremony of *amánat* (trust) according to which the body of a person, dying elsewhere than at home, is temporarily buried pending removal to the native place of the deceased or to such other place as he may have directed.

The mourning ceremonies in Khárán are not so well regulated as in Makrán. The mourning lasts for three days, during which visits of condolence are received and prayers offered for the soul of the departed. The women, however, maintain their mourning for 9 to 11 days in the case of a man, and from 7 to 9 days in that of a woman.

Amusements and festivals.

Few indoor games are indulged in. Draughts are popular with the middle aged and playing the musical instruments known as *danbúra* and *siroz* is common. The boys are fond of knuckle-bones (*majol*) and the girls play with dolls.

Of outdoor games, *ji* is the most popular, and is played as in Makrán. Coursing, target-shooting, and game-shoot-

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ing are common among the dominant class and most of the Naushérwánis are good shots. On the occasion of weddings they are fond of racing and of shooting at a mark from horseback. This is known as *spărlo* and is probably an introduction from Afghánistán. The Baloch dance (*cháp*) is also performed at weddings and the *Id* festivals.

Names and titles, etc.

The giving of names and titles to children, rules of honour observed and the system of reprisals and commutations for murder are the same as prevalent in Makrán.

CHAPTER II.

ECONOMIC.

AGRICULTURE.

General conditions.

The agricultural conditions of Khárán approximate closely to those of Makrán and the Chágai District.

Agriculture in Khárán is still in a very primitive stage.

No agricultural statistics are available but rough estimates made in 1903 indicate that arable land is insignificant compared with the total area, it being scarcely more than 2·5 per cent.

The chief agricultural centres are Gwásh, Jálwár, Hurmágai, Sarawán, the Beseima valley, the Baddo river, Wáshuk and along the banks of the Máshkél in the Dehgwar *niábat*. The rest of the country is mostly an arid waste, barren and unproductive, though considerable tracts of rich alluvial soil exist along the skirts of the hills. Owing, however, to the peculiar hydrography of the country and the difficulties of irrigation, there does not appear to be much scope under present circumstances for any great extension of agriculture. The rain water which is arrested on its descent from the hills by earthen embankments raised round the fields, leaves no surplus for bringing new land under cultivation and the local rainfall is too scanty for raising a crop. The water level is very low, being about 100 feet in the majority of cases and well irrigation is impracticable except in Dehgwar where water can be found at a level of 3 to 4 feet below the surface. But here again the extreme severity of the winds and the moving sands are a great impediment to agricultural pursuits. The sands fill the wells and cover the crops, rendering cultivation impossible. At the mouth of the Máshkél, however, these difficulties do not exist and efforts have latterly been made with success to extend cultivation in that direction. As a rule climate and other difficulties are adverse to agricultural pursuits and under exist-

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ing conditions camel breeding must continue to be, as at present, the main occupation of the people.

Soil.

The arable soil is, for the most part, alluvial and extremely fertile.

The best is called *matt*, and, as already described in the *Gazetteer of Makrán*, consists of a thick layer of silt containing a mixture of earth and sand. It is found in the greater part of Gwásh and Jálwár, at the mouth of the Máshkél, and along the lower courses of the Saráp and the Baddo rivers. It requires less water, retains moisture longer and is suited for all crops.

Next comes *rék pád* in which, as the name imports, sand constitutes the predominant element. The soil occurs in the culturable area at the mouth of the Máshkél river, along the beds of rivers and in Hurmágai. *Juári* and melon crops are mostly grown in it.

Zhalli and *siáhmosh* are gravelly soils in which the date palm alone can thrive well. *Zhalli* is distinguished from *siáhmosh* by the absence of sand which predominates in the latter. *Zhalli* occurs mostly in Wáshuk, and the *siáhmosh* in the Dehgwar *niábat*.

Considerable tracts of *shorbast* containing a large admixture of salt, and of hard clay called *pat* also occur in different parts of the country but they are totally unsuitable for agricultural purposes.

Rainfall and system of cultivation.

The local rainfall is scanty and insufficient for agricultural purposes and the crops, therefore, depend for their irrigation largely on the floods brought down by rivers and hill torrents, which are carried to the fields by artificial channels and embankments. The only streams which have a perennial supply of water are the Baddo, Saráp, Kallag, Zahragán, Palanták and Máshkél, but the extent of land irrigated by them is very small compared with the flood-fed area.

Population engaged in and dependent on agriculture.

About 60 per cent. of the population are engaged in agriculture, but owing to the small extent of land irrigated from perennial sources and the scanty rainfall, only a small proportion of these are purely agriculturists, the majority being compelled to combine agriculture with flock-owning. The chief land-owning tribes are the Naushérwánis, the Rakhshánis and the Rékis. The Naushérwánis cultivate their lands either by servile dependants, or through tenants

who are either members of other tribes or Nakíbs. The well-to-do Rakhshánis also employ servile dependants or tenants from alien tribes, but the majority of them, and especially the Siáhpáds of Kallag, carry on agriculture themselves. The servile dependants who are found in almost every family, the Nakíbs and the Muhammad Hasnis are the chief sources from which tenants and agricultural labourers are drawn.

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The tenant receives a share of the produce commensurate with the part taken by him in the production of the crop, as detailed in the section on **Rents.** The Rékis devote little attention to agriculture and confine themselves chiefly to the cultivation of the date palm, on which, as well as on their live-stock and transport business, they depend for their subsistence.

Sowing and harvest times.

The sowing and harvest times of the principal crops arranged in their order of importance are exhibited in the following table :—

Crop.	Sowing time. From	Sowing time. To	Harvest time. From	Harvest time. To
A. Spring crops.				
1. Wheat ...	October.	December (though, if rains are late, sowings may extend to middle of January).	End of April.	Middle of June.
2. Barley ...	December.	End of January.	April.	End of May.
B. *Hámén* or Autumn crops.				
1. Melons ...	Sown together in March and April.		June (for melons).	
2. *Juári* (early crop).			August (for *juári*).	
3. *Juári* (late crop).	June and July ...	...	October and November.	
4. Date ...	March ...	... ...	End of July to beginning of October.	

The spring crop is the most important and is the one on which the population of the northern and eastern parts of the country depend for their subsistence. In the south-west, sufficient grain is not grown and the inhabitants live on dates or on grain imported from the Helmand valley and Garmsél.

AGRICULTURE. Principal crops. Wheat.

By far the most important and the staple crop of the people is wheat. It represents about 70 per cent. of the total produce of the country. Three varieties known locally as *dayak*, *trukki* and *pashmik* are grown. *Dayak* is the best for other than irrigated areas, as it requires little water. *Trukki* was first imported from the Helmand. It is inferior to *dayak* and is only used when *dayak* seed is not obtainable. *Pashmik* is preferred to the other varieties for cultivation in the areas under permanent irrigation in the hill tracts of Kallag and Nigwar, but it requires plenty of water and cannot be grown in rain crop land. The chaff of this variety is not considered good for fodder.

Wheat is generally sown by the drill in areas irrigated by floods. The sowings commence in October and continue till the end of December, extending to the middle of January should the winter rains be late. Soon after the spring rains the area subject to flood irrigation is ploughed over, harrowed and left untouched till the sowing time comes. Unless this ploughing is done, it is believed that the moisture cannot be retained and that it either evaporates or percolates to a lower stratum. The moisture preserved in this manner is sometimes sufficient to raise a crop without requiring a second shower of rain. Should the lands, however, be irrigated by floods a second time, the process of ploughing and harrowing is repeated for the same reason. When the sowing time approaches, the fields are ploughed over once again and the seed is sown at the same time. In the month of February the young crops are browsed by cattle and sheep.

In irrigated areas the lands are first watered in October. They are then ploughed and harrowed and laid out into small beds after the seed has been sown broadcast. The second watering is given about a week after the seed appears above ground. A third watering is seldom required, but if it can be afforded it is believed to be beneficial to the crops. The crops attain maturity by the end of April and the harvest commences early in May and lasts till the middle of June. Threshing is done in the ordinary way with cattle; the grain is trodden out and the chaff separated by winnowing with the *chārshákha*. The grain and the chaff are stored separately in pits which are covered with earth

and sand. A pole erected on the top of the mound called *khurrum* marks the site of a granary. AGRICULTURE.

Unless grain is stored in this manner it is liable to be attacked by an insect called *súlik* which eats out the substance of the grain. The green crop is also subject to mildew or (*surkhi*) which is caused by the stoppage of winds after the spring and summer rainfalls. The effects are more serious in the irrigated lands than elsewhere. Sudden variations in temperature, severe winds and frost are also liable to damage the wheat crop.

Juári.

Juári (*Andropogon Sorghum*) is the chief autumn crop but compared with wheat it occupies annually only about 30 per cent. of the ploughed soil.

There are three varieties, the *semáhi*, *dádari* and *haftaki*, *semáhi* being the most popular one and *haftaki* inferior to the others.

In rain crop lands, *juári* and melons are sown together. The sowings take place in March and April and the *juári* crop is harvested about the middle of August. Sometimes *juári* is sown late in June and July after the summer rains and harvested in October and November. This occurs, however, as a rule only when the wheat crop is a failure. More frequently the lands are reserved for the next year's wheat cultivation.

In the irrigated area, *juári* is first sown in small beds in the month of May and shortly afterwards the fields are watered. After about 50 days, the seedlings, when about a foot high, are transplanted into the main fields.

About three and a half months after the transplantation called *árod-jang*, the crop attains maturity and is harvested, threshed and stored in much the same manner as wheat. *Juári* stalks are of two kinds, *turi* and *kángar*. They are used as fodder but *turi* contains saccharine matter and while green is eaten by the people as a sugarcane. If chewed in an unripe state, however, it produces fever.

Barley.

Barley is only a subsidiary food crop and its cultivation is insignificant.

Melons.

Water melons in Khárán grow to an unusual size, sometimes attaining a weight of from 30 to 40 pounds each. They are of three varieties, *galasht-tukhm*, *kulkusht-tukhm* and *tambák-tukhm*. *Kulkusht-tukhm* is most widely culti-

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vated but *galasht-tukhm* and *tambák-tukhm* are considered to be of superior quality. The best known kinds of sweet melons are called *sabz-dastambo*, *zard-dastambo* and *askari*. The *askari* is the best kind, and is distinguished by a rough, green skin from the others which are of a yellowish colour.

The melon seeds are sown in the same furrows with *juári* seed in the dry crop areas; their cultivation in irrigated lands is practically unknown. The melon is very hardy and requires little attention. The fruit ripens in the beginning of June and lasts till the end of September. The melon crop is a very important one to the Khárání. Melons are produced in great plenty and the surplus produce is split open, the rind used as fodder for the live-stock and the pulp dried for consumption in the cold weather. The seed is also used as food especially on a journey and is carefully collected and preserved. Any surplus that remains after setting apart a quantity for the next year's seed, is eaten parched in winter, or, in years of scarcity is pounded and made into bread.

When the melon crop is very abundant, horses, camels and cattle are fed on them. This is very beneficial to the live-stock, who quickly get fat on melons.

Dates.

The date is chiefly grown in Wáshuk, Dehgwar and Kallag, while patches of date groves are met with in Nauroz-Kalát and Palanták. *Rabbi* and *kuroch* are the two kinds commonly cultivated. The former is by far the best, but grows only in Wáshuk and Dehgwar while the latter, a very inferior* quality, is found over the rest of the area. The date harvest lasts from the end of July to the beginning of October. The system of cultivation is practically the same as in Makrán with the only difference that while in Makrán constant irrigation is essentially necessary, in Khárán the necessity of watering is dispensed with once for all as soon as the offsets take root. The offsets are cut off from the parent tree in March and are planted in pits varying in size from 4 to 5 feet deep and about 1 to $1\frac{1}{2}$ feet in diameter. Water is found not much below the surface in Wáshuk and Dehg-

* *Kuroch* lit. means a bastard.

war and these young plants are fed by the water which appears in the pits. In Wáshuk the pits are kept open till the plant takes root after which they are filled with earth and no further watering is required throughout the lifetime of the tree. In Dehgwar, however, the pits soon get filled with the sands carried by the *bád-i-sad-o-bist roz* (120 days' wind), and it is necessary to feed the plants from a well which is dug in the centre of the groves till such time as they take root after which artificial watering is never required and the trees draw their water supply from subterraneous moisture.

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The total number of date trees in Dehgwar was estimated, in 1903, at about 43,000 and in Wáshuk at about 25,000. The annual produce of Dehgwar was estimated to amount in one year to about 50,000 maunds and in another to 130,000 maunds, and that of Wáshuk at about 12,000 to 25,000 maunds, the annual fluctuation being due to the natural tendency to yield a rich and poor crop respectively in alternate years. The date forms the staple crop in the south-west, and is produced in such abundance that not only do both men and animals exist almost entirely on them during the hot months, but there remains a large surplus for exportation to Garmsél and Seistán, where it is exchanged for grain. The methods of fertilization and harvesting are much the same as in Makrán and the reader is referred to *Makrán Gazetteer* for further information.

The cultivation of the date palm could be very largely extended in the Dehgwar *niábat*, a subject further discussed at page 114 of the Gazetteer.

Tobacco of the *léwani* variety, and cotton are the only other crops, but they are grown on an insignificant scale. Tobacco cultivation is confined to Nauroz-Kalát and cotton to Kallag where the latter is sown in June, harvested in October and November and the produce locally manufactured into cloth.

Fruit and vegetable production.

Dates and melons, as already narrated, are the principal fruits of the country. The pistachio grows in the hills north-east and east of Khárán. Further details will be found in the section on **Forests.** Other fruit trees met with in the few orchards among the date groves of Wáshuk

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and in Dehgwar, Kallag and Nauroz-Kalát are pomegranate, peach (*halg*), apple and mulberry.

Grapes.

Good grapes are also cultivated in Kallag, Nauroz-Kalát, and a few in Nigwar.

The best varieties are produced in Nauroz-Kalát and are called *haita*, *lál* and *kishmishi*, and were originally introduced by the Chief Azád Khán from Kandahár. The varieties produced in Kallag are called *halaju* (a white and superior fruit), and *erikallag*, *shahri* and *rashwánk* (all of dark colour and inferior in quality). Mulberries are also plentifully grown in Kallag, but of an inferior quality. There appears to be much scope for the introduction of sericultural operations in these parts.

Vegetables.

Carrots, broad beans, cucumbers and onions are the only vegetable products, the last named being the most important, especially in Kallag, where it forms a staple food of the Siáhpád for some months in the year.

Manure.

The use of manure is unknown in areas under flood irrigation which are enriched every year by the silt deposited by floods. The areas under perennial irrigation, however, get exhausted by continued cropping, and artificial manuring is essential to repair their fertility. The manure commonly used is the dung of domestic animals mixed with the straw and chaff on which they have been bedded down. This is allowed to ferment. One donkey load usually suffices for about 2 square yards of land. Rotation and fallows are not practised.

Agricultural implements.

The implements in use in Khárán are necessarily very primitive. The principal ones include the plough called *langár* which is as a rule worked by camels in the south-west and by bullocks in the rest of the country; the *kén* or plank-harrow or scraper for making embankments and the *mála* used for crushing clods and smoothing the surface. Minor implements are *kodál* or mattock; *dall* or wooden spade with iron front worked by two persons with a rope for making ridges around beds; *bél* or iron spade used in the irrigated areas; the sickle or *lashi*; *chárshákha* or four pronged fork; the *dalli* or wooden winnowing spade and the axe. These implements are made by local Lori artisans; and no improvements appear to have been made in recent years.

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Agricultural advances.

No regular system of making *takávi* advances exists in the country but the Chief maintains granaries at *niábat* headquarters from which grain is issued without interest as occasion requires, especially in dry years, for seed and food. The advances are recovered at subsequent harvests in lump or in convenient instalments.

Indebtedness of agriculturists.

As a natural result of the precarious conditions under which agriculture is carried on and the constant liability to drought, it would appear that the peasants are more or less always involved in debt, in spite of the assistance received free of interest from the Chief. The peasants contract debts in cash and kind with the local Hindu shopkeepers, who charge interest at about 25 per cent. This rate is moreover enhanced by the fact that advances in kind are made when prices rule high, the cultivator being debited with the cost value according to the rates then prevailing, but the loan is recovered in kind at harvest time at current prices which are necessarily low. Loans of grain and cattle are also occasionally arranged by *zamindárs* mutually which are repaid after a fixed time without the addition of any kind of profit. No security is taken for loans made either by the Chief or the shopkeepers except in exceptional cases. But in mutual transactions, made between the poorer tribesmen, cases have come to notice in which the debtors were required to leave the female members of their families with the creditors as security for repayment and in default of payment the creditor realized his dues by marrying one or all of them to any one who paid the bride price demanded.

The Chief being acknowledged as the virtual proprietor of all land in the country, sales of land are prohibited. Mortgages are, however, permissible. The mortgagee retains possession of the lands 'till such time as the debt is liquidated, and meanwhile he cultivates the lands and enjoys their produce after paying the revenue.

Domestic animals.

Camels, bullocks, horses, donkeys, sheep and goats are the principal domestic animals. A few buffaloes are also kept.

Camels.

The Khárán camel has a great reputation in Baluchistán and forms the principal domestic animal of all classes of the Kháránis. The country is an ideal one for camel breed-

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ing. The Khárán camel is bigger than the Makrán camel, and though it does not attain the size of the camel of Kachhi or Béla is more thickset and powerful than the latter. The Khárán camel is considered particularly good over rocky ground and to possess great endurance. The commonest and the best variety of camel in Khárán is called *dastal* and is distinguished by having its fore legs white from the foot to a little below the shoulder. Other varieties are the reddish camel of the Makrán type and a pure white variety. The latter are not so strong and enduring as the other two varieties but are much sought after for their good looks. This variety is considered by camel breeders to be of good omen and its presence with a herd is considered to bring good luck to the herd. It is called the Saiad of the camels. The white camel is also in great demand among the Persians and Afgháns, who offer high prices for it and particular attention is now paid by the Kháránis to the breeding of this camel. There is a fourth camel of a dark colour. This is considered the weakest type and is called the Lori or minstrel of the camels.

A Khárání rarely sells his female camels, which he uses for breeding and transport purposes. The male stock, as soon as they reach the age of 2 years, are sold or exchanged for grain,—some in Jhalawán, but mostly in the Helmand country and Garmsél, where grain is plentiful and good prices are obtained. Young stock of this age are preferred by buyers as they get acclimatised to new surroundings better than older animals. In consequence of the export of male stock, the proportion of female to male camels in the country is estimated at probably 4 to 1. In 1903, the total number of camels was estimated at about 10,000, of which 1,400 were used for transport and the rest for breeding purposes. Camels in Khárán are said to be particularly long-lived. This especially applies to the females, who sometimes reach the age of 30 years and give birth to as many as 14 young.

The she-camel is first put to the male when about 4 years old, and generally during the winter season from January to end of March. The young one is born a year later, and for a full year after birth is suckled by the mother. As a general rule, therefore, a she-camel gives birth to a young one every

alternate year, though in years when the pasturage has been particularly good, she is allowed to breed two years in succession.

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A camel cuts its two front teeth at 5 years of age, two more teeth at 6, and two more at 7 years, and is considered full-grown at 8 years of age, when it is called *nésh*, and after that at the end of every year its age is reckoned as so many years *nésh*. The young camels are branded when a year old. On an average the she-camel gives about 15lbs. of milk a day. Some camels, in a good pasture year, give as much as 24lbs. The camels are milked three times a day—in the early morning, afternoon and evening. The milk is either drunk fresh or made into curds and eaten with bread. If the grain supply of the family is scanty, some flour or rice is boiled with a large quantity of the milk to the consistency of paste. This is called *dál* and often forms the staple food of camel-owners. During the day the camel herds milk the camels. They live almost entirely on the milk of their herds, and on the herbs, etc., gathered in the sands when out grazing. The watering of his camels forms one of the principal and most arduous duties of a camel herd. Owing to the depth of the wells and the labour involved in drawing water from them, the camels are only watered, as a rule, every other day. In dry seasons, the herds often have to be taken to the Rod-i-Máshkél and kept there.

Each herd of camels (usually consisting of about 40 female, 10 male and 30 young camels) has generally 2 camel-herds. Each man is paid Rs. 4 to Rs. 6 in cash and half a young camel per annum for every 20 she-camels, also a pair of shoes and a felt coat (*zor*) each year, and food, which, for the most part, consists of camel's milk.

The chief camel-owners in the country are the Naushérwánis; Deháni, Tauki, Kochakzai and Hálázai sections of the Rakhshánis; Yágizai, Durnakzai and Kiázai sections of the Muhammad Hasnis; and the Rékis, especially the latter. Camel-breeding, however, is not limited in Khárán to any particular section of the people, but every household has one or more camels. A full-grown male camel costs in Khárán from Rs. 60 to Rs. 100, a female from Rs. 50 to Rs. 80. The load of a full-grown male camel is from 6 to 8 Indian maunds. Such large loads are not usually put on the she-

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camels. The latter are preferred for riding purposes, owing to their swiftness, endurance and easy paces. The Khárán Chief levies a tax of Rs. 3 on any camel over a year old sold out of the country.

Cattle.

As in Makrán a small bullock, generally brown in colour, is bred in Khárán for agricultural purposes. A pair of bullocks costs from Rs. 50 to Rs. 70. The breed is said to have been originally introduced from the Helmand valley. Owing to a succession of years of drought in the last seven years, the majority of the cattle in the country are said (1905) to have died. Bullocks for agricultural purposes are not a necessity to the Kháráni, however, who uses camels in their place.

Horses.

The arid nature of the country and the scarcity of grain and fodder in Khárán renders the country quite unsuited to horses, and few are to be found except those kept by the Chief. The latter has a stud of about 100 horses, chiefly of Persian and Afghán breed, and allows any mare to be served free of charge by his stallions. The rich Tágazzi and Gazzi pastures in the Sarawán *niábat* are reserved for the Chief's stud, which grazes there from March till the wheat crops have been harvested in June. They are then turned loose in the fields and eat the wheat stubble, and when this is exhausted, they are fed on melons till September. From then till November the *juári* stalks serve them for food, after which they are fed during the winter on grain and *bhúsa* mixed with dried lucerne till the pastures are green again in the spring.

Donkeys.

Donkeys are largely used in Khárán, chiefly by nomads and by the Siáhpáds and people residing in the hilly tracts of Kallag and other places. But every household keeps one or two for carrying light loads or skins of water, and for transport purposes on hilly tracks where the camel cannot go. The number of donkeys in Khárán is estimated at 500. The Khárán donkey is small but very hardy. It requires no special feeding or housing, but subsists on what grazing it can pick up. A donkey costs from Rs. 15 to Rs. 25.

Sheep and Goats.

The number of these animals in Khárán is estimated at 10,000 sheep and 10,000 goats. The Khárán sheep is of the fat-tailed kind, found in Sarawán, and in colour is mostly white. The wool of the black sheep is in great demand for

use in the manufacture of woollen coats, in the embroidery of women's garments, and for designs on coloured felts. The goat is of middling size, but is noted for the large quantity of milk it gives, amounting sometimes to 5lbs. at each milking. The milk of both goats and sheep is made into curds, an article of food in great demand during the hot season. The goat's hair is also much in demand in the country for manufacture of tents, ropes, and grain bags. During one milking season a goat is estimated to produce about 2lbs. of *ghí* and a sheep about three. The shearing seasons are in April and September. A goat is shorn once a year and a sheep twice. A sheep is estimated to produce 3lbs. of wool at the spring shearing and somewhat less in autumn. A goat produces 1 to 1½lbs. of hair. The lambs and kids are born either in January and February or in May and June. A goat costs from Rs. 3 to 4 and a sheep up to Rs. 5 or 5-8.

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Pasture grounds.

The pasturage in Khárán is a matter of rain. If there has been good rain and good floods in the rivers, the pasturage in Khárán is not to be surpassed throughout Baluchistán. The north-eastern part of the country affords the best grazing ground, especially Gazzi, Tágazzi and Bakat in the Baddo river valley and Gwásh. In the plains also the sands are covered in a good season with *sárénk*, one of the principal foods of the camel; and along the skirts of the hills, and in the river beds *pogh*, another camel plant, grows in profusion.

In the hills, the Siáhán Range, and the hills in the north-east of Khárán, possess the best pasture grounds. There is also a good pasturage in the Rás Koh Range, and especially in the vicinity of the Rásáni and Tatagár passes.

The principal pasture plants are the following :—

Vernacular name.	Scientific name.
1. Pochko.	*Althæa ludwigii.*
2. Hashsha.	
3. Sárénk.	
4. Garbust.	*Lepidium draba.*
5. Kemár.	
6. Ask Káh.	
7. Hojri Káh.	
8. Dánichk.	*Plantago amplexicaulis*
9. Kándár.	

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Vernacular name.	Scientific name.
10. Tágaz.	
11. Nurrúnk.	
12. Barshonk.	
13. Pogh.	
14. Gaz.	*Tamarix articulata.*
15. Mesk.	
16. Kulérpit.	
17. Gorkáh.	*Stipa capillata.*
18. Alonj.	
19. Kul Kusht.	*Citrullus colocynthis.*
20. Maghér.	*Rumex vesicarius.*
21. Bunnu.	

Camels, as a rule, graze in the sandy plains or along the skirts of the hills. They are seldom taken to the hills in search of pasture, except by the Rékis who graze them on the north-western slopes of the Siáhán Range. Sheep and goats are brought down to the plains in March and April and wander about in search of pasturage. They remain in the plains till the wheat harvest is over, the shepherds often taking part in the harvest as labourers; when the floods are dry, they are driven back to the hills.

Cattle diseases.

The following are the chief diseases known to the people of the country and the remedies practised by them :—

Garr (mange).—Camels are liable to *garr* in which the hair falls off, the skin becomes dry and hard, and the animal becomes extremely weak and dies. This disease causes great mortality among the herds. It makes its appearance after a succession of dry seasons and is highly contagious. It is said to be due to the camel having to live in years of drought entirely on the *tágas* bushes. The remedies practised are the dipping of the animal's tail in a strong soup made of boiled snakes and the application of a plaster made of the ashes of *kalér* wood (*Capparis aphylla*).

Illat or *kullok* (cough) is caused by exposure to severe cold. If the disease is allowed to run on, the animal is finally unable to eat and dies. A dose of liquor or a concoction of garlic and bitter oil, poured into the nose of the animal, are the chief remedies.

Séna pád in which a suppurating tumour forms on the animal's chest. This disease is considered contagious. The

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remedies are segregation, and an application of powdered lime and oil to the tumour, which is also cauterised completely round, to prevent its spreading.

Chálari—Cattle, sheep and goats are attacked in years of drought by *chálari* (footrot) in which eruptions break out on the feet, causing lameness. A fall of rain is said to be the best remedy, failing which, hot oil is applied to the hoofs.

Sheep are also liable to a liver disease called *jaghar kirm* (worms in the liver). The remedy is segregation and change of pasturage.

Goats are also, during years of drought, attacked, as is the case with camels by *garr* (mange). The symptoms and remedy are as described above for camels, except that liquor is not administered.

Pifuk (apparently pleuro-pneumonia) also attacks goats and causes great mortality. The usual remedy is inoculation, the lymph being prepared from the lung of a diseased goat and inserted in a slit made in one of the animal's ears.

The diseases to which horses are most liable seem to be colic, strangles, and a disease called locally *khúkak*, which appears to be at first severe cold in the head, developing in neglected cases into glanders. Colic is treated by a dose of *ghi* and *gwanik* to the animal and *khúkak* by giving uncooked eggs early in the morning.

Irrigation. General conditions.

Almost the entire land in Khárán depends on flood water for its irrigation. There are only a few small tracts on land in Wáshuk, Palanták, Kallag, Nigwar and Nauroz-Kalát which can command a permanent supply of water. As already stated under **Rainfall** the soil in some parts of the country, after one good flood at the spring rains, retains the moisture sufficiently to produce a crop the following spring without any further watering. Flood water is carried to the fields by artificial channels and embankments.

Indigenous methods of irrigation.

There is only one true *kárez* in the country at Khárán Kalát. The water of this *kárez* is only sufficient to supply the town with drinking water, and there is no surplus available for irrigation purposes. There are two so-called *kárézes* at Naurozábád and Mándi but they are properly speaking *kaurjos* or water channels, taking off from the Baddo river, and not true *kárézes*.

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The scientific explanation of a *kárés* will be found on page 188 of the *Gazetteer of Makrán*.

Kaurjos.

Kallag, Nigwar, Wáshuk, Palanták and Nauroz-Kalát are the areas mainly irrigated by *kaurjos* or artificial open channels. During the chiefship of Azád Khán a channel, called the Zorábád channel, was constructed under his orders to irrigate Zorábád, the tract of country lying along the northern bank of the Baddo river, between Sohr Baddo and Umari Cháh. The chief dams in Khárán are the Shékháni Band, Bád Sháh Band and Khargushki Band. The Khargushki Band is the most important and irrigates Jhalawán and Bakat. It is said to have been built in olden times. Any repairs necessary to these dams are performed by the people cultivating land in the area watered by the dam, who are collected under the Chief's orders. Any nomads or others in the neighbourhood are also impressed to assist. Wells in Khárán, except in Dehgwar, are too deep to admit of much irrigation from them.

RENTS, WAGES AND PRICES.

Rents.

Information regarding tenants and tenures will be found in Chapter III. Rent consists in a share of the produce, after the revenue payable to the Chief has been deducted from it and is fixed according to the part taken by the tenant in the production of the crop.

In flood crop areas, if a tenant supplies labour only, implements, bullocks and seed being found by the landlord, the tenant receives one-fifth or one-sixth of the produce. A tenant supplying bullocks as well as labour receives one-third of the produce. A tenant supplying labour, bullocks and half the seed receives half the produce. If the tenant supplies labour, bullocks and all the seed, the landlord takes one-third or one-fourth of the produce. A tenant who takes waste land and embanks and brings it under cultivation, has an occupancy right in such lands and pays the landlord from one-fourth to one-sixth of the produce. In Wáshuk, a Nakíb has occupancy rights over all date trees planted by him. In the case of irrigated lands a tenant in return for only labour receives one-third of the grain produce, and one-fourth or one-fifth of the garden or date produce. These rates also apply to *pálezát* or cucurbitaceous crops.

In the Gwásh and Sarawán *niábats* and in Hurmágai there are lands forming the personal property of the Chief. These are let with occupancy rights at the rate of one-tenth of the produce as revenue and one-sixth of the remaining produce as rent. RENTS, WAGES AND PRICES.

Wages.

There is no cooly class in Khárán. The household work of every family is done by the members thereof, or by the servile dependants of those who possess them. Grain, as a rule, is ground by the women of the family in hand mills, but in other cases one-fourth of the amount ground goes to the grinders. There is one water mill at Nauroz-Kalát which works principally for the Chief. When grinding for others one-tenth is taken as wages.

Camelmen are paid annually Rs. 4 to Rs. 6 and one young camel for every 40 she-camels grazed by them. They are also given their food. Shepherds are given annually their food, two changes of clothing, and one lamb or kid for every ten ewes or she-goats.

At harvest time men, women and children work in the fields and receive one-twentieth of the amount cut by them.

If a man has to hire bullocks to plough and sow his land, he pays the owner of the bullocks an amount of grain equal to half the seed sown. The village carpenter and blacksmith, who are always Loris, are given (*a*) in the case of flood crop lands one bundle of the crop for each plough and 5 maunds per 100 maunds of the cleaned grain; a bundle is considered to be as much as one man can carry; (*b*) in the case of irrigated lands one bundle of the cut crop per field and one maund of grain per 100 maunds. The above amounts are divided equally between the blacksmith and the carpenter. In return for these payments they are bound to keep the agricultural tools of the village in repair, but any new tools made by them have to be separately paid for.

A soldier is paid in kind and clothing to the value of about Rs. 5 a month. If mounted, his horse or camel is supplied him. The *mullá*, in return for religious services and educating the children of the village, receives cooked food daily from every house and gifts of clothing, money and sheep at the festivals of the *Id* and at marriages and funerals. These payments are in addition to the ordinary *zakát* or charitable

RENTS, WAGES AND PRICES.

gift of one-fortieth of each man's property or one-tenth of his land produce.

Prices.

Wheat, *juári* and dates form the staple foods of the people, and, in normal years, are sold at the following rates per rupee :—

		Khárán maunds.	Standard lbs.
Wheat, Dates	...	5	$32\frac{1}{2}$
Juári	...	7	$45\frac{1}{2}$

Dates and wheat generally have the same value. The normal rate of *ghí* is $3\frac{1}{2}$lbs. to the rupee. Wool sells at 4 annas per fleece.

WEIGHTS AND MEASURES.

Weights and measures are all of a very primitive nature. The Hindu *banias* have Indian standard weights and measuring rods, and in trade barter, these, or the Kalát seer of 88 tolas, are accepted, but, for purely local transactions, the methods of weighing and measuring are extremely crude and simple.

Measures of weight.

The Khárán maund, which equals 3 Indian seers 4 chittacks or about $6\frac{1}{2}$lbs., is the only recognised weight. This, generally represented by a piece of stone, is used for weighing the Sardár's share of the date crop and such vegetables and fruit as are sold by weight.

Measures of grain.

Grain is sold by wooden measures locally known as *man*. They are made by the Loris, but are not tested as to their capacity or guaranteed in any way. Those used to measure the grain paid as revenue are supplied by the Chief to the *náib* or collecting agent, ordinary persons contenting themselves by comparing their household measures with those of the village elder or of their neighbours. Roughly a *man* holds a Khárán maund.

Other grain measures.

For ordinary household transactions the following measures of grain are in common use :—

Vernacular names.		Explanation.
Churu	...	As much as can be held on the fingers of a hand exclusive of the palm.
Lap	...	Half a handful.
Khafo	...	A handful.
Chauk	...	A double handful.

Roughly, 12 *khafos* make one Khárán maund or *man*, and 100 *mans* make one *gwála* or camel-load. Generally 4 handfuls of a man are considered to be equal to 5 of a woman. Fodder is not sold in Khárán, but a man's load of either wood or grass is called *badd*.

WEIGHTS AND MEASURES.

Other measures of weight.

There are no troy weights. The only measure for liquids is the *chāriki* which is about one-fourth the size of a *man*.

Superficial measures.

For the area of a piece of land "the track of a pair of bullocks" is usually considered as the unit. This is about one acre and may be taken as the area that a pair of bullocks could plough and prepare for cultivation in one day.

Measures of distance.

Measures of distance are very vague, and locally known as *gwánk*, which means as far as a man's shout can be heard and *túfakai-tawár* as far as the report of a gun will carry. *Maizal* is a term applied to a stage of a journey irrespective of its length.

Linear measures.

For linear measurements, cloth, etc., those in use are the *gidisp*, a span from nail of thumb to end of little finger, about 8 inches, and *dast* or *areish* from the projecting bone of a man's elbow over the end of the middle finger to the second knuckle joint. These are preferred by the natives to the *bania's* measuring rods, partly perhaps on account of long usage and old custom, but principally probably by their idea that their invariable selection of the tallest and longest armed man of their party as the measuring unit, gives them a little the best of the deal.

Currency.

Besides the British Indian coins they have only the Persian *Kirán*, locally called *rúsi*, valued at from 7½ to 8 annas. There are no local coins, and currency notes are unknown.

The local names for the Indian coins are :—

Local name.		English name.
paisa or dabal	=	pice,
do-dablí	=	half-anna,
ném sháhi	=	anna,
sháhi	=	2-anna piece,
páwali	=	4 ,,
ném rupai	=	8 ,,
rupai or zar	=	rupee.

WEIGHTS AND MEASURES.

Measures of time.

The Muhammadan era and lunar months are followed. Watches, clocks and hour glasses are unknown, the various divisions of the 24 hours being locally known as follows:—

Local name.	Explanation.
Sahar	The period a little before dawn.
Ispéda rang, Sami báng or Murghai báng	Dawn.
Numáz or Sohb ...	Before sunrise.
Roch-tik	Sunrise.
Yak-néza	The period when the sun is one lance length high.
Do-néza	The period when two lance lengths high.
Sai-néza	The period when three lance lengths high. (This term is rarely used).
Chásht	From 8 to 10 A.M.
Sawára	From 10 to 11 A.M.
Nermoch or Némroch	Noon or mid-day till 2 P.M.
Awal péshim ...	1 to 2 P.M.
Péshim	From 2 till 3, or in the summer 2 to 4 P.M.
Kaza péshim ...	4 till 5 P.M.
Digar	Between 5 P.M. and sunset.
Roch érshut ...	Sunset.
Shám	The period 1 to 2 hours after sunset and before it is actually dark.
Khuftan	8 to 12 P.M.
Ném shaf	Mid-night.

The night is divided into three divisions called *báng*, or crows of the cock, *awali*, *domi* and *saimi báng* :—

Awali báng	12 mid-night till 2 A.M.
Domi báng	2 till 4 A.M.
Saimi báng	4 till 6 A.M.

MATERIAL CONDITION OF THE PEOPLE.

The spread of the Pax Britannica, the cessation of raids and the consequent increased security afforded to life and property, have necessarily improved the material condition of the people. Khárán is, however, a very poor country, and its physical features do not, under present conditions,

offer prospect of much future improvement. Its sandy deserts and scant rainfall render cultivation, except in a few places, fitful and uncertain. It is aiso liable to long and continued droughts, which compel the people to emigrate in large numbers, either in the case of flockowners to the Helmand valley, or in the case of others to the Chágai District, to other parts of Baluchistán or to Sind. The construction of the Nushki railway and the opening out of the Chágai District has given work to many, and though the country is still in a most primitive state, the standard of living is undoubtedly better than of old. Clothing, especially that of the women, has improved. British cottons, known as *sáhn* and *chilwár*, havo superseded the country made cloths formerly in use among the middle and poorer classes, while the more well-to-do wear a superior kind of cotton cloth called *kitábi*; their women wearing embroidered and lined cloths called *alácha* and *alwán*, with silks for festive occasions, red being the predominant colour for all. Gold and silver ornaments, too, are being worn on festive occasions by women of the better class in place of the beads formerly in vogue. For foot wear, some of the better classes wear imported boots or others made on that model by their own shoe-makers; the remainder continue the native made sandals of dwarf palm, camel-hide, or wood, or wear boots made of blanket and felt called *surr*. The huts of the few permanent villages show no improvement, being still constructed of wattle, plastered with mud, while blanket tents form the dwellings of the nomadic majority. Some of the well-to-do possess rugs, saddle-bags and tin-made cooking utensils of European manufacture, but a few felts with cooking utensils and skins for holding water constitute the entire household goods of the majority.

MATERIAL CONDITION OF THE PEOPLE.

FORESTS.

There are no reserved forests in Khárán nor are there any fuel or fodder reserves. The only tree protected from cutting is the pistachio.

Important trees.

The tamarisk (*Tamarix articulata*), called locally *gaz*, grows to a considerable height in the beds of rivers, both in the hill gorges and in plains, but more especially in the Baddo and Saráp rivers and in the Rod-i-Máshkél. In the beginning of June, when the hot wind (*liwár*) begins to blow, a sweet gum exudes from and dries

FORESTS.

on the branches and trunks of the trees. Before the commencement of the summer rains in July and August (which would otherwise wash it off the trees), this gum is collected by the women and children, and is both eaten by the people and used medicinally for coughs. There are three species of tamarisk called locally *shakar-ghas*, *shingir-ghas* and *siáhghas*. The first named species produces the best gum, and in the greatest abundance; a gall (*sákor*) is also found on the other two species, which is exported to Sind and used for dyeing cloth. The tamarisk gum is exported to Nushki, Kalát, Jhalawán and Kachhi. The local Hindu shopkeepers in Khárán give from 1 to 2 measures of wheat for a measure of sweet gum. The sweet gum produced in the Baddo and Saráp rivers is of a yellowish colour, while that gathered in the Rod-i-Máshkél is white. No taxes are imposed on the collection of this gum. Another species of tamarisk (*Celtis caucasica*), locally called *tágas*, grows abundantly all over the sands, and is the only tree or rather bush to be there found. It is the chief food of the Khárán camel. Its wood also forms a good fuel.

Pistachio (*Pistacia khanjak*. Bal. *gwan*).

This tree grows all over the hills north-east and east of Khárán. The pistachio forests belong to different sections, subject to the payment of revenue to the Chief of one-tenth, and in some cases of one-sixth of the produce. The Ghazhol and Munjro river pistachio groves in the north-east are claimed both by the Garr Sásolis of Khárán and the Zagar Méngals of Nushki. The forest of Gwárighán, close to Lijje and the Táfui pass, belongs to the Chief. The pistachio trees in the northern portion of the Garr hills are the property of the Sásolis and the Kambráris of Sarawán. Both these tribes are exempt from payment of any portion of the produce as revenue. The pistachio trees in the southern portion of the Garr hills are the property of the Kuchai Siáhpáds and the Tagh́ápi Rakhshánis. The pistachio forests near Beseima belong partly to the Isazais of Beseima and partly to the Kuchai Siáhpáds.

The pistachio tree bears fruit every alternate year and the fruit ripens in the middle of July, at which time the people flock to the hills, where they remain for about a fortnight gathering the fruit. The fruit is pounded and either eaten mixed with wheat flour and dates (*pús*), or the oil is first

extracted from it, a kind of porridge made of the residue, and the porridge eaten with bread with oil poured over it. This is called *kachchari.* FORESTS

In some cases, owing to the difficulty of conserving the pistachio forests, they are let out to tenants who gather the fruit and bring it in to the owners, receiving half the produce. The pistachio fruit is exported to Panjgúr, Gidar, Surâb, Kalát and Nushki. Owing to the fact that *tágaz* wood can be got everywhere, there is no demand in Khárán itself for pistachio wood as fuel. Wood is, however, cut from the pistachio groves at the Búbaki pass and sold at Kalát.

Minor forest products.

The minor forest products are the tamarisk gum already mentioned, and a number of grains collected in times of famine from wild plants, viz., *kulkusht*, *maghér*, *bunnu*, *hashsha* and *tágaz*.

Asafetida.

Asafetida is found in fair quantities in the Ráskoh hills between the Jálwár and Tatagár passes and the Bunáp river. It is especially plentiful after good winter rains. There is a male and female plant which are known as *kúlar hing* and *pauni hing* respectively, the distinction being that the former has a large flower of a light straw colour, while the latter has none. The drug is extracted from the female plant only. The stem is from 1 to 2½ feet long and from 3 to 4 inches thick, and the leaves somewhat resemble those of the large Indian beetroot. The collectors are usually Ghilzais, who arrive during April and May, and stay for the greater part of the summer. They divide themselves into groups of about ten persons each and allot portions of the land to each group. The plant is protected from the sun by a small hut made of stones, and when it begins to ripen, an incision is made in the stem and the sap or juice which exudes is collected in skins and dried in the sun. Fresh incisions are made at intervals, and each plant is able to give from three to four collections. It is estimated that the asafetida produced from one stalk usually amounts to about a pound and sometimes more. Good asafetida ought to be of a pale yellow colour, and the price of the drug in the Quetta market varies from Rs. 20 to Rs. 100 a maund.

The young plant is also eaten as vegetable stewed in butter and is considered a great delicacy. Condiments are made from the dried leaves.

FORESTS; Possibilities of extending forest areas.

The cultivation of the pistachio is capable of great extension, but under present circumstances the population is too scanty, too poor and too wanting in enterprise to undertake any such plantation. In the Dehgwar *niábat* the cultivation of the date palm might also be extended over a large area estimated at about 500 square miles, which at present contains a few scattered date groves only, and in which water is found at a depth of a few feet. It is probable also that the planting of this area with trees would mitigate the severity of the hot winds which at present sweep across it, covering with sand any attempts at cultivation, and thus lead to an eventual extension of agriculture. But in any case it seems certain that the production of the date might be enormously increased in Dehgwar.

MINES AND MINERALS.

No expert investigation has ever been made into the mineral resources of the country. The only mineral at present found is salt.

Salt.

Salt obtained from Wádián and Wád-i-Sultán is known as "male" (*wád*) and "female" (*janai wád*). The latter is lighter and preferred for purposes of consumption. Analysis of the samples showed that both the "male" and "female" salt are particularly identical in composition. They possess a high proportion of sodium chloride, averaging about 98 per cent., and were very pure for natural deposits. The remainder is composed of sodium sulphate, insoluble matter and moisture. The salts, therefore, are of the kinds usual in Northern India and fully described in Mr. Center's "*Notes on Reh and Alkali Soils and Saline Well Waters*."* Potassium nitrate does not occur in any appreciable quantity.

ARTS AND MANUFACTURES.

Khárán has neither arts nor manufactures, while even the domestic arts of embroidery, weaving, dyeing, carpet and felt making are practised on a very limited scale, and merely to the extent of the household requirements. This is due to the backward condition of the country, its distance from the beaten track, to the extra household work thrown on the women by their nomadic life, and to their inability to purchase even the few materials required for their work.

Embroidery.

Embroidery, though general throughout Baluchistán, is little practised in Khárán, and the wearing of embroidered clothing is, among the ordinary population, the exception

* *Records of the Geological Survey of India*, Vol. XIII, Part 4, 1888.

rather than the rule. The designs are of the simplest kind, the best being worked in silk and the others in white or coloured thread. For women's clothing it consists of five pieces, a pair of cuffs, a large breast piece for the front of their long shifts, a long piece or panel from the waist to the skirt and the collar. A man when he wears any has a little on his sleeves, at the opening of his shirt-front and on the skirts, while a young bridegroom will occasionally have some on the ends of his trousers.

ARTS AND MANUFACTURES.

Weaving.

This is restricted to the Siáhpáds of Kallag, who grow a little cotton on the lower slopes of the Rás Koh hills and weave small quantities of cloth for their own use and in part payment of revenue. They sow in June and pick the cotton in the following October and November. The cotton is cleaned by a primitive wooden machine called *charik*, requiring two persons to work it and spun on an equally primitive spinning wheel called a *charr*. Two qualities are made called *chiltári*, with forty threads to the warp, and *shast tári*, with sixty. The former is tendered in payment of revenue and the latter retained for household use. It is rarely sold, but when it is or paid as revenue in kind, it is valued *chiltári* at 20, and *shast tári* at 12 hands per rupee. Pieces of similar cloth were found in the old tombs at Máshkél which are computed to be at least a thousand years old.

Silk weaving is unknown, but mulberry trees are very plentiful in Kallag and could be increased indefinitely.

Carpets and rugs.

The making of carpets is now almost unknown, while that of rugs is, as a rule, restricted to the supply of household wants. This is largely due to the fact that the wool is readily bought up by the Hindu shopkeepers, who export it to India at a large profit, and the people prefer to sell it as soon as the shearing is over, keeping only a sufficient quantity for their own needs.

A rug or carpet takes from three to six months to finish according to size and quality. The wool preferred is that from the sheep's back shorn in April and washed before shearing. After the wool is collected, the women do the rest of the work. First the wool is well beaten, cleaned and pressed in small circular rolls. It is then spun on the *jallak* or spindle, after which it is dyed and, when dry, is

ARTS AND MANUFACTURES.

woven. A good weaver can do three or four spans of a plain carpet a day, but three inches of one containing a design to be worked in is considered a good day's work.

As stated above the making of these rugs is confined almost entirely to supplying household wants, they are consequently of inferior make and poor design. The people, however, demand exorbitant prices for them, even to a bullock or two-year old camel for an ordinary red and green rug 12 feet by 5, and Rs. 10 to 15 for a common *dari* of similar size made of camel and goat's hair mixed with wool.

Felt.

The making of felt (*tappur*) is very common, particularly among the nomads, from whom it is often accepted in payment of taxes. It is an easy process.

The wool is prepared, cleaned and dyed as for carpets, then, with the assistance of as many neighbours as can be collected, an old felt of the required size is laid out, and the wool spread over it to the proper thickness. A second layer of wool containing the designs (which have been settled and prepared beforehand) is then laid over the first (this is termed *nashkh birrag*). Warm water is then sprinkled over it and the whole carefully rolled up, well wetted with hot water, and then rolled over and over and beaten for about four hours, when the new felt is taken out and placed in the sun. This is repeated for three days, wool being added if required. After this, provided it has not been seen by a pregnant woman or sat upon by a man, either of which it is said would infallibly spoil it, it is considered finished and ready for use.

Rugs and ordinary carpets are made by the Kambráris of Sarawán and by the Sohrs, Taghápis, Rékis, Muhammad Hasnis and Kuchai Siáhpáds.

Ropes, grain-bags and the blankets of their tents are also made by the nomads from goat's hair, black hair being selected for the blankets. Camel hair is used for making loading ropes, camel strings and also for grain bags and coarse carpets, the warp in such cases being made of sheep's wool.

Dyeing.

Even in Kharán the indigenous permanent dyes are being superseded by the cheaper and less lasting imported ones, with the result that the cultivation of madder and other plants required mainly for these purposes is dying out.

The principal colours used are red, green, black and yellow, red being by far the most popular.

Lák and madder are the chief ingredients. The thread is first boiled in water with *lák* and left in the water until next morning. It is then partially dried and reboiled, madder being added to the water, and again left soaking until the next day when, if not of the required tint, it is again boiled.

ARTS AND MANUFACTURES. Red.

Green

After cleaning, soaking and beating with sticks it is dyed lightly with indigo (if possible, this part is done by a professional dyer). It is then soaked for half an hour in alum water, and then for 24 hours in water strongly charged with pounded pomegranate husks.

Black.

For this, *khághal* (*mak* in Baluchi) and *phulmak* with pomegranate husks are used.

Yellow.

If turmeric (*aligdár*), which is expensive, is not procurable, the thread is boiled with *pathk* or *géth* leaves which produce a reddish yellow.

Blacksmiths.

A shop is kept up in the capital, but it is maintained by the Chief, mainly for the repair of the guns and weapons of his troops. Inferior Martini and Snider cartridges are also manufactured.

Leather work.

The boots (*surr*), already described and worn by camel-herds, and white leather sandals (*chawat*), are made by the people from camel hide for their own use.

Tanning.

Skins for holding water and for keeping flour being a necessity in every household, tanning, but in a very rude fashion, forms part of the education of every woman in Khárán. The skin is first kept for a couple of days in salt, after which, to remove the hair, it is rubbed with the pounded stalks of a bush called *shithir*. It is then sewn into the required shape and filled with the bruised stalks and leaves of another bush called *pogh*. It is then placed in water and left to soak for about a week when it is considered tanned. For some days after, the skin is constantly rinsed out, and when all smell has gone is ready for use. Skins for holding *ghí* are called *sik* and are tanned somewhat differently. After removal of the hair or wool and sewing, the skin is thoroughly soaked in a thick paste made by boiling down dates, filled with date juice, and so kept for ten to fourteen days when, after cleaning and rinsing, it is fit for use.

Curd is churned and butter made in a third description of skin, usually of sheep skin, called *hízak*, which is tanned as

ARTS AND MANUFACTURES.

follows: The wool or hair being removed as before, a strong decoction of *naromb*, or tamarisk, or *babúl* tree husks boiled in water is prepared. The skin is boiled for some time in this and left in the water till next morning. It is then taken out, inflated and hung in the shade to dry. When dry it is well smoked with the smoke of burnt flour, and tamarisk wood when it is ready for use.

Leather for making sandals, women's shoes, etc., is salted, the hair removed, and then soaked for about a month in water containing a quantity of pomegranate husks. There are a few shoemakers in the employ of the Chief at the capital, Khárán-Kalát, who make, out of leather imported from Quetta and from Persia, sword belts, saddlery, harness, women's shoes, etc., for the use of the Chief and his following.

Woodwork.

Good gun stocks are made in the Chief's factory. The Loris are the carpenters as well as the blacksmiths and musicians of the country. In addition to repairing the woodwork of agricultural implements on contract, the carpenters make wooden pots, grain measures, bedsteads, etc., of tamarisk wood, coloured in red, green and black, for sale to the people. The price of a pot or measure ranges from once to twice the amount of grain it will hold. The Loris, as stated under **Population**, wander from place to place and are never stationary for long.

Gold and silver work.

There is no permanently settled class of gold or silversmiths in Khárán. The people often get the ornaments they require made in Kalát. There are, however, a few wandering Loris who carry on the business and are called *sargar*, but in seasons of drought, they emigrate to Jhalawán, Panjgúr, Nushki or Sind, visiting Khárán only in favourable years when grain is plentiful. The tools used by these Loris are of the same primitive kind as are in vogue in other parts of Baluchistán.

COMMERCE AND TRADE.

Character of trade.

There is no information available as to the former trade of Khárán, but so great was the insecurity of life and property in old days owing to external raids and counter-raids and internal tribal feuds, that it may safely be presumed that the trade of the country was insignificant. Azád Khán checked the Seistáni and Dámni raids which were the terror of the country, and it was in his time that property

became reasonably secure, and Hindu traders first entered the country. Háji Abdun Nabi writes that there was one resident Hindu trader in Khárán-Kalát in 1838 when he visited the place, but that others came to the country at harvest time. In the time of Azád Khán an export trade from Khárán to Kalát of camels, sheep, wool and *ghí* was opened up by the Hindu and Afghán traders at Kalát. Grain also, according to Háji Abdun Nabi, was in 1838 being exported from Khárán, both to Kalát and Panjgúr, dates from Wáshuk to Nushki and Kalát. The encouragement given to trade by the present Chief and the increased security and immunity from raids since the country came under British influence, combined with the opening out of the Chágai District, have done much to foster such trade as the country is capable of. COMMERCE AND TRADE.

Khárán has trade relations with the Helmand valley and Garmsél, with Nushki, Kalát, Sarawán, Jhalawán, Makrán and Jálk, and should be favourably situated as regards trade, but the poverty and sterility of the country is so great that, under present conditions, the trade can never be of any importance.

Important items of exports and imports.

The exports of Khárán are camels, sheep, goats, wool, *ghí*, dates, asafetida, pistachio, honey, tamarisk gum and the wild grains *maghér* and *dánichk*. Camels, as already stated, are mainly exported to the Helmand valley and Garmsél in exchange for wheat. Sheep and goats used formerly to be exported to Kalát, but Nushki, where good prices are obtained, now forms the best market. The trade in wool and *ghí* is largely in the hands of the Hindus at Khárán-Kalát, who send agents over the country collecting their wool and *ghí* from the people for export to Nushki. In the *Chágai Gazetteer* the export of these commodities from Khárán to Nushki in 1904-5 is given as wool Rs. 40,000, *ghí* Rs. 30,000. Wool and *ghí* are also exported by the people themselves from Khárán to Panjgúr and exchanged for piece-goods and dates.

About 3,000 Indian maunds of the superior description of date called *rabbi* are estimated to be exported annually from Wáshuk to different places. According to the *Chágai Gazetteer* the exports of Khárán dates for 1904-5 to Nushki amounted to the value of Rs. 15,000.

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Dates are also taken by the Kháránis themselves to Nushki, exchanged for piece-goods, and the latter again taken to Helmand and Garmsél and exchanged at a profit for grain. Often this is done in partnership, one man supplying transport to carry the dates of others and taking half the grain received in exchange for the goods bartered.

The trade in asafetida is entirely in the hands of Ghilzai Afgháns who come to Khárán early in May, and after depositing a sum of money with the Chief, obtain a permit to collect the drug in the Rás Koh hills. The amount of the drug collected is brought to Khárán-Kalát, weighed by the Chief's treasurer, and the octroi on it assessed and deducted from the deposit money. The balance, if any, is then repaid to Afgháns. The drug is exported by the latter to India. Pistachio fruit is exported by the people themselves to Gidar, Súráb, Panjgúr, Kalát and Nushki, and there exchanged for grain or dates. Particularly good honey is got in the Rás Koh hills. A plant called locally *álonj* grows in profusion over the hills after the spring rains. Wild bees collect the honey from the flowers of the *álonj* and other plants, and construct their honey-combs among the hills. Some of these combs yield from 10 to 15lbs. of honey. The Siáhpáds collect the honey in skins in May or June; and if there have been good rains in the winter and spring, a second crop of honey is collected in August. Formerly, before the recent succession of years of drought, the trade in Khárán honey used to be much larger. The trade has now greatly decreased partly owing to drought and partly because the people have a superstition that to rob the bees of their honey will bring calamity on the robber. Honey sells at the same rate as *ghí*, and is either sold to the Hindus or exported by the people to Nushki, Padag and Dálbandin. Tamarisk gum (*shakargaz*) is collected in large quantities by the people and exchanged with Hindu traders for wheat at the rate of two measures of wheat to one of gum. It is exported via Nushki to Quetta and elsewhere. The wild grains, *maghér* and *dánichk*, are collected by the people and bartered for grain or cloth with the Hindus, who export them to Nushki, Quetta and Shikárpur.

Imports.

The main imports into Khárán are piece-goods, grain, oil, rice, sugar, tea, spices, thread, leather, iron, tin and

COMMERCE AND TRADE.

tobacco. Piece-goods form the most important import. The value of the imports of Indian piece-goods from Nushki in 1904-5 is estimated to have been Rs. 60,000. Piece-goods are also imported from Panjgúr in exchange for wool and *ghí*. Five kinds of cotton cloths are imported into the country, viz., *sáhn*, *chilwár*, *alwán*, *sáhn théli* and *alácha*. *Sáhn* and *chilwár* are white unbleached cottons, used for men's garments. *Chilwár*, a cheaper inferior quality and coarser than *sáhn*, is used by the poorer classes. *Alwán* and *sáhn théli* are red cottons, used for women's garments, *sáhn théli* being the cheaper, coarser cloth used by the poorer classes. *Alácha*, which is of various colours, is used for making women's trousers. Chintzes, locally known as *chhít*, are also much used for the garments of women and children. Grain is mostly imported from the Helmand valley and Garmsél, and to a lesser degree from Jhalawán and Sarawán. There is no record of the annual amount imported. Oil, rice, sugar and tea are estimated to have been imported into Khárán from Nushki in 1904-5 to the value of Rs. 10,000. Of these commodities oil forms the largest import, being much in demand for oiling the long locks of hair worn by the men, also as a remedy for camel diseases. Rice is imported both from Nushki and Panjgúr, but the consumption of it is not large. The imports of tea and sugar are small, those luxuries being beyond the means of the ordinary Kháráni. Spices and thread are imported in small quantities. Leather, iron and tin are also imported in fair quantities and a little mercury.

Places from and to which imported and exported.

The exports of Khárán are mainly to Nushki and thence through the Hindu traders at that place to Quetta, Shikárpur and Karàchi, from which places also most of the imports are received. In former days a trade in dates used to exist with Jálk, Dizzak and Mírjáwa, but owing to the insecurity of the route through the Dámni country, this trade has fallen off. There are, however, considerable openings for trade with the Persian provinces bordering on Khárán if the security of the routes could be guaranteed. Khárán receives a good supply of dates from Panjgúr. Tobacco is also imported into Khárán from Sarawán.

Classes engaged and agencies.

Most of the trade of Khárán is in the hands of the Hindu traders at the capital, Khárán-Kalát, the majority of whom

COMMERCE AND TRADE.

are agents of the Hindu shopkeepers of Nushki. These men again send sub-agents, sometimes Hindus but often local men, throughout the country collecting produce from the people. In Wáshuk, Máshkél and Gwásh a few shops are to be found kept by people of the country who barter cloth, oil, sugar, etc., for wool, *ghí* and grain, disposing of the latter again to the Hindus and their agents.

Dues levied.

It is said that previous to the time of Azád Khán, owing to the disturbed state of the country, no Chief ventured to levy octroi dues or to establish posts for that purpose. Azád Khán, however, introduced the system of *sung* or transit dues, and according to Háji Abdun Nabi, who visited Khárán in 1838, the dues then levied by Azád Khán were—

1 *Jooree* or piece of coarse cotton cloth (value about one rupee) per load.

2 *Joorees* on every camel purchased in the district.

1 rupee Káshánee (equivalent to twelve annas) on every load of grain.

Sung is now levied by the Khárán Chief on articles exported from or imported into his country at the following rates :—

Exports from Khárán.

Wool	Rs.	10	4	0	per camel load of 8 standard maunds.
Ghí	,,	8	4	0	per camel load of 6 standard maunds.
Wheat	,,	1	2	0	do. do.
Dates	,,	1	10	0	do. do.
Asafetida	,,	2	8	0	per standard maund.
Camel	,,	3	0	0	per grown-up camel.
	,,	1	0	0	per camel colt.
Bullock	,,	0	8	0	per head.
Donkey	,,	0	4	0	do.
Horse	,,	5	0	0	do.
Maghér ... ... / *Dánichk*	,,	1	2	0	per camel load of 6 standard maunds.
Shakargaz	,,	1	10	0	do. do.
Sheep or goat ...	,,	0	2	3	per head.

Imports into Khárán.

Cloth, groceries, oil, leather, etc.	Rs.	0	0	6	per rupee on original price.

Imports of grain are exempt from all taxation. Unladen camels, passing from Khárán to Jálk and Dizzak are charged annas 4 per camel and no further octroi. But if they return to Khárán laden, octroi is charged as above. Octroi is never levied by contract, but always direct by the Chief. The penalty for fraudulent evasion of payment of octroi is ten times the original amount.

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The annual revenue derived by the Chief from octroi is estimated as follows :—

	Rs.
Rakhshán-Panjgúr octroi receipts	4,000
Máshkél receipts	2,000
Receipts on exports to Nushki	5,000
Receipts on imports into Khárán	1,000
Total ...	12,000

The Khárán Chief has (1904) four *thánas* in the Rakhshán valley at Zayak, Shiréza, Nág-i-Kalát and Kénagi Cháh and two in Rághai at Kullán-i-dap and Tank. There are also *thánas* at the following places :—

Places where octroi is taken.

Name of *thána*.	Remarks.
Pathk ... ... (Táfui pass)	... On the route to Nushki via the Táfui pass. This *thána* also watches the routes via Lijje and the Búbaki pass to Kalát and via the Pahrod pass to Padag and Nushki.
Kohpusht ... ... (Gédén)	... Which watches other and more westerly routes to Padag. This post will probably be moved, as it is posted on the Chágai side of the watershed.
Tatagár route... ... (Zard)	... On the route via Tatagár pass to Dálbandin.
Rásáni pass	... To watch that route. This *thána* is not fixed, being sometimes at Hurmágai. Patrols are also sent from Hurmágai fort to Galacháh to watch the routes from Dálbandin and the Helmand into Khárán. Patrols from Ladgasht watch the routes west of Galacháh, except the Rahrav route, where there is a fixed post

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Name of *thánq*.	Remarks.
Tank-i-Grawag	A post was established here, but was withdrawn owing to objections by the *názim* of Makrán and the Naushérwánis of Kúhak. The Tank-i-Zurrati route is watched by patrols sent out under the orders of the Chief's *náib* in the Rod-i-Máshkél.
Palanták	A post here watches the route from Panjgúr to Máshkél and other places.
Azhdaha route...	A post on this route watches the road leading from Wáshuk to Panjgúr.
Garruk river	A temporary post is sometimes posted on this river. A certain amount of trade passes by this route to and from Nál, Gidar, etc.

Each post consists of a few sepoys who patrol the routes, recover the octroi, and give written passes in exchange. With the exception of octroi, no further taxes are levied on traders.

MEANS OF COMMUNICATION. Roads.

Khárán, as has been described in Chapter I, **Physical Aspects**, forms a vast sandy desert, to cross the centre of which is a matter of extreme difficulty owing to the want of water and forage, to the sandstorms which occur, to the ridges of shifting sand which have to be crossed, and to the danger arising from the large number of venomous snakes which infest the desert. Travellers, therefore, rarely cross the desert, but prefer to travel round the edge of it along the gravelly skirts of the Rás Koh and Siáhán Ranges. Of the routes crossing the Siáhán Range to the south, the best are the Garruk pass leading to Rakhshán via Beseima; Páliáz pass leading via Rakhshán to Nál; and the Azhdaha route via Rakhshán to Panjgúr. The latter is the trade route most commonly used between north-east Khárán and Panjgúr. All the remaining routes crossing the Siáhán Range are difficult. Similarly of the routes crossing the western Jhalawán or Garr hills to the east, the best for traffic are the long route via the Búbaki pass leading to Dasht-i-Gorán and Nímargh and the route over the Táfui pass to Nushki. The latter is the trade route between Khárán, Nushki and Quetta. The easiest routes leading out of Khárán, however, are those crossing the Rás Koh to the north, especially the Pahrod pass leading to Padag via the Bunáp river; the Pír Puchi and Tatagár passes leading via Dálbandin to Chágai; and the Rásáni pass. Of these the latter is the most difficult.

The two main lines of communication traversing the country are :— MEANS OF COMMUNICATION.

(*a*) Kalát-Máshkél route via Khárán-Kalát and Hurmágai about 283 miles or 17 stages.

(*b*) Nushki-Panjgúr route via Khárán-Kalát, about 241 miles or 16 stages.

These routes cross one another at the capital, Khárán-Kalát. Should the Pasni-Panjgúr bridle path be at any time carried on across Khárán towards the Helmand valley, it would cross the Nushki-Panjgúr route at Palanták and the Kalát-Máshkél route at Rod-i-Máshkél. Details of these two main routes and of the subsidiary routes taking off from them will be found in the route list (Appendix IV). The sepoys of the various octroi posts are responsible for the safety of the respective routes watched by them, while it forms the duty of the *Náib* of Máshkél to guard the routes leading to Persian territory; and of the *Náib* of Hurmágai to guard the Rásáni pass, the Galacháh, and other routes to the west of it.

Transport.

There is no wheeled traffic in Khárán, and all transport is done by camel or donkey. As in the Chágai District, though Khárán is pre-eminently a camel-breeding country and there are large numbers of camels in it, it is difficult to obtain local transport, as the animals are kept mainly for breeding purposes, the number of females, as already stated, amounting to about 80 per cent. of the whole. There is no particular tribe or class in the country who make a speciality of camel transport work, nor are there fixed rates of hire. As in Chágai female camels are often used for purely local trade, but they are only able to carry light loads and move by short stages. The local rates of hire (1905) for camels are—

		Per camel carrying a load of 4 to 5 standard maunds.
From Khárán-Kalát to	Nushki	Rs. 3
,,	Kalát	,, 3 to 4
,,	Dálbandin	,, 4
,,	Nál	,, 3 to 3-8
,,	Wáshuk	,, 3
,,	Panjgúr	,, 8 to 10
,,	Máshkél	,, 9 to 12
,,	Chágai	,, 4
,,	Garmsél	,, 8
,,	Helmand	,, 12 to 15

MEANS OF COMMUNICATION.
Post offices.

There are no post offices in Khárán at present (1905).

There is a political *munshi* at Ladgasht under the orders of the Political Agent, Kalát, and communication with him is kept up by a political post carried by camel sowars every alternate day between Ladgasht and Dálbandin via Galacháh. The Khárán Chief sends, generally every other day, to the Government Post Office at Padag on the Nushki-Seistán route for any letters there may be for Khárán-Kalát.

Telegraph offices.

There are no telegraph offices in Khárán, the nearest being those on the Nushki-Seistán route at Nushki, Padag or Dálbandin. It is proposed (1905) to construct a telegraph line from Karáchi via Las Béla and Panjgúr to Kila Robát on the Nushki-Seistán trade route. This line will probably cross Khárán.

FAMINE.

Khárán is proverbially* known as "the place of the wretched," and scarcity is generally the rule rather than the exception in the country. As in Makrán and elsewhere, the primary cause of scarcity is the want of sufficient rain in winter and spring, on which the pasturage and the greater part of the cultivation are dependent. Other causes of scarcity are devastation, caused by locusts and disease in the crops or among the flocks. Actual famine in Khárán, however, is almost unknown; the reasons being abundance of dates, the scantiness of the population, and the fact that the people are so inured to hardship from childhood that they can, in bad years, eke out an existence on the seeds of colocynth, *maghér* and other wild products, which grow in abundance in the sands and hills. The nomadic habits of the people and the fact that the majority of them are flock-owners are also additional safeguards against actual starvation. The failure or otherwise of the crops in Garmsél and the Helmand valley from which the people of south-west Khárán obtain their grain, or in Panjgúr in Makrán and Nál in Jhalawán which supply north-eastern Khárán, greatly affect the condition of the people. Records in possession of the present Chief show that about A.D. 1764 a severe period of famine caused the people of Khárán to migrate in different directions to other parts of Baluchistán and to Seistán and Afghánistán and that the then ruler of

* Khárán *Ja-e-Khwárán.*

Khárán obtained permission from Ahmad Sháh Durráni to forcibly repatriate his scattered subjects. It is stated that the custom of the Khárán Chiefs of keeping reserve supplies of grain for the assistance of the people in times of scarcity originated from this time. The late Chief Azád Khán also remitted all octroi on imports of grain into Khárán, its export only being taxed. Successive years of drought from 1897 to 1902, culminating in a visitation of locusts in the latter year, reduced the people to great straits, and about a third of the population emigrated to Sind and elsewhere. During this period the price of grain rose as high as 4 seers per rupee, and there was great mortality among the live-stock and camels in the country. FAMINE.

The famine foods eaten by the people in times of scarcity are the following :—

Kulkusht, or the seed of the colocynth, which grows abundantly in the sands. The seeds are first soaked for a fortnight in water, which is changed daily to remove their bitter taste and purgative effects. They are then dried, ground, mixed with wheat or *juári* flour and baked into cakes.

Maghér (*Rumex vesicarius*) grows very abundantly in the dry crop tracts, and when crops fail, the spring *maghér* harvest is much used as a famine food. The people are so fond of it that during the months of March and April, when it ripens, a considerable migration takes place to the localities where it is to be found in abundance. The collection is left to the women and children, who will be seen out early every morning plucking the ears. After being plucked, the ears are rubbed in the hands to separate the seed which is received in the lap. The grain is afterwards spread on the hard *pat* in the sun to dry. After drying, the seed is winnowed and such as is not required for immediate use, is stored for consumption during the winter. When dry it is ground and afterwards baked into cakes, either with or without an admixture of wheat or *juári* flour. When fresh, *maghér* leaves are eaten both cooked and uncooked. Two women and four children can collect, during the season, from 10 to 15 standard maunds of *maghér*.

If the people have a sufficient quantity of food grains, the *maghér* is exported to Nushki and Sind. Much of what is

FAMINE.

exported passes through Nushki to Quetta, Mastung, Kalát and Shikárpur, where the Hindus eat it on their fasting days, called *giáras* or *akádshi*. It is considered a suitable food for use in days of fast owing to its want of substance. The average quantity annually exported is estimated at a hundred maunds. When bartered $1\frac{1}{2}$ measures of *maghér* are generally exchanged for one of wheat.

The seeds of *bunnu*, *hashsha* and *tághas* are also eaten by the people in times of famine.

Protective measures.

The Khárán Chiefs have been in the habit, as already related, of issuing advances of grain to the people in times of scarcity, to be recovered from better harvests. No profit or interest is charged on such grain advances. No other special means of famine protection are adopted.

CHAPTER III.

ADMINISTRATIVE.

ADMINISTRATION AND STAFF.

As has been pointed out in Chapter I, it is only since the end of the seventeenth century that any clear light is thrown on the history of Khárán. From that time we find Mír Purdil (who, as far as can be ascertained, was the tenth Naushérwáni Chief of Khárán) and his successors at the head of the collection of small and disconnected tribal groups which compose the population of Khárán. The Naushérwáni Chiefs offered allegiance and service to Persia, Afghánistán or Kalát as circumstances dictated, but aimed ever at the independence which, partly owing to their physical prowess and ability and partly to the poverty and inaccessibility of their country, they succeeded in maintaining to a considerable degree till the establishment of British supremacy in Baluchistán. The essential difference between the form of administration in Khárán and that of the States which surround it is that there are no tribal chiefs in Khárán and the Chief directly rules his people through the medium of the officials whom he appoints. In 1883-4 Sir Robert Sandeman visited Khárán and the then Chief, Azád Khán, acknowledged British suzerainty and that of the Khán of Kalát and consented to sit in *darbár* among the Sarawán Sardárs of the Bráhui confederacy. A few months later he visited Quetta and a more independent position was conceded to him by the arrangement that in future the Khárán Chief should deal direct with the British Political Agent at Kalát instead of through the Khán or his officials.

ADMINISTRATION AND STAFF.

For purposes of internal administration, Khárán is divided into the following *niábats* with the staff specified :—

Niábat.	*Náibs.*	*Wakíl.*	Honorary *Náib.*	Overseers (*gazírs*).
1. Sarawán ...	1	1	...	...
2. Shimshán with Salámbék ...	1	...	1	...
3. Gwásh	1	...	...	...
4. Hurmágai... ...	1	1	...	...
5. Máshkél and Dehgwar ...	3	1	...	...
6. Wáshuk, with Palanták ...	2	1	1	2
7. Rakhshán with Beseima and Zayak	2	...	...	...
Total	11	4	2	2

As regards the Chief's personal staff there is the Sháhghási who is the Chief's general assistant and adviser in the conduct of public affairs and resides at Khárán-Kalát. He is the only person entitled to appear at *darbárs* armed in the Chief's presence. All orders passed by the Chief are executed through him. During the Chief's absence from the country he exercises the full powers of the Chief, to whom he is responsible for the maintenance of peace and order and the collection of the revenues, etc.

The *náibs* are responsible for all matters connected with the cultivation of the soil, for the collection of the revenue, and the maintenance of peace and order. They correspond direct with the Chief and during his absence with his deputy. They refer all serious cases to the Chief: other cases are decided by the *náibs*, but if the parties are not satisfied with the *náib's* award they have the right of appeal to the Chief.

The *wakíls* are the assistants of the *náibs*. They help them in their duties and act for them in their absence. The *náibs* and *wakíls* are permanent employés and all are paid in kind. *Náibs* and *wakíls* receive about 15 Khárán maunds of grain and about 15 cubits of cloth per mensem. Sometimes dates are substituted for a portion of the grain.

Honorary *náibs* are also employed in the Shimshán-Salámbék and Wáshuk *niábats*. The latter collects the grazing tax and receives one-tenth of the realization as remuneration. The honorary *náib* in the Shimshán-Salámbék *niábat* is

employed to collect the *sung* or tax on camels sold for export and to guard against attempts to evade payment of the due. He is given a *khillat* occasionally by the Chief, but no fixed allowances. He is also responsible for the collection from camel-owners of camels required for the transport of the Chief's kit when he proceeds on tours, etc.

ADMINISTRATION AND STAFF.

JUDICIAL.

As already pointed out there are no recognised tribal chiefs in Khárán and the tribal system of deciding cases through the medium of *takkaris* (headmen) and village elders is only practised in petty disputes referred to them by the parties concerned. All civil and criminal cases are referred either to the *náibs* or the Chief, and justice is administered on very primitive lines in accordance with the provisions of the Muhammadan Law or local custom. The Chief holds his court in the open air under a tree, or in one of the shops in the new bazar. The parties come one by one and explain their complaints to the Chief, who, after hearing both sides, either decides the case himself or transfers it to the *Sháhghási* or the *Qázi*. All decisions are subject to confirmation by the Chief, who, on occasions, modifies the awards of the *Sháhghási* or the *Qázi* on an appeal to him by the parties. At present (1906) there is only one *Qázi* at head-quarters, and only those cases are referred to him in which the parties agree to the disposal of their complaints according to Muhammadan Law, or show dissatisfaction with the award given. The *Qázi* receives 40 Khárán maunds equal to about 3¼ standard maunds of grain per mensem, also Rs. 50 in cash per annum, and *khillats* on the *Id* festivals. He also receives from some of the people the *zakát* or charitable gift of one-fortieth of the individual's cash property and one-tenth of the land produce. This last payment is, however, not compulsory, and he is not entitled to any payment from the parties to a case.

The Chief recovers one-fourth of the amount or property decreed in civil suits decided at head-quarters or in the *niábats* through the intervention of the Chief's officials. This rule is, however, not rigidly enforced, and the chief sources of judicial income are the heavy fines imposed by the Chief in criminal cases, which have resulted in checking litigation to an appreciable extent.

JUDICIAL. The Chief claims and practically exercises complete independence within his own territories, and his decisions are considered as final. Khárán cases do not come before the Sháhi *jirgas*, but are all, however grave, disposed of by the Chief. A reciprocal arrangement between the Chief and the Chágai District was concluded in 1901, by which Khárán complainants are sent to Nushki and Chágai complainants to Khárán for the settlement of cases between the people of the two districts. No records having been maintained, statistics of the prevailing forms of crime are not available, but, compared with pre-British days, crime would appear to have greatly decreased. Offences in connection with marriage are the most common. Cases of murder are rare and are generally compounded for a money compensation. Raiding is at present non-existent with the advent of British influence.

FINANCE. The income of Khárán is liable to considerable fluctuations according to the character of agricultural seasons. For this reason, and owing to the difficulty of obtaining accurate data, it is not easy to arrive at any reliable figures. But in normal years the income probably amounts to about a lakh of rupees a year. The expenditure may be estimated at Rs. 70,000 to Rs. 80,000 a year. The major part of both income and expenditure is in kind.

The chief sources of revenue and the income derived under each head are estimated to be approximately as follows :—

	Rs.
1. Land revenue and the produce of the Chief's own lands and date trees	66,000
2. *Sung* or transit dues and tax on camels sold for export	12,000
3. Fixed assessments, i.e., *máliját*, *zarsháh*, etc., recovered from certain sections in lieu of land revenue	2,500
4. Grazing taxes (*mália* and *gatta*)	2,000
5. Fines, escheated property and percentage of value of suits	12,000
6. Salt tax	150
7. Allowance from the British Government	6,000

These figures are, however, derived from local enquiries only, and have no authoritative basis. Further explanation of these items will be found in the section on **Land Revenue**.

The largest items of expenditure are incurred on the maintenance of the Chief's permanent military force, which is estimated to cost about Rs. 30,000 a year, and on the entertainment of guests. These sometimes number as many as 500 a day, and the average cost per annum is roughly estimated at Rs. 18,000 to Rs. 20,000. Among other items of expenditure may be mentioned the administrative staff, and the levies maintained by the Chief in accordance with the agreement by which he receives the allowance of Rs. 6,000 a year. FINANCE. Expenditure.

Very little information exists as to the early revenue history of Khárán. From *sanads* from Nádir Sháh to the Khárán Chief, dated 1740, we learn that in that year a levy of 150 men-at-arms was imposed on Khárán and Rakhshán, and a sum of 1,500 *tumans* was ordered to be paid from the revenues of the Persian district of Kermán for the support of the force. From a *sanad* of 1796, we find that Jehángír, who was then Chief of Khárán, was permitted, by Muzaffar Sháh, the Afghán ruler, to take revenue from his tribesmen at one-tenth of the produce. In addition to the payment of one-tenth of produce, all adult tribesmen were also liable to military service whenever called upon, and forfeiture of property was the penalty for evasion of this duty. A tribute of 18 camels per annum was levied from the Khárán Chief by the Afghán Kings, and in 1838-9 Háji Abdun Nabi mentions that Azád Khán was liable to this tribute. During the reigns of Dost Muhammad and Shér Ali, the Khárán Chief received an annual allowance of Rs. 6,000 in cash, 50 camel loads of barley and 200 of wheat, and the benefit of the water called Hazár-juft in the Helmand valley. The tribute of 18 camels was remitted by Amír Shér Ali. In 1884 after Sir Robert Sandeman's visit to Khárán, the Chief was brought under British protection. He pays no tribute to the British Government, but receives an allowance of Rs. 6,000 per annum for the maintenance of a levy service of one Risáldár and 20 men for protecting the trade routes and for maintaning peace in the country. LAND REVENUE. Early History.

The sources from which land revenue is, at present, realised are a share of the produce taken in kind; the produce of the Chief's own lands; *málíját* or a fixed assessment in cash or kind representing the value of one or two camels; Existing revenue system.

LAND REVENUE.

cash assessments; *málía* and *gatta* or grazing taxes, and a tax on date trees. The first is the source from which the greater part of the land revenue of Khárán is derived. It is levied at the rate of one-fourth to one-tenth of the produce. The Chief's own lands are cultivated by his dependants and servants or by tenants who receive a share of the produce, generally one-fifth.

Málíját also known as *lérav* is paid by certain sections in lieu of any other land revenue. It originated in the tribute of 18 camels formerly imposed by the Afghán kings which were recovered from the following sections:—

Section.	No. of camels.
1. Hálázai	2
2. Wáshuki	2
3. Pírakzai	1
4. Kuchai Siáhpád	1
5. Kohi Siáhpád	2
6. Janglizai Rakhsháni	1
7. Máragzai, Timuki and Shahwáni	1
8. Kubdáni	2
9. Taghápi	2
10. Mamojav	1
11. Sohr	1
12. Amirári	2
Total...	18

Although during the reign of Amír Shér Ali the tribute of 18 camels was remitted, it still continued to be recovered by the Khárán Chief from the sections named, but the tax was converted into a cash payment instead of camels. At that time, owing to the second Afghán War, the price of camels had risen to Rs. 120 a head, and though the value of a camel has since declined, this amount has continued to be the rate at which the tax is collected. Whenever possible, the tax is recovered in cash; but this is rare, and as a rule it is now paid in kind. In the case of the Kohi Siáhpáds of Kallag, the tax was assessed in sheep, but is now recovered in grain and cloth. One or two of the sections named have since left the country or lost their lands, and no longer pay

the tax. Among cash assessments is that levied from the Rékis in Máshkél and known as *sarsháh*. This consists of a cash tax of Re. 1 for every married man with the exception of the headman, Kia Khán, and his sons, brothers and nephews who are exempt. No other revenue is levied on the date groves in Máshkél. The annual realizations from this source are estimated to amount to about Rs. 360. LAND REVENUE.

In a few cases individuals have commuted the revenue due from them into a fixed annual cash payment. The Jálwáris also of the Gwásh *niábat* pay Rs. 30 annually in lieu of other revenue.

Mália or grazing tax is levied from flock-owners who possess no land and lead a nomadic life. Among them are those sections of the Muhammad Hasnis who live with their flocks in the hills; the Garr Sásolis, the Hájizai Rakhshánis who live in Rakhshán and the Mardánshia Hárúnis. The tax is realised at the rate of one sheep or goat and a felt per annum for every married man holding separate property. The felt is recovered in the autumn and the sheep in the spring. A grazing tax is also levied from the outsiders who bring their flocks to Khárán for grazing purposes. It is known as *gatta* and is recovered at the rate of one sheep per flock per annum. The major portion of *gatta* revenue is realized in Rakhshán.

A tax in kind on date groves is levied in Wáshek. Formerly it was recovered at the rate of 3¼ standard seers, per tree, but owing to the poverty of the cultivators, the Chief granted a remission of the tax on one tree out of every six and the existing rate is now about 2½ standard seers per tree. The tax has to be paid when possible in the best quality of date called *rabbi*.

According to local tradition previous to the rise of the Naushérwánis to power, the Mamojavs, Pírakzais, Hálázais and Kambráris were the independent proprietors of the land in the Baddo and Saráp river valleys and in Wáshuk; the Gwásh valley and Kallag were in the possession of the Siáhpád Rakhshánis, while Jálwár and Galacháh belonged to the Sanjránis. In the Dehgwar country it is stated also that the Rékis had occupied this part of the country from ancient times. Gradually the Naushérwánis extended their control over the whole country. The tribesmen, however, hold their Tenures.

LAND REVENUE.

lands with full proprietary rights on condition of loyalty and payment of revenue to the Chief. As a rule they cultivate their lands themselves, or in some instances through temporary tenants. They cannot, however, transfer lands either by sale or otherwise to any one except to members of the same section. When cultivators are guilty of disloyalty or leave the country, their lands are liable to forfeiture by the Chief. The Chief also holds considerable estates in the country of which he is the sole proprietor and which are cultivated for him by his dependants or by tenants. Revenue is levied on such lands also at the usual rate of one-tenth of the produce in addition to the Chief's share as proprietor.

Tenants.

The cultivators are almost entirely peasant proprietors with the exception of the Naushérwánis and a few well-to-do Rakhsháni tribesmen, who employ their servile dependants for the cultivation of their lands. Tenants are mostly tenants-at-will with no occupancy rights, except in the case of those working in date palm cultivation. Tenants employed in irrigated lands can never acquire occupancy rights. Tenants, however, who construct irrigation embankments in flood crop lands at their own expense acquire, as in Makrán, a heritable right of occupancy in such lands so long as the embankment remains standing. They also have a right to sublet. Their number is, however, very small, as most of the tribal land-holders have embanked their lands themselves. If an embankment is carried away, an option of renewal is generally given to a tenant who has made the original embankment on the condition of reconstructing it. Tenants of irrigated lands and tenants engaged for cultivation of flood crop lands which have already been embanked are purely temporary and are liable to ejectment at the end of each harvest. In the irrigated areas of Wáshuk, under date palm cultivation, the Nakíbs look after the date crop. Ordinarily they are tenants-at-will, but for any trees which they plant they acquire an occupancy right equal to one-fourth of the trees planted. This right they have power to alienate. The proprietor can, however, eject such a tenant on compensating him for his labour, or by assigning to him a share in the produce to be paid at each harvest. The compensation is determined by arbitrators and varies according to the merits of each case.

The revenue in kind is collected as follows, the system being known as *batái.*

Land Revenue. Method of collection of revenue and cesses.

When the crop has been cut, the *náibs* or other officials in their respective circles proceed to the spot and the first stage of *batái*, known as *lor-burri*, takes place. The corn is collected in sheaves and brought to the threshing floors, and the following cesses are taken from it before the assessment of the Chief's share :—*Bieak*—2 sheaves out of every 20; one sheaf goes to the labourers who have cut the crop and the other is divided in the proportion of one-fourth to the Chief and three-fourths to the cultivator.

Lori—One sheaf per 20 goes to the village artisans or Loris.

Shám (meaning "evening meal")—One sheaf per 20, half goes to the Chief and half to the cultivator.

Náibi—4 sheaves per 100 go to the Chief.

Turagi (or horse food)—One sheaf per 100 goes to the Chief.

The corn is then threshed, and when the grain is ready, the second stage of *batái* called *johán-zuri* takes place, and the following cesses are then recovered in Khárán maunds, the grain being measured by a wooden measure called a *man*.

Náibi—4 maunds per 100 go to the Chief.

Lori—2 maunds out of the whole outturn go to the village artisans.

Tappodári—One maund out of the whole outturn goes to the Chief.

After these cesses have been deducted, one-tenth of the remaining produce is then taken by the Chief.

Bun-johání or the layer of grain and dust which remains on the floor is given to the tenant.

In areas under permanent irrigation in Wáshuk, the system of *batái* is different. Each field is divided into *kurdás* or small plots, about 2 yards square, and when the crop is ripe, the Chief's *náib* counts them by tens, of which nine are retained by the cultivator and the tenth by the *náib*. The

LAND REVENUE.

crop is cut and threshed by the Chief's own men. The Chief has the right to impress labour known as *bégár* for threshing his share of the revenue collections. Garden produce is brought to the *náib*, who weighs the whole quantity and recovers one-tenth on account of the Chief's share. In Wáshuk the date revenue is collected by the *náib*, assisted by a *wakil* and two overseers, called *gazírs*, who count the trees and assess and recover each man's revenue. The grazing taxes (*mália* and *gatta*) are recovered by the *náibs* from the persons concerned through the Chief's sepoys under their orders. No grazing fees are levied on camels, but the owners are liable to *bégár* or forced labour, which is reckoned at the rate of one camel per herd to be supplied whenever the Chief proceeds on a journey or an expedition. The camels are collected through the honorary *náib* appointed for the purpose by the Chief.

Suspensions and remissions.

The country, as already mentioned, is liable to droughts, and the Chief during such seasons has, of necessity, to suspend his revenue demand till the occurrence of more prosperous times. Owing to a spell of indifferent seasons, extending over 9 years ending in 1904, the cultivators could pay but little revenue, and most of it had to be remitted. As a rule, however, when the drought lasts for short periods, remissions of revenue are seldom granted and the arrears are allowed to accumulate.

Revenue-free grants.

Before the accession of the present Chief, a number of revenue-free grants of land and allowances are said to have been in existence. The majority of them were, however, resumed, the holders having, it is said, sided against Sir Nauroz Khán in the dispute with his brother regarding the Chiefship. The most important revenue free-grants are now held by members of the Chief's family. The Hejibári and Hotakári sections were, for loyalty and good service in times gone past, granted the lands which they now hold free of revenue. The aggregate value of their free holdings may be estimated at about Rs. 700 to 1,000 a year. Recently, owing to a murder case, some of their free lands, watered by the Saráp river, were resumed and revenue was levied on

them at the usual rate of one-tenth. Other holders of free grants are detailed below :— LAND REVENUE.

No.	Name.	Nature of grant.
1	Mír Kia Réki, his sons, brothers and nephews.	Exemption from payment of *Zarsháh.*
2	Kambráris of Sarawán.	Exemption from revenue of certain lands in Sarawán.
3	Maliks of Wáshuk ...	Allowance of 7 camel loads of dates and some loads of grain.

MISCELLANEOUS REVENUE. Transit dues.

The income derived by the Chief from miscellaneous sources consists of *sung* or transit dues, the tax on camels sold for export at Rs. 3 per camel, duty on salt, fines, escheated property, percentage of value of suits, and the allowance of Rs. 6,000 per mensem from the British Government. *Sung* or transit duty is levied on all transit trade passing through the Chief's territory and on all local imports and exports except imports of wheat. The annual receipts under this head, including the tax on camels, amount to about Rs. 12,000, of which Rághai and Rakhshán in Panjgúr, the Khárán Chief's possessions in Makrán, contribute about Rs. 4,000, Máshkél about Rs. 2,000, Khárán exports about Rs. 5,000, and imports about Rs. 1,000. The schedule of rates has been quoted in full under **Commerce and Trade.** Salt obtained from the Wád-i-Sultán and Wádián salt beds, is taxed at the rate of 8 annas per camel load. The trade is small and the total annual realizations from this source amount, at present, to about Rs. 150 only.

Fines imposed in all criminal cases are known as *malám.* The revenue is stated to have been considerable at one time, but it has shown a tendency to decrease owing to the deterrent effect produced by the imposition of heavy fines. The property of deceased persons leaving no heirs goes to the Chief's coffers. The income under this head is very uncertain, but on one occasion, recently, no less than 100 camels fell to the Chief under this head. As already mentioned, the Chief takes one-fourth of the value of all suits for property, etc., though this claim is not always enforced. As will be

MISCELLANEOUS REVENUE.

evident, the receipts on account of fines, escheats, and civil suits necessarily vary very greatly from year to year.

Liquor and intoxicating drugs.

The use of liquor or intoxicating drugs is absolutely unknown to the people of Khárán, except the few Hindus who import liquor in insignificant quantities and are exempt from payment of duty. Opium which is not subject to duty is sometimes purchased from traders from Persia and is exported to Makrán.

ARMY.

The origin of the small military force which the Chief maintains is not known, but Háji Abdun Nabi mentions that when he visited Khárán in 1838, the Chief, Azád Khán, had in his pay, constantly kept up, a body of 60 horsemen mounted on his own horses. Later this force was expanded by Azád Khán into 200 regular infantry and 100 cavalry. He also had four guns. The cavalry were armed with sword, shield, matchlock and pistols, and wore a red *pagri*. Of the infantry, 40 were armed with snider rifles and bayonets and formed Azád Khán's bodyguard. The remaining 160 infantry were armed with smoothbore muskets, and a few snider and muzzle loading rifles. On Sir Nauroz Khán's accession, his right to the Chiefship was disputed by his brothers, and the military force was still further augmented. In 1904, the total strength of the force maintained by the Chief was 533 officers and men of all ranks, classified as under :—

Corps.	Officers.	Non-Commissioned Officers.	Rank and File.	Total.
Infantry... ...	3	29	439	471
Cavalry... ...	...	2	33	35
Artillery ...	1	1	25	27
Total...	4	32	497	533

In addition to these, there is also a body of men who are locally known as *bázgirdárs*. They are supplied with arms and ammunition by the Chief and number about 50 men. They remain at their homes in time of peace, but are the first to be called up when necessity arises. The troops are recruited chiefly from the Rakhshánis and Chief's servile dependants, and a few are Shoráwaki Afgháns. Of late

years the Chief has found it advantageous to enlist orphans as soldiers, and in 1903 they numbered about 40. The troops, except the *amla* and *bázgírdárs*, are regularly drilled, especially those located at head-quarters and in the Záwag fort, and failure to attend the parade is punished with fines and reprimands. No uniform is issued to the troops except to the men, 95 in number, who form the Chief's bodyguard, who are given black coats, ornamented with gold lace, black trousers and *lungis*. This uniform is, however, only for wear on special occasions, and ordinarily they appear in their national dress, like the other troops. If necessity arose all the regular troops could be mounted on camels. ARMY.

Though their pay is fixed in rupees, the troops are never paid in cash, but receive their wages monthly in grain and cloth according to the following scale :—

	Cloth cubits.	Grain * mds.	Dates * mds.	Approximate value.
				Rs.
Captain	30	30	3	21
Subadár ...	20	27	3	17
Jemadár	18	18	3	13
Havildár	15	15	3	11
Náik	12	12	3	9
Sepoys, 1st class ...	12	12	...	8
Do. 2nd class ...	10	10	...	7

In addition to this they are entitled to retain all property looted in a fight or raid. No rations are issued by the Chief. Every man has to provide himself with a bag of 4lbs. of flour, a pair of *chawats* or leather sandals and a *mashak* or skin of water whenever proceeding on a journey or an expedition. Should the flour run short owing to the length of the journey, flour for further use is issued from the Chief's stores. Loading camels are supplied on expeditions by the Chief for the transport of the baggage of regular troops.

* Khárán maunds.

ARMY.

The following statement gives the distribution of the troops in the country:—

No.	Post.	Strength.						
		Captain.	Subadárs.	Jemadárs.	Havildárs or Daffadárs.	Náiks.	Sepoys.	Total.
1	a. Wáshuk	...	...	...	1	...	10	11
	b. Palanták	...	...	...	...	...	6	6
	c. Azhdahái Tank ...	...	...	...	...	...	6	6
2	Máshkél Infantry ...	...	1	...	3	4	144	152
	Cavalry	...	...	...	...	...	12	12
3	Hurmágai	...	...	...	...	...	4	4
4	Tatagár route post (Zard)	...	...	...	...	...	3	3
5	Gédén (Kohpusht)...	...	...	...	1	...	4	5
6	Nimik pass	...	...	...	...	...	3	3
7	Táfui pass (Páthk)...	...	...	...	...	1	7	8
8	Khárán-Kalát							
	Infantry	1	1	...	1	4	83	90
	do.	...	...	...	5	3	64	72
	Cavalry	...	...	...	1	1	21	23
	Artillery	...	...	1	1	...	25	27
	Band	...	...	...	2	...	17	19
9	Panjgúr	...	...	...	1	1	16	18
10	Rághai and Rakhshán	...	...	...	1	1	67	69
11	Gwarjak	...	...	...	...	...	5	5
	Total ...	1	2	1	17	15	497	533

The regular troops are ordinarily employed in guarding the trade routes and maintaining order and in recovering transit dues and assisting the *niábat* officials in the collection of revenue. The *amla* establishment, which has been recruited entirely from the Dámnis, is employed in patrolling the western frontier in Máshkél. In addition to the regulars, the Chief can muster at short notice at least 1,500 fighting men, armed with swords and matchlocks. Every section is supposed to supply one man per house equipped with the above weapons and provided with a pair of leather sandals, a bag containing 10lbs. of flour, and a leather water bag. All these things are ordered to be kept in readiness, and the men appear at the appointed place within a very short time of receipt of orders. Wilful absence is punished with confiscation of property.

Enlisted sepoys can only obtain their discharge on payment of Rs. 50. Deserters in time of peace are punished with heavy fines if arrested, while deserters on active service are shot. The tribesmen when called to arms receive no payment from the Chief except occasional grants of flour, but divide all plunder after deducting one-fifth share for the Chief. ARMY.

Armament. The tribesmen, as already mentioned, are armed with matchlocks and swords, while the majority of the regular troops are armed with smoothbore muskets known to the natives as *siáhbast*, which are said to have been obtained during the second Afghán war. A few of the sepoys have sniders and muzzle loading rifles, while the Chief's bodyguard is armed with Martini rifles and carbines. In the fort at Khárán-Kalát are four guns, one of which was reported by the Panjgúr Mission of 1884 as being very much like a howitzer or 4 or 5-pounder, but split at the breech and not of much use. The other three guns are said to be of larger calibre.

Ammunition for the muskets and rifles is manufactured in the Chief's workshops at Khárán-Kalát. An artisan is said to have been brought from the Punjab, who trained some of the local workmen. The cartridges are not of high finish, but answer the purpose. Gunpowder is also manufactured both by the sepoys and by the tribesmen. Sulphur, percussion caps and lead are generally obtained from Quetta or Nushki. An inferior kind of cap is also imported from Seistán and sold at 5 annas per box of 100.

LEVIES. Khárán possesses one Government levy post at Záwag in Dehgwar on the Persian frontier which was established in 1903. It is under the orders of the Political Agent in Kalát. The strength of the post (1906) is given in the margin. The postal sowars carry a dák once a week between Záwag and Dálbandin. The total annual cost of the post is Rs. 1,320 which is met from Baluchistán Provincial Revenues.

Daffadár and Muharir ...	1
Sowars for escort	2
Postal Sowars	2

POLICE. There is no special police service, and the police work is performed by the ordinary administrative staff, assisted by the Chief's troops. Life and property are nowadays fairly

POLICE. safe and serious crime is rare. In cases of theft of cattle, camelmen serve as trackers, and in the majority of cases easily trace the thieves.

JAILS. No regular jails are maintained. Punishments almost invariably take the form of fines. When payment of fines is delayed, the men are detained in the Chief's prison house at head-quarters till such time as the money is paid up. During their detention, the men are fed at the Chief's expense, but no labour is required of them.

EDUCATION. Before Azád Khán's time education was entirely neglected. Azád Khán introduced *Qázis* and *mullás* from Afghánistán, and at present there is a *Qázi* and a number of educated Saiads and others in Khárán-Kalát. There are also *mullás* at Wáshuk, Kallag and other places, who impart religious instruction. Education is, however, in a very backward condition and is confined to the teaching of the elementary principles of the Muhammadan religion, and the reading of the Korán. Poverty is the great hindrance in the way of education, as the people cannot afford to spend their time in an occupation which is accompanied with no immediate gain. Efforts are, however, being made by the Chief (1906) to extend religious teaching.

MEDICAL. Generally speaking, Khárán is healthy throughout the year, except during the autumn months from August to October, which also is the time of the date and pomegranate harvest. The most common diseases in Khárán are disorders of the digestive organs, fever, cough and cold. Two types of fever are prevalent, malarial and enteric. The former is widespread, the latter occurs only occasionally. Various kinds of sores, ulcers and tumours are common; and diarrhœa, dysentery, and general debility, due to bad nutrition, are also frequent.

Epidemics of small-pox, cholera and measles occasionally break out in Khárán. Small-pox occurs generally every three or four years, as a rule, in the summer season, but is never of a virulent type. Outbreaks of cholera are rare, and have never been severe or widespread. Vaccination is not practised, but its place is taken by the indigenous method of inoculation which is very popular. It is only resorted to when an outbreak occurs. The method of inoculation is much the same as has been described in the *Makrán Gazetteer*, except

that a small quantity of sal-ammoniac is inserted in the incision instead of a grain of wheat. Restrictions as to diet and exposure, etc., as imposed in Makrán are carefully observed. The inoculators are Saiads and *mullás*. Their fee varies with the means of the person, but, as a rule, it seldom exceeds 4 annas. Any ornament such as a ring or a bracelet, which a child may be wearing on the right hand or its equivalent in cash, is given to the operator. MEDICAL.

Indigenous remedies and medicines.

Khárán possesses no dispensaries nor are there any trained native practitioners. There are, however, a few local experts, both male and female, who have acquired a knowledge of the common uses of various herbs, etc., and pretend to be *tabíbs* or physicians. Branding or wrapping the patient in the skin of a goat or sheep, as described in the *Makrán Gazetteer*, are the commonest remedies for fevers and other bodily ailments. The *tabíbs* are generally consulted where their services are available, and they prescribe the kind and colour of skin to be used. The use of quinine in cases of fever is also becoming popular. In cases of cough and bronchitis, the white of an egg is administered to the patient. Patients suffering from pneumonia are made to perspire freely by administering a vapour bath. This is done by covering the person with a sheet under which is also placed a basin containing a decoction of boiling water and *bhúsa*. To prevent the decoction cooling, red hot stones, which are heated and kept ready for the purpose, are thrown into the water from time to time. After being thoroughly steamed, the patient is warmly wrapped up and allowed to sleep. During this process the patient is carefully guarded from exposure to cold.

Sanitation and water supply.

No sanitary arrangements of any kind exist either in the towns or villages. The sweepings are allowed to accumulate in front of the houses and are not utilized as manure. Drinking water is mostly obtained from wells, and is in many places, brackish. In the hilly tracts, streams and pools in rivers are also used.

SURVEYS.

Maps have been prepared and published by the Survey of India Department on the scale of 1″=4 miles and 1″=8 miles.

CHAPTER IV.

MINIATURE GAZETTEER.

eneral Description.

Sarawan.—The *niábat* occupies the north-eastern corner of Khárán, embracing the upper valleys of the Baddo, Korakán and Saráp rivers. The greatest length of the *niábat* from north to south is about 50 miles and its greatest breadth from east to west about 30. Along the banks of the river are strips of cultivable land, the country outside these strips to the skirts of the hills on both sides being gravelly *pat.* The valley as well as the beds of the rivers are well wooded with tamarisk and *tághaz* trees. No definite boundary line exists between this and the adjoining *niábats* on the south-west and west, but a line from the Saráp pass on the east to the south of the Gazzi tract and thence to a low chain of hills, called the Bilav hills north-west of the Zorábád tract, may be said to roughly divide the Sarawán from the Shimshán-Salámbék *niábat*, while from the Zorábád end of the Bilav hills a line via Siáhdamb to the Nimak pass in the Rás Koh would roughly divide Sarawán from Gwásh. The northern and north-eastern boundary of the *niábat* coincides with that of Khárán. The Sarawán *niábat* falls into two natural divisions, the northern division extending from Lijje to Bunband and the southern from there southwards. The first includes the hilly country, the permanently irrigated lands on both banks of the Baddo river and the Fort and village of Nauroz-Kalát; in the southern are Khárán-Kalát, the capital of Khárán and the dry crop lands in the valley.

The hill ranges are mostly in the northern and eastern portion of the *niábat*, being ridges or offshoots of the Rás Koh and Garr Ranges separated from each other by the Baddo river. Those of Rás Koh are to the north and north-west and consist of isolated rugged hills, divided by patches of gravel *pat*, washed down from their sides. The principal are the Washkalont, 3,033 feet, and the Dráj, 3,932 feet high

The Garr offshoots are on the north-east and east, and are known generally as the Khárán-i-Latt; Sagarén Sing, 6,768 feet, and Khati, 6,840 feet, being the principal peaks. The chief passes over the north-western hills to the Nushki valley are the Pahrod on the Bunáp river route leading to Padag and the Nimik and Táfui on the main Khárán-Nushki route. The passes over the Khárán-i-Latt are the Garruk and Soráp on the main route to Beseima and thence to Nál, Gidar and Rakhshán, the Garruk being the one generally used; the Zhal pass or Kaláti-Kand on the main Kalát route; and the Búbak pass on the Lijje caravan route. All are practicable for laden camels. — MINIATURE GAZETTEER.

Rivers. — The principal rivers are the Baddo, the Hulmark or Korakán and the Garruk or Saráp, which have been fully described in Chapter I.

Forests. — There are no forests, but the pistachio tree grows abundantly in the hills in the east and north of the *niábat*. An account of these groves has been given in Chapter II. A few '*pathk*' trees grow in the springs of permanent water near Mándi and tamarisk abounds in the bed of the rivers. From the latter the species of sweet gum called *Shakargaz* is gathered.

Fauna. — Sisi and chikor abound in the hills, where also mountain sheep and ibex are fairly numerous with a few leopard.

Climate. — The *niábat* is healthy, and, owing to its height above the sea, varying from 2,140 feet at Umari Cháh in the south to 3,700 at Lijje in the north, its summer heat compares favourably with the rest of Khárán; the nights are always cool. The winter is cold, but snow is unknown. Its rainfall is small and uncertain, though its water supply from rivers, streams and wells is good.

History. — There are no events of exclusively local importance to record. Khárán-Kalát, the capital of Khárán being situated in the *niábat*, its history is identified with, and included in, that of the capital and its Chiefs.

Archæology. — At and near Naurozábád Káréz, there are seven double-storied *gumbads* made of burnt brick, ornamented with figures of horses and camels in low relief, similar to those at Gwachig. Of these, two are at Naurozábád Káréz itself, and are known as the *gumbads* of Malik Sháho; two more, unnamed, are about a quarter of a mile north-west of these,

MINIATURE GAZETTEER.

and by cultivable land, permanently irrigated from th Baddo river. The remaining villages of Khárán are merel groups of mud built huts called "Tatti," only occupied i the rainy season of good years. There are 8 of thes semi-permanent villages, each consisting of from 15 to 3 huts.

Agriculture.

The only irrigated lands are on the banks of the Badd river and in the Garruk pass, all other land is dry crop. Th irrigated lands on the Baddo extend from just below Lijje t Mándi, a distance of some 28 miles. From Lijje to Nauro Kalát the flats on either side are cultivated by the Kambrán and Sásolis, who pay revenue to the Chief at one-sixth shar of produce on irrigated and one-tenth share on dry cro land. At Nauroz-Kalát, and from there to Mándi, the lan belongs to the Chief, and is cultivated by his servants wh are paid in kind from the crops. The water, though largel supplemented by floods from the hills, cannot be depende on as wholly perennial, sometimes drying up during th months of June, July and August. In the Garruk pass are few small flats irrigated from the Garruk river; this als belongs to the Chief and is cultivated by his servants. I the dry crop area the flood water of the rivers is diverted b numerous channels, the water of which is carefully appor tioned among the various sections, a *náib*, appointed by th Chief, supervising its distribution. The spring crop consis principally of wheat and a little barley and the autumn cro of *juári* and melons. The soil is rich, its original san nature having been fertilised and improved by the alluvi soil and silt brought down from the hills by the riv floods. There are a few wells in the valley, but their dept averaging 100 feet, prevents use of their water for irrigatio Two *kárézes* exist, one near Khárán, built by the late Chi Azád Khán, and the other, at Naurozábád, constructed the present Chief. The former has only a small wat supply, chiefly used for drinking purposes, but the latt affords sufficient for considerable cultivation. A third *kár* constructed by the Sardár at Kaltách in the Bilav hills irrigate the Gwásh valley, has since been abandoned. whil an attempt to re-make an old Arab *kárés* in the Garruk pa also failed. Camels are numerous and much of the ploughi and tilling is done by them owing to the scarcity of bullock

A herd of some thirty buffaloes is maintained by the Chief near Nauroz-Kalát, being allowed to graze at will along the banks of the Baddo. The Chief also strictly preserves the pastures at Gazzi and Tágazzi for his stud of about 100 horses, which are sent to graze there in the spring, remaining until autumn. MINIATURE GAZETTEER.

Communications. In addition to alternative routes, side tracks and footpaths of little importance the following main routes pass through Khárán: to Nál via the Garruk pass; to Kalát via the Zhal pass and Dasht-i-Gorán; to Nushki over the Táfui pass, to Chágai by the Tatagár pass; to Jálk and Eastern Persia via the Máshkél river, and to Panjgúr through Wáshuk.

Administration. All serious cases are settled by the Chief, or, in his absence, by his *Sháhghási* or agent. The revenue is collected by a *náib* and a *wakíl*, who also collect taxes and supervise the cultivation of the Chief's lands. The *wakíl* resides at Nauroz-Kalát. A garrison of about 231, including the Chief's bodyguard of 95 men, is maintained at Khárán-Kalát and smaller ones at Nauroz-Kalát and Patkin.

Revenue. The revenue is paid entirely in kind, the quantity being difficult to estimate, as much of the best lands, especially in the middle and southern portions of the *niábat*, belong to the Chief, and are cultivated for him by tenants-at-will. The revenue paid by cultivators depends on the tenure under which they hold their land and varies from one-fourth to one-tenth of the produce. In some cases the old arrangement of the equivalent of one camel per annum, Rs. 120, is paid in kind.

Excluding the *Shahghási* and the garrisons at Khárán-Kalát, Nauroz-Kalát and Patkin, all of which are general to the country, the only expenditure is the pay of the *náib* and his assistant, each of whom receives the usual allowance of 15 *arish* or cubits of cloth, and 15 Khárán maunds of grain worth according to local rates from Rs. 6 to Rs. 8 per mensem.

General Description. **Shimshan and Salambek.**—The Shimshán and Salámbék *niábat* embraces the area watered by the lower reaches of the Baddo, Korakán and Saráp rivers from the southern boundary of the tract known as Gazzi in the north-east to Khargushki Band in the south-west.

MINIATURE GAZETTEER.

Boundaries.

Its natural boundaries are ill-defined, but they may roughly be taken as the skirts of the Siáhán Range on the east; a line drawn from the Jamezuk pass through Lál Khán Náwar, the Khargushki Band and Gumbad-i-Shai Shádi to the desert on the south and west, and the Gwásh and Sarawán *niábats* on the north and north-east. The greatest length of the *niábat* from east to west is about 48 miles, and its greatest breadth from north to south about 40. It contains no hills. This *niábat* with Bakat, that is the country below Gazzi, is better known as Jhalawán, while the country above and including Gazzi is called Sarawán.

Rivers.

The rivers have already been described in Chapter I and the further description here given refers only to the portions within the *niábat*. The Baddo has a sandy shallow bed, about 400 yards in width, near the centre of which winds the main or flood water channel, about 70 yards wide, the remainder of the bed on either side being dry crop cultivable area, and the whole enclosed by banks 15 to 30 feet high. As may be expected, cultivation in this area is uncertain, one year the floods being so feeble, that channels have to be cut to divert the water to the sides, while at others their volume is so great that the natural channel of the river being insufficient to hold it, the surplus water inundates the land on either side with such force as to wash the soil from one spot and deposit it elsewhere, thus enriching one owner at the expense of another Such freaks, however, are rarely subjects of dispute, being considered as due to the eccentricities of the flood and borne with as such, each despoiled cultivator hoping for better luck next season. Wells have been sunk in the bed of the river, but their depth, averaging 40 feet, precludes their general use, moreover they refill but slowly, and below Zorábád the water is of indifferent quality, bitter and brackish.

The Korakán river is of little use for cultivation, having only a narrow bed about 50 yards wide and steep banks about 30 feet high.

The Garruk or Saráp enters the *niábat* at Madagán and takes a more easterly course than that marked in the map,* in which Kalaghán and Pulkián are shown to the east of the river

* North-West Transfrontier, 4th Edition, 1894, sheet No. 22' S.W.

instead of to the west. After passing the Kalaghán fort near the Gumbad-i-Hála the river turns in a half circle to the west and joins the Korakán at Band-i-Shér Khán. Owing to a large part of the flood water being taken off higher up its course, its bed below Madagán is at first narrow and shallow, but for cultivation purposes the Saráp is considered second only to the Baddo as, though its flood water is less in volume, it irrigates a richer tract of country.

Forests. There are no forests in the *niábat* nor any trees or shrubs beyond those common to Khárán. The beds of the Baddo, Korakán and Saráp rivers are covered with tamarisk trees, mainly of the species yielding the sweet gum called *shakargaz*, while the common species known as *tágaz* grows all over the sands.

Fauna. There are no animals peculiar to the *niábat* or sufficiently numerous to call for remark. A few jackals prowl round at night, and snakes are common in the sands and on the banks of the rivers.

Climate. Climatic conditions are the same as those of the adjoining *niábat* of Wáshuk.

History. The forts of Kalaghán, Pulkián and Kútán, now in ruins, were strongholds during the fighting between the Naushérwánis and the Hálázais; Kalaghán and Pulkian belonging to the Hálázais and Kútán to the Naushérwáni Chief. The mud fort of Kattik, also in ruins, was the scene of the murder of Azím Khán, half brother of the present Chief. Azím Khán was shot about 1885-6 by one of his favourite servants named Sharíf, Sharíf being himself killed the following year by a cousin of the Chief.

Archæology. There are several *gumbads* in the *niábat*. similar to those already described as scattered throughout Khárán. One called the Gumbad-i-Hála is on the banks of the Saráp river near Kalaghán-i-Kalát, another called Túho between the old forts of Kàlaghán and Pulkián, and a third is called Bíbi Baso. Hála and Túho were brothers, progenitors of the Hálázais, and Bíbi Baso was their sister. There is also another *Gumbad* near Kútán, known as that of Saiad Amír, ancestor of the Amíráris. The old forts are those of Kalaghán, Pulkián, Kútán and Kattik, already mentioned.

MINIATURE GAZETTEER.
Population.

The principal sections residing in the *niábat* are those named in the margin, totalling 308 families or about 1,500 persons. An account of the Kubdáni, Sohr, Mamojav and Amírári has already been given in Chapter I.

		Families.
1.	Kubdáni ...	119
2.	Sohr ...	54
3.	Deháni ...	44
4.	(*a*) Mamojav	29
	(*b*) Kalagháni	10
5.	Keharái ...	24
6.	Amírári ...	14
7.	Ghaibizai ...	14
	Total	308

The Kubdánis, the largest tribe in the *niábat*, are a clan of the Rakhshánis and are divided into six sections. They have lands on the banks of the Baddo, for which they pay a fixed *mália* of two camels or Rs. 240, i.e., Rs. 40 per section per annum in cash or in kind.

The Sohrs are divided into four sub-sections and pay a fixed *mália* of one camel or Rs. 120 in cash or kind per annum. They own land on the Baddo in the tracts called Sohrai Watan and Honai Dagár.

The Dehánis assert that they came from Dehak in Persia and hence their name. The tribe own a large number of camels (1903). They have no land of their own, but cultivate lands belonging to the Chief at Shimshán, Salámbék and Haddu, paying one-fourth, one-sixth and one-tenth of the produce respectively as revenue.

The Mamojavs claim to be Ghilzai Afgháns by origin and the ancient inhabitants of the country. They are divided into three sub-sections and own land in the valley between Shimshán and the tract known as Mamojav-i-Watan.

The Kalaghánis are said to be a branch of the Mamojavs. They own land in the Baddo valley, paying one-tenth of produce as revenue to the Chief.

As will be seen in Chapter I, the Keharái are Muhammad Hasnis. They pay one-tenth of produce as revenue.

The Amíráris own land in the Baddo valley and near Kútán; for the first they pay one-tenth of produce as revenue, and for the land near Kútán a fixed revenue at two camels or Rs. 240 per annum cash or in kind.

The Ghaibizais are Habúzái Afgháns; they own land in the Mamojav-i-Watan, paying one-tenth of produce as revenue.

As will be seen in the account of the Hálázais in Chapter I, this tribe at one time possessed much land in this *niábat*

along the Saráp river. The Kalaghán tract still (1904) belongs to them, but is lying waste owing to the Bijarzai section having left the country. The tombs of their ancestors, Hála and Túho, are in this tract. MINIATURE GAZETTEER.

There are no permanent villages in the *niábat*, and the inhabitants live in mat huts in the summer and *gidáns* in the winter.

Agriculture.

There is no irrigated land in the *niábat*. The dry crop land lies in the bed of the Baddo river, on either side of it, and along the Korakán and Saráp rivers. The bed of the Baddo is cultivated throughout its length from Umari Cháh to the Khargushki Band, the land being divided among the various tribal sections. The several cultivable tracts formed by the rivers are known by different names. On the east bank of the Baddo, counting from north to south, are the tracts: Sohrai Watan, Díli, Sohri Hámag, Honai Dagár and Salámbék. On the west bank are: Zorábád, Dáru, Haddu, Shimshán and Mamojav-i-Watan.

The tracts enclosed by the Korakán and Saráp rivers are known as Pulkián and Kalaghán. To the east of the Saráp river is a considerable tract, now lying waste, but which bears traces of having been at one time cultivated.

The soil is rich and fertile, having a sandy sub-soil with an alluvial clay covering. With favourable rain the crops are computed to return one-hundred fold of seed, the *juári* crop in particular being extremely heavy and rich. The tract called Zorábád, part of which is in this *niábat*, possesses the richest soil. The spring crops are wheat and a little barley and the autumn *juári* and melons. Wheat of the *dayak* variety is generally grown. There are no *kárézes* nor is well irrigation practised, the cultivators depending entirely on the river floods and rainfall. Camels, which are extensively bred in the *niábat*, and sheep and goats are the domestic animals. There are no horses and but few bullocks.

Communications.

The Nushki-Khárán-Panjgúr route passes through the *niábat* from Khárán via Zorábád and Bangi Cháh to Wáshuk. The Khárán-Máshkél route runs just north of the *niábat* via Malik Sháh, Mangi Cháh and Hurmágai.

Administration.

The *niábat* is under the administration of a *náib*, who in no way differs either in his pay or duties from the *náibs* of

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other *niábats*; sepoys of the Chief's levies assist him in the general duties and especially in the collection of taxes and revenue. A second *náib* is stationed at Zorábád, whose duties are to supervise the herds of camels in the Khárán valley, impressing any camels required for the Chief when travelling and collecting the tax on any sold and taken out of the country. This *náib* is not paid any regular wages, but receives occasional gifts from the Chief.

Revenue.

It is difficult to estimate the revenue with any accuracy, but, from the data available, it may be estimated in an average year as follows :—

	Rs.
Receipts from the Chief's own lands after deducting payments to cultivators, 500 camel loads of wheat and *juári* valued at	10,000
Paid by cultivators as revenue 100 camel loads	2,000
Paid as fixed *mália*, 4 camels or	480
Taxes on imports and exports	200

giving a total revenue at local rates of about Rs. 12,680, of which Rs. 10,000 are realized from the Chief's own lands. The only expenditure is the pay of the *náib* who receives 15 cubits of cloth and 15 Khárán maunds of grain per mensem, equal to about Rs. 100 per annum.

General Description.

Gwash.—The Gwásh *niábat* is the central of the 3 northern *niábats* of Khárán and consists of two natural divisions, the hilly or northern portion in which are the tracts of Kallag, Kohpusht and Nigwar; and the plain or southern portion consisting of the cultivable strip between the hills and the desert and divided into the tracts of Jálwár in the west and Gwásh in the east, the former of which extends from Talonk to Hétak and the latter from Hétak to Siáhdamb. The greatest length of the *niábat* is roughly 60 miles from east to west and its greatest breadth from north to south about 35 miles.

The irrigated lands lie in the hilly tracts of Kallag, Kohpusht and Nigwar; the dry crop lands in the Gwásh and Jálwár districts; south of the dry crop area again comes the desert which forms the grazing ground of the camels for which Khárán is noted.

Boundaries.

The *niábat* has no definitely fixed boundaries, but approximately they are; on the east a line drawn from the

Nimik pass through Siáhdamb to the south-western extremity of the Bilav hills near Zorábád; on the south the desert; on the west a line from Talonk northward to the vicinity of the Pír Puchi pass. As has been said in Chapter I, the northern boundary of Khárán and hence of the Gwásh *niábat* has not been laid down with exactitude. MINIATURE GAZETTEER.

The Ráskoh is the only range in the *niábat* and has been described, together with the passes leading over it, in Chapter I of this *Gazetteer.* Hill Ranges.

The chief rivers or rather hill streams in the *niábat* are the Jálwár, Tatagár, the Kallag or Chiltanáni Kaur, the Bunáp, the Bajjaro and the Gédén. Rivers.

All have their sources in the Rás Koh range and all drain southward with the exception of the Gédén, which drains to the north, irrigating the tract known as Kohpusht.

The Jálwár rises at the western end of the Báhav hills and with its tributary the Sabz Kumb irrigates the south-western or Jálwár tract of the *niábat.* Close to the old fort in the Jálwár pass is some permanent water. It would appear that in former days there was a running stream here, but except for some pools of perennial water near the fort the stream is now dry.

The Tatagár, Kallag, Bunáp and Bajjaro streams water the Gwásh plain.

The Tatagár rises in the pass of that name. It has no perennial water. At the point north of the low Somáili and Maliki China hills where it debouches from the Rás Koh Range, a dam divides the flood water into two streams, from which again the water is distributed by a number of irrigation channels over the country between Hétak, Kohuk and Gangúi or Sanjari Nali.

The Kallag or Chiltanáni Kaur rises in the Kambar and Rás Koh peaks and runs south, watering with an ample perennial stream the cultivated flats of Lús Kallag, Máhladín and Garruk Kallag. The supply of water to these *Kallags* is much more than can be utilised, and a large quantity of water sinks in the ground below Garruk Kallag and is lost. Below Garruk Kallag the supply of water gradually diminishes, and below Kalchinán Kallag to Eri Kallag the river is quite dry. At Eri Kallag a scanty supply of water is obtainable by digging in the river bed. The distance from Lús to Eri

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Kallag is about 12 miles. The river is about 15 yards broad at Lús Kallag, widening to about 50 yards in width at Eri Kallag. North of Band Kallag the bed of the river is full of large boulders and impassable by an animal, except the donkeys bred in these hills. South of Eri Kallag, below the point between the Bajrat and Mamo hills where the stream leaves the hills, dams have been made which distribute the flood water over the rich lands of the Gwásh plain between Sanjari Nali and Darrích. Its principal tributaries are the Dínár, Ráio, Pathukán and Buzáni Kaur from the west and the Gardák from the east. Local tradition asserts that in former days both the Kallag and Bunáp rivers flowed with a permanent stream into the Gwásh plain.

The Bunáp rises in the Pahrod pass, and for purposes of cultivation, ranks first among the streams of the *niábat.* It has perennial water in places in its course among the hills. On reaching the plain it is divided by the Bunápi Band into two channels called Gurdán and Godáno, from which again the flood water is distributed over the plain at and to the east of Darrích.

The Bajjaro irrigates a small tract of land at Bopai Rék.

In addition to the above mentioned streams, a number of rivulets rise in the chain of low hills called Báhav and Gwardasht which extend across the north of the plain from the Jálwár river on the west to the Kallag river on the east. The floods of these streams irrigate patches of land along the skirts of these hills. Some of these streams have permanent springs of water at their sources with small groves of date palms. The principal streams counting from the west are the Hurruk Méshuk, Cháchikán, Buzáp Piddinak, Pishuk Garmáp, Zard Kahúrak and Rungán.

The Gédén river is formed by the Liddi and Pogas streams which rise, the former in the Rás Koh and the latter in the Kambar peaks, and drains northward into the Chágai District. It has perennial water with date groves and orchards of pomegranates and grapes and some cultivation along its course.

Forests.

There are no forests in the *niábat.* Small groves of the date palm are found in the Jálwár pass in the streams issuing from the Báhav and Gwardasht hills and in places along the tributaries of the Kallag river. The wild almond, fig and plum grow in the Rás Koh hills, also a few pistachio trees.

Mulberry and other fruit trees thrive well in the glens of the Kallag river. Tamarisk grows abundantly throughout the valley and in the river beds ; *tágaz* grows over the sands. *Maghér*, *dánichk* and *kulkusht* (the colocynth) grow abundantly both in the valley and over the sands. Asafetida grows in considerable quantities in the Rás Koh hills, the sap being extracted by Ghilzai Afgháns and exported to India. MINIATURE GAZETTEER.

Sind ibex (*Capra aegagrus*) are numerous in the hills, especially in the neighbourhood of the Rás Koh peak, where also wild sheep (*Ovis Blanfordii*) are found. Ravine deer frequent the skirts of the hills, grazing on the crops in the valley at night. Leopards are met with in the hills and occasionally do considerable damage to the flocks. Chikor and sisi are plentiful in Kallag and Nigwar. Snakes are very numerous in the plains and sands, so much so that to traverse the Gwásh valley when covered with the spring pasture is a matter of extreme danger. Fauna.

In the lower parts of the *niábat* the climate is extremely hot during the summer, though the Rás Koh Range shelters the district from the *liwár* or hot north-west wind. In the glens of the Rás Koh hills, especially at Garruk and Lús in Kallag and Razái in Nigwar, the climate during the summer is cool and pleasant. The winter is cold, though snow does not fall except on the highest peaks of the hills and frost is rare. The rainfall is scanty though the Gwásh and Sarawán *niábats*, owing to their proximity to the hills, receive more rain than the other *niábats*. Climate.

References to the local ancient history of the *niábat* will be found in the account of the places of interest in the Rás Koh Range in Chapter I, also under **Archæology** in that Chapter. The existence of ancient stone dams in the Gédén river in Kohpusht and in the neighbourhood of the Zard pass, and the Kufic inscriptions in the Jálwár pass and in Kallag point to the existence in former days of a more advanced and prosperous community than now inhabits the *niábat*. According to local tradition the country was formerly ruled by the Maliks of Seistán : the power of the Maliks having been completely broken by the Mongols under Chingíz Khán, History.

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the country was overrun by the Baloch from whom the present Koh i Siáhpád inhabitants are said to be descended. Finally the Naushérwánis brought the *niábat* with the rest of Khárán under their influence. Previous to the time of Azád Khán, two forts used to be maintained in Gwásh as a protection against raiders—one at Kohuk and the other near the Somáili hills. These have now been abandoned, raids having ceased. The district of Jálwár is said to have belonged at one time to the Mamojavs who sold the tract for a number of camels to the Jálwári Rakhshánis, some of whom are still in possession. Local tradition states that the tract of Kallag belonged formerly to the Maliks of Wáshuk, and that the annual grant of grain and dates still received by their descendants from the Naushérwánis out of the revenues of Wáshuk is compensation for the loss of the revenue of Kallag.

Kalchinán Kallag is noted for the opposition made by the Naushérwánis about 1736-37 to the forces of Nádir Sháh. Mír Abbás II, grandson of Purdil, Chief of Khárán, was here taken prisoner and deported to Persia. In more recent times about 1859, the Siáhpáds, though eventually defeated, made a stout resistance near Garruk Kallag to a force sent against them by Mír Khudádád Khán of Kalát.

Archæology.

The *niábat* is rich in antiquarian remains. Besides the stone dams and Kufic inscriptions already referred to, it contains a number of *gumbads*, some of which are ornamented with rude figures representing horses, camels, etc. Five of these *gumbads*, one of which is double-storeyed, are at Shai Utmán, one at Talonk, two at Mangihi Cháh in Jálwár, one in the Jálwár pass, one each at Hétak, Swárén and Malikshai Kalát in Gwásh, some eight or ten in Eri Kallag and one at Padún Kallag. Most of these are in ruins but the *gumbads* at Shai Utmán, Talonk and in the Jálwár pass are in good condition. It is reported that traces of an old Arab *kárés* exist in the Jálwár pass. Between Kalchinán and Band Kallag is a graveyard and remains of stone-built walls where local tradition asserts that fighting took place between the local Maliks and Mongol invaders.

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The permanent population of the Gwásh *niábat* numbers about 456 families or about 2,280 persons and consists of the groups noted in the margin, all of whom are Rakhshánis excepting the four last mentioned. Of these the Kohi Siáhpáds are almost entirely agriculturists depending little on their flocks and camels of which they possess very few. The remainder depend both on agriculture and on their flocks. An account of the Kohi Siáhpáds and Hejibáris has been given in Chapter I. The Tútazais claim to have been originally Trássi Méngals who emigrated from Nushki. The Kochakzais are said to have been Burra Jadgáls of Las Béla who settled in Khárán. A considerable number of families are said (1904) to have emigrated to the Chágai District, the Helmand valley and to Sind owing to drought in Khárán. These have not been included in the figures above given. The language spoken is western Baluchi, except by the Tútazais and some of the Sumáláris who claim a Bráhui origin and speak Bráhui. All the people of the *niábat* are Sunni Muhammadans.

		Families.	
	Jálwári ...	10	Live in Jálwár.
	Sásoli ...	11	
	Hejibári (Fatéhzai) ...	22	
All known as Kohi Siáhpád.	Airofáni ...	87	Live in Kallag and some in Gwásh.
	Yalánzai ...	21	
	Muhammadáni	25	
	Janganzai ...	28	
	Lúsi	64	Live in Kallag and Kohpusht.
	Nigwari ...	40	Live in Nigwar.
	Rozizai ...	5	Live in Gwásh.
	Janglizai ...	9	
	Malangzai ...	25	
	Chiltákzai ...	7	
	Tútazai ...	33	
	Kochakzai ...	14	
	Siáhizai (Muhammad Hasni) ...	14	
	Sumálári ...	24	
	Channál ...	10	
	Shaí-Karda ...	7	
		456 families.	

The only permanent villages are those noted in the margin. There are no forts. The people are almost all nomads living in blanket tents during the winter when they camp at the skirts and in the lower glens of the hills to avoid the cold. During the spring

1. Garruk
2. Máhladín } in Kallag.
3. Lús

4. Razái
5. Bushéri } in Nigwar.
6. Olingi

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and summer they come down to the plains and live in mat and wattle huts.

Agriculture.

The irrigated land consists of cultivated flats or *kallags* the most important of which are Lús Kallag, Máhladín and Garruk Kallag on the Kallag river; Rashwánk, Liddi, Pogas and Gédén on the Gédén river; and Razái, Bushéri, Olingí and Nág in Nigwar. All the rest is dry crop and entirely dependent on the floods of the various rivers. The soil of the cultivable land in the plains of Gwásh and Jálwár is sandy with a layer of rich alluvial soil. It is very fertile. Wheat and barley form the spring crops, *juári* and melons the autumn. The soil of the land under permanent irrigation in Kallag, Kohpusht and Nigwar is largely gravel and is of an inferior quality requiring heavy manuring and yielding a poor return. For the spring crop an inferior kind of wheat called *pashmik* is grown in it. The autumn crop, *juári*, is sown in June and July and reaped in October and November. Onions and cucumbers are also grown and a little cotton. Melons are not much cultivated. The principal fruit tree in Kallag is the date. Mulberries, pomegranates and grapes also grow abundantly in Lús, Máhladín and Garruk Kallags. Much rich land is lying waste in Talonk, Hétak and Swárén partly for want of water and partly for want of population to cultivate it. Gwásh is noted for its pasture which grows after good spring rains to the height of a horseman's stirrup. There is also rich pasture for goats and sheep in the Rás Koh hills. There are no *kárézes* in the *niábat*. Owing to the depth of the wells, from 60 to 200 feet, irrigation from wells is impossible. In the east of the Gwásh plain from Siáhdamb to Darrích the depth of the wells is much greater than in the western portion of the plain and in Jálwár. In the hot seasons most of the herds of camels are taken to the Máshkél river because of the labour involved in drawing water from the wells. The people keep no horses and very few cattle. Ploughing is done largely by camels. The number of camels was estimated in 1904 at 700 with about 4,000 sheep and goats and 100 donkeys.

Communications.

The following main routes pass through the *niábat*, the Kalát-Khárán-Máshkél route, via Malikshai-cháh, Jálwár and Talonk; the Khárán-Chágai route via the Tatagár and

Pír Puchi passes. The latter is fit for lightly laden camels only. Other tracks are described in Chapter I. A foot path crosses the Rás Koh to Padag via the Kallag and Gédén rivers.

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Administration.

The *niábat* is in charge of a *náib* whose duties and emoluments are the same as those of other *náibs*. A few of the Chief's sepoys are sent to assist him when the time for the collection of the revenue comes round. There are two *thánas* in the *niábat*, (but the *náib* has no control over them beyond supplying them with food) (*a*) on the Khárán-Chágai route near Zard between the Tatagár and the Pír Puchi passes, (*b*) at Gédén on the northern watershed of Rás Koh. This *thána* watches the route from Khárán to Padag via the Pahrod pass.

Revenue.

In the Jálwár tract the Chief receives an annual fixed payment of Rs. 30 from the Jálwáris, in lieu of any portion of the produce. The Sásolis and Hejibáris hold their lands in Jálwár as permanent tenants of the Jálwáris, paying the latter one-fourth share of the produce.

In Gwásh the rate of revenue paid by the majority of the people is one-tenth of the produce. But in cases where the land is the private property of the Chief, one-fourth share of the produce is recovered from the tenants. Certain sections and individuals have purchased from the Chief total or partial exemption from revenue on their lands. The Janglizais pay a fixed annual *mália* of the equivalent in kind of one camel, which is at present assessed at 12 camel loads or about 100 Indian maunds of wheat.

In Kallag with Kohpusht a different arrangement prevails.

	Sheep.
Eri Kallag	3
Shamai	3
Nardután	3
Kalchinán	9
Pádún	3
Sari Kallag	3
Band Kallag	1
Garruk Kallag	18
Máhladín	3

In addition the Lúsi Siáhpáds pay one-tenth of produce for their land in these *Kallags*.

From the Kallags mentioned in the margin the revenue recovered was originally in sheep at the rates given. The equivalent of a sheep is now considered as 33 Khárán maunds of grain and 24 *arish* of Kallag-woven cloth, at which rate revenue is now recovered. Half the amount of grain is payable in wheat after the spring harvest and half in *juári*

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in the autumn. Any *Kallag*, the water supply of which has failed, is not liable to payment of revenue. The Lúsi Siáhpáds hold lands in Garruk Kallag, Máhladín, Lús Kallag and Kohpusht, and pay revenue at the rate of one-tenth of produce which is commuted into a fixed annual payment of 11 camel loads of grain; 20 pieces or 920 *arish* of Kallag-made cloth; 3 Khárán maunds of dried pomegranates, and Rs. 24 in cash. Thus the total revenue paid by Kallag with Kohpusht amounts to about 200 Indian maunds of grain, and cloth, cash and fruit to the value of about Rs. 125.

The Nigwar tract of the *niábat* was also formerly subject to the payment of revenue in sheep at the rates marginally noted. In place of sheep, grain and cash at the rates given for Kallag are recovered. As no cloth is nowadays woven in Nigwar, its price is recovered in cash at the rate of 20 *arish* for a rupee. A further cess of one cluster of dates per each date palm has recently been imposed on Razái Kallag.

	Sheep.
Razái Kallag	$11\frac{1}{2}$
Bushéri Kallag	$6\frac{1}{4}$
Olingi Kallag	$6\frac{1}{2}$
Nág Kallag	$5\frac{3}{4}$
Total ...	30

A grazing tax of a sheep and a felt per flock per annum is paid by certain nomad sections. Herds of camels pay no grazing tax, but are liable to the octroi tax for camels sold out of the country and to *bégár* or the providing of one camel per herd for the Chief when required. The only expenditure is the pay of the *náib* which comes to about Rs. 110 per annum. The sepoys stationed in the *thánas* are paid by the Chief.

Places of Interest.

A description of the places of interest and shrines in the Rás Koh range has been given in Chapter I. In the Jálwár pass is a large fort built by the late Chief Azád Khán in a position of considerable strength. In this fort Azád Khán used to take refuge with his family and treasure when in difficulties with other Chiefs. In the defile north of the fort are the Kufic engravings already referred to, and on the western cliff of the defile is the shrine of Shai Shádi, whose tomb called *Shai Shádi-aj-gumbad* is also in the pass. Close to this *gumbad* are the remains of an old fort. The hilly tracts of Kallag and Nigwar are important from a local point of view, in that they form natural strongholds in the event of tribal warfare. The word *Kallag* in Baluchi signifies

a fort. No forts now exist in these tracts, and the name would appear to refer to the locality generally as a stronghold. Eri Kallag was the scene of the death of Mír Muhammad Amín, a favourite son of the late Chief Azád Khán, who accidentally shot himself when out shooting here. It is believed by the people that Azád Khán by constructing a water channel close to the shrine of Pír Chárik or Malik Kambar had incurred the anger of the saint. In the north of Garruk Kallag are a number of Kufic engravings. Garruk Kallag is locally noted for its orchards of pomegranates and mulberries and for its vineyards. Kallag is considered a sacred tract on account of the shrines of the saints in it. Consequently the inhabitants will not sell the fruits or vegetable products of their orchards, nor will they build any water mills for fear of the wrath of the saints. The hill tract of Nigwar contains the shrines of Pír Búbak at Razái Kallag and Sheikh Husain at Bushéri Kallag. The tract consists of a series of cultivated flats or *kallags* not situated along one river as in the case of Kallag, but watered by separate perennial springs issuing from the hill side, the two largest being Razái and Bushéri Kallags. There is no prohibition against the sale of fruits or vegetables in Nigwar.

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General Description.

Hurmagai.—Hurmágai is a *niábat* of considerable size, situated in the north of Khárán, and consisting of the southern slopes of the Rás Koh Range with the plain at the foot. This consists of a narrow strip 6 to 8 miles wide, and about 65 long between the northern edge of the desert and the *dámán* of the hills. The greatest length of the *niábat* from east to west is about 65 miles and its greatest breadth from north to south about 40. The hilly portion is uncultivated and very thinly populated by nomads, while the plain is chiefly hard, uncultivable *pat* intersected with belts of sand and shingle. Cultivation is confined to the vicinity of the village of Hurmágai and to a few patches of land at the mouth of the several mountain torrents which carry the hill floods to the valley.

Hurma is the Baluchi for date, and the common tradition of the origin of the name Hurmágai is, that the tract was bought by the Sanjránis of Chágai from the Mamojavs, its original inhabitants, for a bag of dates. Another explana-

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tion is that the name is derived from the small date groves which exist in one or two places.

Boundaries.

The boundaries may be defined as the watershed of the Rás Koh Range on the north, the desert on the south, the adjoining *niábat* of Gwásh, which commences from Talonk, on the east, and Galacháh and the Máshkél *niábat* on the west.

Hill Ranges.

The Malik Surinda, Chár Band and Rásáni ridges of the Rás Koh hills are the principal hills in the *niábat*. Malik Surinda, noted for its shrine dedicated to the saint of that name, 6,532 feet, and Malik Rásáni, 5,077 feet, are two prominent peaks. The passes leading from Hurmágai to the Dálbandin plain are the Lúsi, Haftén and Nothi. The first is a footpath, the others are on the Rásáni route, and practicable for camels. The hills have no permanent inhabitants, but are visited by nomad shepherds after the spring rains when water and pasturage are abundant, the grazing on the slopes of the hills being very good, especially that in the neighbourhood of the Rásáni river, while the small groves of wild dates at Traddok, on the Pulangi and Machi rivers, are an attraction to the shepherds.

Forests.

There are no forests. A few olive and pistachio trees are found, and the tamarisk grows abundantly in the river beds. The *tágaz* flourishes in the sands. Hurmágai is well known for its crops of *maghér* and *dánichk*. The colocynth (*kulkusht*) also abounds.

Fauna.

Mountain sheep are fairly numerous, especially on the banks of the Rásáni river, and deer frequent the skirts of the hills, going down to the crops in the valley at night. Leopards are sometimes found, while the date groves and wild honey attract an occasional bear.

Rivers.

The only streams of importance are the Hurmágai and the Rásáni, the remainder being merely torrents, rising at various points in the hills and running southward to the valley, where they irrigate patches of dry crop land. From east to west they are, Sabz Kumb, Pulangi, Sagári, Múkak, Lúsi and Malik Surinda.

The Hurmágai, or Rod-i-Hurmágai as it is sometimes called, rises on the southern side of the Pír Puchi pass, and flows in a south-westerly direction to Hurmágai village, just before reaching which it divides into several shallow channels.

Except near its source, it contains no perennial flow of water. The floods it brings down to the valley are of the utmost value, furnishing as they do, with those of the Rásáni, nearly all the water available for irrigating the cultivable land. Its tributaries are the Masíti, Bánen, Kahn, Dédár, Nalíchki and Gatti.

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The Rásáni rises in the Haftén pass and runs due south to the valley; for the first few miles of its course it has a small flow of water in good years.

It is much frequented by nomad shepherds, both for its water-supply and the excellence of the grazing on its banks. Its principal tributaries are the Abídar and the Machi.

Climate, temperature and rainfall.

The climate of the *niábat* possesses no peculiarities, though the tract is less exposed to the *liwár* wind than Máshkél on the west. The *niábat* is healthy; fever being seldom prevalent except in the autumn. The water-supply is from wells, which vary from 25 to 100 feet in depth.

History.

The *niábat* is said to have originally belonged to the Mamojavs of Khárán and to have been sold by them to the Sanjránis of Chágai. The latter remained in possession until the time of Azád Khán, when they killed a Naushérwáni, named Yági, a relative of the Chief, near the Azhdaha pass. In retaliation, Azád Khán collected a force and attacked Chágai, where he besieged Kamál Khán, the Sanjráni Chief. A peace was eventually concluded, by which half the *niábat*, from the Zamán channel of the Hurmágai river to Régin Cháh, was ceded as blood compensation for the slain Naushérwáni. A small portion of this ceded land was given to the heirs of Yági, the remainder being retained by the Khárán Chief. The eastern half of the *niábat* still remained in the possession of the Sanjránis, but, in accordance with the Baloch custom, they had now to render tribal service to the Khárán Chief, and were assessed to revenue by Sir Nauroz Khán, in consequence of which the majority of them left the country.

Archæology.

The only antiquarian remains are four *gumbads*, or square-shaped vaulted tombs at Núruddín-i-gumbad. They are from 12 to 25 feet square, made of burnt brick and ornamented with rude figures in low relief representing horses, camels, etc. These *gumbads* are in a ruinous condition and the fallen bricks are being taken away by the people and

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used in their wells. According to local tradition Núruddin was a Mamojav.

Population.

The permanent population of Hurmágai numbers 97 families or about 485 persons, and consists of the groups noted in the margin. All are Sunni Muhammadans; western Baluchi is the only language spoken. All possess camels, and are flock-owners as well as cultivators. In 1904, owing to a quarrel with the servants of the Chief, the Taukis, with their flocks and herds, had gone to Dálbandin, but their early return was expected. The only permanent village in the *niábat* is Hurmágai. It is a collection of a few huts, with some dry crop cultivation, and a good well of water. It is 65 miles west of Khárán-Kalát. Near the village is a strong fort of burnt brick, constructed by the late Azád Khán for his son Azím Khán. It is loop-holed for musketry fire, and is now garrisoned by 12 sepoys. There are no shops in the *niábat*.

Taukis 12 families, Hejibáris 55, Sásolis 24; and the Hurmágais and Saiad Kalánis 3 families each.

Agriculture.

The soil of the cultivable land is sandy with a layer of silt. It is very rich and well suited for *juári* cultivation. Wheat and *juári* are the principal crops. The area most extensively cultivated is Hurmágai, which is irrigated from the Hurmágai stream by the channels known as the Lahdádi Gwaz, Jutti, Mián Gwaz, Abdi, Zemán and Mallok. Other areas are near the mouth of the Rásáni irrigated by its channels, the Rék-Dem and Lopo; and at the outlets of the Pulangi, Sagári and Jaudar streams. All the lands are embanked. There are no cattle or horses in the *niábat*, the ploughing and cultivation being done by camels. The number of camels was estimated at 1,200 in 1904. There were about 900 sheep and goats.

Communications

The Kalát-Khárán-Máshkél main route passes through the *niábat*, Hurmágai village being one of the halting stages. A track also leads from Hurmágai to Dálbandin via the Rásáni pass; it is practicable for camels. Another leads to Wáshuk, but is very difficult, as it traverses heavy sand and is almost waterless.

Administration.

The *niábat* is in charge of a *náib*, but all serious cases are referred to the Chief; the *náib* is responsible for the collection of the revenue and of transit dues and for the

proper patrolling of the roads by the sepoys. The *náik* in charge of the sepoys acts as the *náib's* assistant. MINIATURE GAZETTEER.

The cultivation being *khushkába*, the revenue, which varies from one-fourth to one-tenth of the produce, is difficult to estimate, but may be taken as about 5,000 Khárán maunds or 406 standard maunds of wheat and double that quantity of *juári* in a good year. Rupees 100 are derived from a tax on the sale of camels at Rs. 3 each and about Rs. 20 from transit dues. Revenue.

The expenditure, as far as Hurmágai is concerned, is confined to the wages of the *náib*, his assistant and the 11 sepoys garrisoning the Fort. They are paid in kind,—the two first each receiving 15 Khárán maunds of grain and 15 *arish* of cloth per mensem, and the sepoys 12 maunds of grain and 12 *arish* of cloth each. The aggregate expenditure converted into cash is probably about Rs. 60 per mensem. Expenditure.

Dehgwar.—The Dehgwar *niábat*, also called the Máshkél or Máshkéd *niábat*, is a desert area in the south-western corner of Khárán lying approximately between 27°7′ and 28°29′ N, and 62°20′ and 63°49′ E. It is nearly rectangular in shape with very irregular sides, its greatest length from north to south being about 80 and its greatest breadth from east to west about 65 miles. It consists of two parts, Dehgwar, meaning the country along the skirt of the hills, and Máshkél, or the country along the Máshkél river. The only cultivable land is the tract along the banks and in the delta of the Máshkél river from Burída to the Hámún-i-Máshkél, also a small piece near the ruined fort of Kalúga; the remainder of the *niábat*, except for the sandy belts on either bank of the Máshkél, is a gravelly *pat*. In places where water is found close to the surface the date can be cultivated, but otherwise the *pat* is waste and destitute of any vegetation except a few shrubs. General description.

It is bounded on the north by the Chágai desert and the Hámún-i-Máshkél; on the west and south-west by the Persian Makrán boundary; on the south-east by the Panjgúr *niábat* of Makrán; and on the east by the Rod-i-Máshkél and an imaginary line drawn from Mián Rodak across the Khárán desert to Gaukok. The south-eastern boundary is, however, in dispute between Khárán and Makrán while the eastern boundary is not fixed. Boundaries.

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Hill Ranges.

The only hills in the *niábat* are the Siáhán Range in the south-west and the ridges running eastward in continuation of it and called the Buzkohi, Hétái and Baskaroch hills. The Siáhán hills are so named because of their black colour. The Buzkohi, Hétái and Baskaroch hills, while similar in formation and appearance to the parent range, are much lower, the highest peak being the Buzkohi 5,130 feet. These hills have no permanent inhabitants but are visited occasionally by the Siáhánis of Kúhak, who pasture their flocks there, and by the Rékis of Dehgwar, some of whom occupy their northern skirts for the same purpose during the spring. The principal passes crossing these hills are Tank-i-Zurrati, a gorge formed by the Máshkél river east of the Baskaroch hill, and the Baskaroch and Hétái passes through the hills of that name. These three passes lead to Panjgúr. Three foot-paths cross the Siáhán Range, *viz.*, Ragh pass via the Gokai river and Tump-Kalát to Kúhak; Gétáni pass via the Nokcháh river to Kúhak; Mashod pass from Lijje to Sotagén Mach and thence to either Isfandak or Kúhak.

Rivers.

The Máshkél, with its tributaries the Rakhshán and the Bíbi Lohari, is the only important river in the *niábat*. It has been fully described in Chapter I of this *Gazetteer*. From Mián Rodak, as far as Rahrav, the river bed is densely covered with tamarisk jungle, and water appears at intervals in pools. The height of the banks, however, prevents the water being drawn off for irrigation, and cultivation is at present restricted to the delta of the river near the Hámún-i-Máshkél which, being low lying, is irrigated by floods.

A number of streams of little importance flow from springs in the Siáhán hills and lose themselves in the plain, the sand of which, acting as a natural reservoir, stores and preserves the water underground. Hence throughout Dehgwar water is found nearly everywhere at a depth of from 6 to 8 feet. The principal of these streams, counting from the east, are the Talapách Kaur, Hurri, Dinárcháhi Kaur, Gorándar, Pirádap Kaur, Rahi Kaur and the Ziárat.

Lakes.

The Hámún-i-Máshkél is undoubtedly the bed of what was once a large inland lake. It lies in the north-west portion of the *niábat*. Its length from east to west is about 54 miles and its breadth varies from 8 to 22 miles. It is quite dry except after heavy rains when it receives the floods of

the Máshkél river. Its bed contains two large tracts of hard dry salt named Wádián and Wád-i-Sultán, each about a mile square. MINIATURE GAZETTEER.

Forests.

The only trees are the groves of date palm in the plain, a few wild plum and pistachio in the hills, and tamarisk in the beds of the rivers, that in the Máshkél river being chiefly of the description known as *shakargaz*, which exudes a sweet gum and which has been described in Chapter II, Forests of this *Gazetteer*.

Asafetida is also found in the hills, but the extraction of the sap is not much attended to.

Fauna.

Leopards, bears, wild sheep and goats are found on the hills; deer on their skirts and in the plains; and the wild ass in small herds of 5 or 6 at a time on the Hámún-i-Máshkél and along the Máshkél river. In the jungles of the latter, hyenas, jackals, wild pig and foxes are also found. Wolves are unknown. It is reported that up to a few years ago wild cattle used also to be found in the jungles of the Máshkél river between Naláp and the Hámún-i-Máshkél, but they are now unfortunately extinct. Snakes are very numerous both in the sands and in the jungles in the river bed; in the latter also scorpions abound. Of game birds, sand grouse, duck and partridge frequent the banks of the Máshkél river, the first named being the most common, while the bustard is said to visit the adjoining sands in the spring and autumn.

Climate.

The climate is healthy; in the autumn only the change of season causes fever. Cholera, though occurring in the neighbouring districts of Panjgúr, Jálk and Dizzak, has never within living memory visited the *niábat*, while small-pox and other epidemics are mild and short-lived. The inhabitants ascribe their immunity from disease to the force of the winds that constantly blow. Inoculation is, however, practised for small-pox. Sand storms occur throughout the year; during these storms the wind is often so violent and continuous that a well or *kárés* is covered up in a single day, and human beings lose their lives in the sand. The worst storms occur during June, July and August, at which time the *liwár* or hot wind blows. In September the wind begins to get cooler, and from November to February the cold is severe. During March, April and May the wind and sand storms considerably abate. About October the

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inhabitants move to the jungles of the Máshkél river, which in some measure screen them from the wind and cold, and where also fuel and camel grazing are abundant. Here they remain until the early spring when they go to the northern slopes of the Siáhán Range or to Dizzak or the Chágai District, returning to their date groves about June. During the summer months owing to the scarcity of water elsewhere, and the labour involved in drawing it from wells, many herds of camels from all over Khárán collect at the Máshkél river, where grazing and water are abundant. The rainfall is very scanty, less even than the small average of the rest of Khárán. The spring rains, *bahárgah*, fall in the months of January to March and the autumn rains, *bashshám*, in July to September.

History.

Of the ancient history of Dehgwar, nothing definite is known, but that it must formerly have been a much more important and populous locality than it is now may be inferred from the presence of the old tombs described below under Archæology. One of these is called the tomb of Malik Naushérwán, but whether he had any connection with the present ruling family cannot now be ascertained. The present inhabitants are known as Rékis. They are a clan of the Rakhshánis, and have from ancient days lived in this part of the country. An account of the tribe has already been given in Chapter I. They speak a pure form of Baluchi, and ballads recounting the principal events in Rind history are current among them.

Archæology.

There are nine ancient tombs at Gwachig and two at Régi. Local tradition is unable to assign any date to them or throw any light on their history. Those at Gwachig are in a better state of preservation than any in Khárán, and are double-storeyed and square in shape with domed roofs. They are built of burnt brick, adorned with figures of animals, human hands, etc. A full account of these buildings is given under **Archæology** in Chapter I of this *Gazetteer*.

There are also two mounds in Dehgwar reputed to be ancient and called Dáz-ai-damb and Galúgái-damb. The former is being rapidly covered over by sand. The Galúgái-damb is the site of the Galúga fort and the people state that in making excavations in this mound at the time of the building of the fort by Azád Khán, several corpses were

unearthed in good preservation and wrapped in coloured cloth. MINIATURE GAZETTEER.

There are also traces of old *kárézes* close to the Galúgái-damb, which local tradition attributes to the Arabs.

Population. The Dehgwar Rékis are divided into twelve indigenous and three affiliated sections, numbering in all about 2,000 souls. All are nomads, camel and flock owners, depending more on these and on transport work than on cultivation for support. There are no permanent villages. The people accompany their flocks from pasture to pasture, collecting at their date groves in July for about 3 months at the time of the date harvest. Their language is Western Baluchi and by religion they are Sunni Muhammadans.

Agriculture. There is no irrigated land, and the only dry crop is a tract of rich alluvial soil along the banks of the Máshkél river between Sohr Rég, Rahrav and Tágaz Kand. The chief product of the *niábat* is dates, the groves extending both to the north and for some 15 miles eastward and south-eastward of Ladgasht and forming the district known as Dehgwar. There are at present (1904) 19 groves in all, containing a total of about 43,000 trees. A list of the principal groves is given in the margin. The Khárán Chief owns about 1,000 trees in Kallag; the Rékis own all the remainder except about 400 trees in Záwag belonging to the Dámnis of Sarhad, and obtained by them chiefly in marriage settlements. Two sorts of date are grown, the best being that known as *rabbi*, and the other an inferior kind called *kuroch*. No other crops are grown in the groves. Owing to the unsettled state of the country and the disputes between the Chief and the Rékis, owing also to the nomad life led by the latter, agriculture is in a very backward condition. Cultivation along the Máshkél river is, however, capable of considerable extension. The soil is rich and the people say that if the land is well watered in February and March by the floods brought down by the river, it is sufficient to produce both an autumn crop of *juári* and melons, and a spring crop of wheat in the following spring. Moreover, the building of dams to husband the flood water now lost in the *hámún*

	No. of trees.
Ladgasht and Záwag	25,000
Kallag	10,000
Régi	5,000
Tacháp	500
Báraki	500
Rodo	400

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should be perfectly feasible, the flood not being at any time of the year of very great force. Irrigation from wells would also be possible, the water being close to the surface and the sand storms less violent along the Máshkél river than in the Dehgwar tract itself. Already the Khárán Chief has made a start by embanking lands along the river and settling small colonies on them.

The favourite pasturage area is along the Máshkél river, where water, fuel and pasturage are plentiful. The plain is also thinly covered with *mésk* and *kándár*. The former is highly esteemed as a nutritious and fattening camel graze, and the latter, though inferior to *mésk*, forms a fair food for both camels and horses. The skirts of the Siáhán, Buzkohi, Hétái and Baskaroch hills from Nokcháh to Sháhna provide good grazing in the spring. Formerly many of the Rékis used also to cross into Persian territory in the spring and graze their camels and flocks in the Dizzak hills. But owing to the safety afforded by the spread of British influence in the Chágai District, many of the Rékis now take their flocks to graze in the direction of Dálbandin and on the northern slopes of the Malik Surinda and Rás Koh hills.

Beyond dates, the only crops are wheat in the spring and *juári* and melons in the autumn, the quantity grown being insufficient for home consumption, and having to be supplemented by imports. Except along the banks and in the delta of the Máshkél river the soil is either sand impregnated with salt or gravelly *pat* and is unfavourable for grains, but well suited for date palms. From Kirtak in the north to Piráhdap in the south and from Ekthái to Chakol, an area of some 500 square miles, water is found in some places at the surface and elsewhere at a depth of 4 to 8 feet. As has been already suggested in Chapter II, it seems probable that this area, if systematically and carefully planted with date trees, is capable of great development as a date-producing centre.

There are no *kárézes* in the *niábat*, though tradition says there once were over seventy, all of which have been gradually filled up by sand. Traces of them still exist round Galúga. Both Azád Khán and Sir Nauroz Khán, the Chief, attempted to construct *kárézes* at Ekthái, Galúga and Ladgasht, but they soon became choked, since when *kárés*

construction has been abandoned. The people also have a superstition that it is the will of their saint, Pír Sultán, that there should be no *kárezes* in the country, and that the saint will increase the severity of the winds if any *kárêz* construction be attempted. The force of the winds also prevents well irrigation in Dehgwar itself, as, though wells should be sunk with little difficulty, the labour of keeping them clear is excessive.

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There are no horses or cattle, the chief domestic animals being the camel. The Rékis also possess about 1,500 sheep and a similar number of goats. In 1904 the number of camels in the country was estimated at 1,400 to 1,500 in the proportion of 8 females to 1 male. Formerly the Rékis possessed many more, but large numbers have died through successive years of drought. The surplus stock are sold or exchanged for grain. The Rékis also hire out their camels to traders, and themselves trade with Nushki, Garmsél, Panjgúr and other places, carrying dates from Dehgwar and Jálk, and salt from the Hámun-i-Máshkél and bringing back grain and other necessaries for their own use.

Communications.

The principal routes run south to Panjgúr, west and north-west to Persia, east to Khárán, and north and north-east to Chágai. To Panjgúr, roads lead via Sháhna and Tank-i-Zurrati, via Nokcháh and the Hétái pass, or by Nokcháh and the Baskaroch pass, to the Tank-i-Grawag defile, and thence to Panjgúr. The route via Sháhna and Tank-i-Zurrati, though the longest, is the easiest and the most used. There is, however, no water to be found between Sháhna and Kéchi-cháh, a distance of over 40 miles. The routes via the Hétái and Baskaroch passes are difficult and not traversable by laden camels without great difficulty. Jálk is 27 miles from Ladgasht; from Jálk a caravan route leads to Mírjáwa via the Tahlab river. To Khárán, routes go via Régin and Hurmágai by Mián Rodak and Wáshuk, or by Sháhna and Wáshuk; while to Dálbandin and Chágai caravans travel via Galacháh and Soráp. All are well known sandy tracks, generally easy for laden camels, the scarcity of water, mostly from wells, being the chief difficulty.

Administration.

Sir Nauroz Khán has lately built three forts in Dehgwar both to control the Rékis and for the better protection of the district from trans-border raiders. One is at Záwag, at the

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northern end of the Ladgasht-Záwag grove 10 miles from the Persian frontier, the second at Kallag, and the third at Pullabád on the Máshkél river. Of these, the one at Záwag is the strongest and most important; it is of considerable strength, 90 feet square, with walls 15 and turrets 25 feet high, and inner cross defences skilfully arranged. The garrison numbered (1904) about 164 men, armed with sniders and muzzle-loading Enfields, the whole under the senior *náib*. The other two forts have each a garrison of 20 men. The construction of these forts has contributed materially to check Dámni raids and pacify the country. Formerly the Dámnis collected in Dehgwar in such numbers at the time of the date harvest that no Réki's life or property was secure, the date groves also being forcibly looted by them.

The civil establishment consists of three *náibs* and one *wakíl*, of whom one *náib* and the *wakíl* are in charge of the Záwag fort; a second *náib* superintends the Chief's newly developed lands at Bálátar and Pullabád in the delta of the Máshkél river; and the third *náib* looks after the lands at Lorikand and Sohr Rég in the Máshkél river. Their duties are the same as those of *náibs* of other *niábats*, being restricted to pursuit of raiders, settling petty disputes, collection of revenue and taxes, superintendence of the cultivation of the Chief's lands, and the carrying out of his orders. They are paid in kind. The Záwag garrison furnishes escorts to accompany the *náibs*, patrols for the roads for protection of travellers and collection of taxes, and detachments for the octroi posts at Mazan Sar on the Persian frontier and Rahrav. A political *munshi*, under the orders of the Political Agent, Kalát, is posted at Záwag. He has an escort of two sowars. A post runs between Ladgasht and Dálbandin once a week.

Revenue.

The revenue differs from that levied in other *niábats*, the taxes to be paid by the Rékis having been fixed by an agreement arrived at in 1901 and already quoted in the account of the Rékis in Chapter I.

The receipts under all heads in 1903 were estimated at Rs. 5,116. In this total is included the produce of the Chief's lands and date groves in the district. With proper administration the income from *sung* should increase, since

caravans coming from Jhalawán, Nushki and Garmsél to Jálk for the purchase of dates pass through Záwag and its vicinity. MINIATURE GAZETTEER.

Expenditure. Each of the three *náibs* and *wakíl* receives 15 cubits of cloth, and 15 Khárán maunds of wheat per mensem, the cost of the civil administration is therefore approximately Rs. 240 per annum. The levies or sepoys are also paid in kind, their emoluments at local rates involving an expenditure of about Rs. 15,000 per annum; this charge, however, would be considered as debitable to the Chief's revenue in general and not to this *niábat* in particular.

Miscellaneous. Salt is obtained from two places, the Wád-i-Sultán in the Hámún-i-Máshkél, 5 miles from Rahrav and 3 miles east of the Konazi Kaur, on the westward side of the main Máshkél stream; and at Wádián, about 24 miles west of the former and east of the Persian Makrán boundary pillar No. 9. In each case the best salt is contained in about one square mile of country, and is described as lying in a layer a foot or more thick. About 300 camel loads are exported yearly to Panjgúr, Nushki, Jálk and other places, and at this rate the supply is inexhaustible, and as the quality is not particularly good, the trade is not likely to expand to any extent. A tax of eight annas per camel load exported is paid to the Khárán Chief.

Close to where the best salt is found in the Wád-i-Sultán is a shrine called Langar-i-Sultán, held in great veneration by the people. No person is allowed to take salt from the Wád-i-Sultán without the previous permission of the saint Sultán, which is asked for by drawing lots at the shrine. Three unsuccessful attempts are held to permanently exclude the petitioner from the beds.

The Wádián salt bed is some distance from good water and is not so popular as Wád-i-Sultán. Wádián is free to all, and no permission from the saint is necessary to take salt.

Places of interest. At Tump-Kalát on the Gorich river, north-west of the Tank-i-Grawag, are the ruins of an ancient fort and of two *kárézes*.

General description. **Washuk and Palantak.**—The Wáshuk *niábat* is, in shape, an irregular parallelogram, its greatest length from east to west being about 100 and its greatest breadth from

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north to south about 60 miles, with its northern line running from Bakat in the east to Mián Rodak in the west, and its southern line from Tank-i-Zurrati to the Jamezuk pass. In it is included the sub-*niábat* of Palanták, which comprises the area bounded by the Dahn-i-Murgho, the Máshkél river, the Siáhán hill and the Grésha river.

Origin of name.

The name Wáshuk is said to be a corruption of "Wáb Shut" or "Kwáb Shud," "he slept," the tradition being that its founder, Malik Dínár, a Saiad, when journeying from Bampur, could not sleep, until, halting at Wáshuk, then a desert, he fell sound asleep, and on awaking announced his intention of permanently settling there. The place is also known as Kháshuk.

Boundaries.

It is bounded on the north by the sandy desert which, fringing the Hurmágai *niábat*, continues westward to the Máshkél; on the south by the slopes of the Siáhán Range; on the east by the Shimshán-Salámbék *niábat*, from which it is divided by an imaginary line drawn from the Jamezuk pass through Lál Khán Náwar, the Khargushkí Band and Gumbad-i-Shai-Shádi to the desert; and, on the west, by the bed of the Máshkél river and the Dehgwar *niábat*, the whole comprising an area of some 2,800 square miles, the cultivable area of which is limited to Wáshuk, Palanták, Bakat and some dry crop land on the slopes of the Loharav hills.

Hill Ranges.

A description of the Siáhán Range, the southern boundary of the *niábat*, will be found in the *Gazetteer of Makrán*. Running parallel with the Siáhán Range and to the north of it, and in continuation of the Baskaroch and Baheran hills on the west, is a range called Chérdémi Latt. This range is divided into two portions by the gap in which the village of Wáshuk is situated. To the east of Wáshuk the hills again form two parallel ridges, the northern known as the Togoruk and the southern known as Liddi in its western extremity, as Sagáp in the centre and as Loharav in the east. East of Wáshuk the hills are low, the Togoruk, 3,078 feet, being the only peak of importance. West of Wáshuk are the Bishija peak, 3,128 feet, and two others 5,040 feet and 5,210 feet high. Due south of Wáshuk village is the peak Koh-i-Bal, the western extremity of the Liddi hills. None of these hills are permanently inhabited, their water-supply

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being scanty, but they are occasionally visited by shepherds in search of pasture for their flocks. The passes are the Liddi pass in the hills of that name on the track leading from Gresha Kalát to Wáshuk, and the Charpáda pass in the Togoruk hills. Both are easy and practicable for laden transport animals. The passes leading from the *niábat* over the Siáhán Range to the Rakhshán valley are the Razak, Páliáz, Sorání, Miáni, Nigindáp, Mazáráp, Korkián and Tank.

Rivers.

Commencing from the east the principal streams, all flowing from the Siáhán Range, are the Gujar, Zahragán, Réginták, Grésha Kaur, Palanták, Pílin and Bíbi Lohari. The last four are in the Palanták sub-*niábat*. The Gujar rises in the Razak peak of the Siáhán Range, and, under the name of the Razak, flows via the Jamezuk pass and thence south-west to Grésha Kalát, being joined en route by several small streams. Near Grésha Kalát it is joined by the Sorání. Under this name it flows for some 8 miles, and then, as the Gujar, finally loses itself in the Lál Khán Náwar. Formerly the combined streams had a sufficient flow of permanent water at Grésha Kalát to irrigate a considerable area. In 1879 irrigation channels were made and some 3 years later a fort was built and water mills constructed, the hamlet, which is on the direct route from Nága-Kalát to Khárán, being described by Captain Maitland about 1882 as having some cultivation including lucerne, and as likely to increase in size and importance. About 1890 the water at Grésha Kalát sank underground, probably finding a subterranean channel, resulting in the stoppage of cultivation, the only water now obtainable being from two wells about 20 feet deep sunk in the river bed. The village and fort were abandoned and are now in ruins. The river except for flood water is now dry below the Jamezuk pass, above which water is found in places.

The Zahragán flows through a break in the Liddi hills at Koh-i-Bal northward to Wáshuk, where its water is drawn off by a number of channels to irrigate the adjacent fields and date groves. It has no permanent water, but both at Wáshuk and at Koh-i-Bal water is found in its bed at a depth of a few feet. Its tributaries are the Píshuk and Munjur.

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The Réginták rises in the Sháhir peak of the Siáhán Range and flows north to the Sorcha-ná-Dama and then north-east to Wáshuk.

The Grésha Kaur has its source at Sorcha and under the name of the Kásag runs west to the western end of the Chérdémi Latt and then turning north splits into three channels and gradually loses itself in the *náwars* and sands north of Bárán Cháh. A number of tributary streams run into it from the Siáhán Range. It has permanent water in pools about 2 miles above Bárán Cháh. A dam has lately been built in its bed and the flood water used to irrigate some dry crop land near Macho Náwar.

The Palanták rises in the Sorání pass in the Siáhán Range, and, under the name of the Tásko, flows north to the Dahn-i-Murgo. At the Korkián pass it is joined by the Síminj and from here is known as the Palanták. As far as Koh-i-Bárán Cháh the stream has permanent water in places, but is dry after that. The bed of the river is thickly wooded with tamarisk trees.

The Pílin flows north into the Dahn-i-Murgo. Up to Tank it is known as the Púdkásh and has permanent water in places, but beyond there it is dry except when in flood. The bed of the river is thickly wooded with tamarisk trees.

The Bíbi Lohari rises in the Dramkán hill in the Siáhán Range and running north-west joins the Rod-i-Máshkél at Mián Rodak. It has been already described in Chapter I.

Hámúns.

The desert area in the north of the *niábat* contains a number of *hámúns* or *náwars* as they are called, into which the flood waters of the Baddo river and other streams empty themselves. The most important of these *náwars* are the Dahn-i-Murgo and the Harai Náwar. Some of the *náwars* when filled by a heavy flood retain water for months.

Forests.

There are no forests. The date groves around Wáshuk are numerous and extensive, *písh* and wild dates grow in the Chérdémi Latt and on the Siáhán Range; and tamarisk, some of it yielding the sweet gum called *shakargaz*, in the beds of the Grésha and other rivers. Asafetida grows on the slopes of the Siáhán Range and the sap is extracted by nomad Ghilzais from Afghánistán who occasionally visit the locality, and pay a tax to the Chief for this privilege. The *tágaz*, a species of tamarisk, grows abundantly over the sands.

Fauna.

Wild sheep and goats are fairly numerous in the hills, with a few leopard and bear. Wolves, hyenas, jackals and foxes are also found. Ravine deer are to be found along the skirts of the hills. Sandgrouse and bustard are found in the desert, and duck and other water birds on the *náwars* when the latter contain water. Snakes are plentiful, chiefly in the sands.

Climate and temperature.

The *niábat* is healthy without peculiarities of temperature. Fever generally appears in August and September, the only other prevalent complaints being those of the chest and lungs in the winter season. A mild epidemic of small-pox occurs every few years as a rule, for which inoculation is practised, but no other serious disease has been known for many years. The rainfall is scanty, summer rains falling from July to September and winter rains between January and March. The winter is mild, frost being only occasional. Duststorms, which occur from July to September, are sometimes so violent as to uproot the weaker date palms.

History.

Local tradition says Wáshuk was founded by one Malik Dínár, a Saiad from Bampur, who settled there with his followers and attendants. Malik Dínár is also the hero of an old legend which relates how a dragon had taken up its abode on the Panjgúr-Khárán route in a cave in a hill side overhanging the road from whence he used to devour passers by. This place is sometimes called Sorenkik, but is usually known by the name of, Azhdaha (dragon) in common with the stream and the locality generally. Malik Dínár rid the country of this pest by converting him into a stone as he was retiring into his cave in flight. A green coloured stone inside the mouth of the cave is still pointed out as the tip of the dragon's petrified tail.

The tomb and shrine of Malik Dínár is at Wáshuk. At Grésha-Kalát is the shrine of another Malik, Malik Grésha. Malik Dínár's descendants remained in sole possession until the advent, long afterwards, of some wandering Hálázais who were also allowed to settle there and with whom they intermarried. In time quarrels and dissensions arising, the aid of the Khárán Chief, Mír Abbás, was invoked and given, after which the district was gradually absorbed in the possessions of the Chief of Khárán. The present descendants of

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the original owners now only possess one stream free of revenue, and receive certain allowances of dates and grain allowed them by the Chief because of their Saiad descent.

Archæology.

There are several old *gumbads*, or vaulted tombs in the *niábat*—five at the village of Wáshuk, one called the Gumbad-i-Shai Shádi in Bakat and ruined remains of several more. They are similar in all respects to the others found throughout Khárán. There are also the ruins of two old stone built forts at Wáshuk. Local tradition asserts that they were taken from the Hálázais by Azád Khán. The ruins of old forts also exist at Palanták and Bíbi Kalát. The present fort at the latter place was constructed by the late Chief Azád Khán on the ruins of an ancient fort.

Population.

The permanent population consists of the descendants of the original Saiad founder Malik Dínár, now reduced to three families; the Wáshukis and Nakíbs, descendants of his followers; and the Hálázais who joined them after their settlement at Wáshuk. These are supplemented by various sections of Muhammad Hasnis, more or less permanent, the chief sections being as marginally noted. All, whether settled or nomad, are bound to furnish military service when called upon. The Wáshukis are the descendants of the followers of Malik Dínár. They possess irrigated land and date groves at Wáshuk, paying one-tenth of produce and a fixed *mália* of 2 camels or Rs. 240, per annum in cash or kind. Owners of water in the Shahri irrigation channel are also bound to furnish one sheep and 5 Khárán maunds of grain per *hangám* of water for the Chief's entertainment should he visit Wáshuk.

Section.	No. of families.
PERMANENT.	
Saiads	3
Wáshukis	33
Nakíbs	80
Hálázais	25
SEMI-PERMANENT MUHAMMAD HASNIS.	
Durrakzais...	20
Mardánshai	12
Yágízais	25
Total ...	198

The Nakíbs are descendants of the Nakíbs who accompanied Malik Dínár. An account of them has been given in Chapter I, as also of the Hálázais who were the first settlers, at a long interval, after Malik Dínár. The Wáshukis and Nakíbs are cultivators only; the Hálázais are flockowners also. The Durrakzais are flockowners and were formerly much more numerous. A large number of them have, however,

lately emigrated to Chágai, Panjgúr and the Helmand and only about 20 families now remain. MINIATURE GAZETTEER.

The Mardánshais and Yágízais are flockowners and cultivators. The Mardánshais possess land at Koh-i-Bal and the Yágízais at Mushki, on which they pay revenue to the Khárán Chief.

All flockowners pay to the Chief a grazing tax of one sheep and a felt per annum per each person possessing separate property. No such tax is levied in the case of camels, but whenever the Chief goes on a journey, one camel per herd has to be supplied for the carriage of his baggage.

Villages. There are no permanent villages, but around Wáshuk there are some 120 mat huts scattered singly and in small groups throughout the date groves; there is also a small fort garrisoned by six of the Chief's levies, the havildár in charge of whom is the local *náib*. The language of the people is Western Baluchi and religion Sunni Muhammadan. There are no shops, but two Hindus from Khárán generally visit Wáshuk yearly at the time of the date harvest in September and purchase dates, wool and *ghí*.

Agriculture. The irrigated lands are mainly at Wáshuk. There is also a small area of irrigated land at Palanták. The dry crop land is chiefly at Bakat with a few plots near Palanták and one known as Macho near the Macho Náwar. The soil is gravelly and fairly rich, yielding about fifteen fold for grain crops, but heavy manuring is necessary. Date culture is the principal industry; the number of trees is estimated at over 25,000 and is rapidly increasing. There are small plantations at Koh-i-Bal and Palanták, but the great majority are at Wáshuk where the groves extend for some miles along the river banks and irrigation channels, other crops or fruit gardens being grown within the groves. The mode of cultivation and propagation is similar to that of Panjgúr, a description of which is given in the *Makrán Gazetteer*. The dates, though not considered equal to those of Panjgúr, are highly esteemed, those called *rabbi* being the best. The date harvest is from August to October. The other principal crops are wheat and barley in the spring and *juári* and melons in the autumn. Wheat is sown from October till December, barley about a month later, both being harvested in May. Melons are sown in April and ripen in July; *juári* in May, ripening in

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October. There are many orchards in Wáshuk. The pomegranate is the commonest fruit, the number of pomegranate gardens being estimated at 300. Peaches, grapes, mulberries and apples are also grown. Almonds have lately been introduced, but with little success.

The number of camels in the *niábat* is estimated (1904) at 1,300 with about 2,200 sheep and goats. There are no horses and only a few donkeys are kept by the Nakíbs. There are very few bullocks, and camels are mostly used for ploughing. The best grazing areas are the Chérdémi-Dann, Soráni-ná-Dal and Razak-ná-Dal, situated between the Siáhán and Chérdémi Latt ranges; the stony plain along the northern skirts of the latter range, and the sandy desert itself to the boundary of the *niábat*.

At Wáshuk and Palanták proper, the land is irrigated by perennial water which is obtained from channels called *kaurjos* cut in the river beds. In 1904 there were twenty such *kaurjos* at Wáshuk drawn from the bed of the Zahragán river, the most important being the Shahri and Shaigan. There is no particular system of allotment, nor is one necessary, water being ample for all. The number of *kaurjos* at Palanták in 1904 was two. The dry crop land at Bakat and near Palanták is watered respectively by the floods of the Baddo and Palanták rivers. At Bakat the water is stored by the Khargushki Band, and distributed by irrigation channels called *gwaz*, under the supervision of the Chief's *náib*. A dam has also been constructed by the *náib* in the Gresha Kaur to irrigate the dry crop land near Macho Náwar. There are no *Kárézes* in the *niábat*, two were made at Wáshuk by the late chief Azád Khán but proved unsuccessful. Well irrigation would be possible at Wáshuk, water being found at a depth of from 6 to 8 feet, but the abundance of water already available there, renders wells superfluous.

Communications.

The Nushki-Khárán-Panjgúr is the only main route passing through Wáshuk, Wáshuk being the ninth stage from Nushki, the fifth from Khárán and the seventh from Panjgúr; an account of this route will be found in appendix IV. Routes fit for laden animals lead from Wáshuk via the táliáz and Soráni passes and perhaps the Síchi, to the Rakhshán valley. Other routes lead from Wáshuk to Nál Pia the Páliáz pass; and to Máshkél river via Palanták.

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Administration.

The administrative staff consists of 2 *náibs*, the junior of whom collects the tax from nomads and flockowners, a *wakíl* or assistant to the senior *náib* and 16 sepoys. Of the latter, 6 sepoys garrison Wáshuk fort, 6 guard the Panjgúr route and collect octroi and 4 accompany the senior *náib*. The sub-*niábat* of Palanták has also a *náib* and 6 sepoys in addition. The sepoys were armed in 1904 with muzzle-loaders and Snider rifles. The duties of the *náibs* and their assistants are limited to the collection of revenue, the arrest of raiders or other offenders, settling petty disputes within their *niábat*, and carrying out orders received from the Chief, to whom all serious cases are referred. In the collection of the Wáshuk date revenue the *náib* is assisted by a *wakíl* and two overseers, called *gazírs*. The latter are not paid by the Chief but receive small shares out of the produce from the people.

Revenue.

Dates are the principal source of revenue, the tax being 5 Khárán maunds for every six trees, taken, if possible, in the kind known as *rabbi*. In addition to a large number of date palms, some of the irrigated land at Wáshuk, and a large proportion of the dry crop land at Bakat, belong to the Chief, the land being cultivated for him either by his dependants, who receive a fixed scale of rations and clothing, with a portion of the produce; or by tenants-at-will, at rates varying according to the part taken by the tenant in the production of the crop but generally ranging from one-fourth to one-half of produce. Other lands usually pay one-tenth of produce, or a fixed rate called *gham*—formerly a specified number of camels, but nowadays their value, which is fixed at Rs. 120 each, in cash or kind. Taxes are also levied on imports and exports, and on the collection of asafetida, and a grazing tax of one sheep and one felt per flock per year is collected both from the flock-owners living permanently in the *niábat* and from nomads that visit it for pasture. The amount of the total revenue is liable to fluctuate according to the season, but the following may be taken as a rough assessment for an ordinary year:—

Dates, chiefly *rabbi*	220 camel loads.
Grain from irrigated lands ...	50 ,, ,,
Do. from dry crop lands.	250 ,, ,,

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A camel load being 100 Khárán, or 8 standard maunds, this at current local rates represents about Rs. 11,500, to which should be added:

	Rs. a. p.
The fixed *gham* or camel tax equalling 4 camels at Rs. 120 each	= 480 0 0
Grazing tax or *mália* from flockowners, sheep and felts 50 of each, at Rs. 5 ...	= 250 0 0
Taxes on imports, exports, collection of asafetida, etc.	= 200 0 0
Or a total revenue from all sources of over Rs. 12,000.	

The expenditure like the revenue is nearly all in kind, the *náibs*, *wakíls* and sepoys being all paid in grain and cloth at rates varying from 15 cubits of cloth and 15 Khárán maunds of grain per mensem to the *náib*, to 10 of cloth and 12 of grain for a sepoy. The junior *náib* at Wáshuk, receives 12 maunds of grain only, but out of every ten sheep he collects as revenue, he is allowed one for himself. The yearly expenditure at the above rates for 3 *náibs*, 1 *wakíl* and 22 sepoys may be roughly estimated at between Rs. 1,000 and Rs. 1,100.

Miscellaneous.

There is a widespread superstition among the people that the burial of first born children who may die soon after birth, will cause the mother to remain childless afterwards. Such bodies are therefore placed in the *gumbads* or in caves and clefts of the hills, and travellers having seen them so exposed, have concluded that the infants have been abandoned when alive in accordance with a custom of the country. The tract of land between the Liddi pass and Wáshuk produces an inferior quality of salt which is used by the poorer people. Honey is found in large quantities in the hills and is sold to the Hindus for export. Mats are made by the Nakíbs from the date and dwarf-palms, and felts and carpets by the women for domestic use.

Places of interest. Wáshuk.

Wáshuk or Kháshuk with its twenty streams; its date groves extending along the Zahragán river from Koh-i-Bal in the south to the sands of the desert on the north; and its numerous orchards of pomegranates, peach, mulberry and grape forms one of the important localities of Khárán, situated as it is midway on the caravan route between Nushki and Panjgúr. Its groves contain in all about 25,000

date palms, and at the date harvest (August to October) not only the Chief himself with his family, but large numbers of the inhabitants of upper Khárán visit the place. During the spring, on the other hand, most of the inhabitants go to Bakat to graze their flocks and herds on the spring pasture. The absence of any permanent buildings here and elsewhere in Khárán is ascribed not only to the nomadic habits of the people but partly to the objections to such buildings for fear lest they should be used for military purposes by raiders and others. The fort at Wáshuk has no gate, and admission is gained by means of a rope, which is let down from the inside over the wall, enabling one person at a time to ascend. Of the five old *gumbads* or tombs at Wáshuk two, named Malik Bahrám-Sháhi-Gumbad and Bíbi-ai-Gumbad, are situated in a date grove close to the south of the fort and are held in reverence as shrines and places of worship. The remaining three are situated close to the northern end of the same grove on the gravelly *pat*. All are built of burnt bricks. MINIATURE GAZETTEER.

Palanták is situated in a gap at the western end of the Chérdémi Latt range of hills and extends for about a mile along the course of the Palanták river. The place appears capable of considerable development and in the last few years the Khárán Chief has done a good deal in this direction. A *náib* with some sepoys has been located there to encourage the cultivation of the date palm and to guard the routes from Máshkél, Jálk, Panjgúr and Wáshuk. The Palanták river at this point contains a good supply of perennial water which is tapped at present by two *kaurjos* named Churruk and Nokjo. In 1904 there were about 300 date palms with a fair amount of irrigated cultivation, and an orchard of pomegranates was also being planted. Palanták.

Beseima Valley and Zayak.—The Beseima valley is some 20 miles long by about 8 broad, situated in the south-eastern part of Khárán on the upper waters of the Garruk or Saráp river. It is a fertile valley with a large amount of dry crop cultivation, and forms a portion of the Khárán Chief's *niábat* of Rakhshán, an account of which has been given in the *Miniature Gazetteer of Panjgúr* in Chapter IV of Makrán. On the west of the tract lie the north-eastern extremities of the Rakhshán and Rághai valleys, on the east the Gidar valley and on the south the Koda and Korásk General description.

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valleys, from all of which it is separated by hilly belts of the western Jhalawáṇ Range. The Garruk river, with its numerous affluents draining from the surrounding hills, runs through the valley. The gravel skirts of the hills reach almost to the banks of the river, leaving a narrow strip of cultivable ground along either bank.

Zayak is a small tract situated in the upper or southern portion of the Beseima valley and containing about 15 to 20 *joras* or about 50 acres of cultivable dry crop land lying between the Garruk and Sajíd rivers. The rest of the tract is stony and uncultivable. It has plenty of perennial water in the bed of the river, but the cultivable land being on a higher level is not irrigated from the river.

Boundaries.

The valley extends from the Mukk hills and the Hokár pass on the south as far as Drug and the Jur tributary of the Garruk river on the north.

Rivers.

The Garruk or Saráp river has been described in Chapter I of this Gazetteer. Its principal tributaries on the east are the Fakírdúni, Gilkandi, Jur, Kalghali, Siáták and Hajámo; and on the west the Dranbén, Soro, Gétuk, Naushérwán-Píshi, Dáli and Gédbast. The river has a perennial stream at Zayak, which runs for about a mile; there is also perennial water in the Kalghali stream and a small supply at the place known as Drug. Its bed is covered with tamarisk jungle, and is from 200 to 300 yards broad.

Botany.

Among grass and fodder plants are the *barshonk*, *sorag*, *drug* and *kándár*. The river beds and a good portion of the valley are well wooded with tamarisk. In the Kalghali, Siáták and Hajjámo rivers there are groves of pistachio belonging, in the two former rivers, to the Isazais of Beseima, while those in the Hajámo river belong to the Kuchai Siáhpáds of Khárán; smaller groves of pistachio are also found in the Gétuk, Dáli and the Gédbast rivers; of these the trees in the Gédbast river belong to the Tagliápi Rakhshánis of Khárán, the Isazais of Beseima own the remainder. A good deal of asafœtida is found in the hills to the west of the valley.

Fauna.

The valley abounds in game. Sind ibex and wild sheep are plentiful in the hills, and ravine deer in the plains and along the skirts of the hills. Hares are also plentiful and are coursed by the people. Wolves, foxes and jackals are

numerous, and the former do considerable damage, attacking even camels. Leopards are found in the hills. Snakes are numerous in the valley. Wild duck frequent the pools in the beds of the rivers during winter. Chikor and sisi are plentiful, also sandgrouse and a few bustard. MINIATURE GAZETTEER.

Climate. The climate is healthy, though hot in summer and intensely cold in winter, at which season the *gorich* or north wind blows over the surrounding snow-clad hills. The rainfall is greater than in other parts of Khárán.

History. As narrated in the section on **History**, Naushérwán, the progenitor of the present dominant class of Khárán, found his first abode in this valley on the Naushérwán-Píshi stream, a tributary of the Garruk river, where the remains of his fort can still be seen.

Archæology. The only objects in the valley which might prove of archæological interest if explored are three large mounds in Beseima and two in Zayak; the former are known by the names of Kurrai-ná-damb, Tágazi-ná-damb and Puzhoi-ná-damb. Broken pieces of pottery are found on the surfaces of these mounds. There are traces of many old *kárézes* in both Beseima and Zayak along the skirts of the hills to the east. These are attributed to the Arabs.

Population. The inhabitants of the valley are Isazais and are divided into the five sub-sections noted in the margin. They are Rakhshánis. Their origin is not clear, but they would appear to be Chhutta Jadgáls, who, owing to family quarrels, emigrated from their native place in Jhalawán and settled in Beseima under the protection of the Naushérwánis on promise of tribute. Disputes arose between them and Mír Abbás, Chief of Khárán, as to the tribute to be paid to him, and they sought the protection of the Khán of Kalát. Eventually they came to terms with the Khárán Chief, and now pay an annual revenue or *gosh* of one sheep per family with one-seventh of the produce of their lands and military service when called upon. By occupation they are agriculturists and flock owners. They keep a few camels which they employ for transport purposes. They are Sunni Muhamma-

	Families.
Bízanzai ...	23
Ramadánzai ...	27
Siáhozai ...	20
Kharénazai ...	20
Sháhizai ...	21
Total	111

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dans and speak the Bráhui language. They are much connected by marriage with their neighbours, the Sumaláris of Koda and Korásk. There are no permanent villages in the tract, with the exception of the Chief's *thána* at Zayak and a hamlet near Kurrai-ná-damb, where the *náib* resides whenever he visits the valley. The people are nomads and are only to be found in the valley during the spring and summer.

Agriculture.

The whole tract consists of large dry crop embankments in which the floods from the surrounding hills are caught. The soil is very fertile in the upper and central parts of the valley and in Zayak. It consists of a whitish clay mixed with sand. In the lower or northern parts of the Beseima valley the soil is inferior, being sandy and impregnated with salt. In Zayak also some of the land lying under tamarisk jungle contains salt. As has already been said the perennial water of the Garruk river at Zayak is not utilized for cultivation purposes. Though it is on a lower level there seems no reason why it should not, by means of dams and irrigation channels, be brought to the land. The people, however, have a superstition against the use of the water for this purpose, and think that if so utilized the water would either disappear or some harm come to any person who attempted to make use of it. The water is consequently allowed to run waste. Water is found in wells in the valley at a depth of from 20 to 30 feet, but it is brackish in some parts. There seems room for considerable extension of irrigation in the valley by means of *kárézes*. The Khárán Chief owns a large piece of land in the centre of the valley at Sorchil, the remainder of the land belongs to the Isazais. Wheat and barley form the spring crops while *juári* and melons constitute the autumn harvest. The number of domestic animals in the tract was roughly estimated in 1904 at about 30 camels, 2,000 sheep and goats and 35 pairs of bullocks.

Communications.

The district is the focus of a number of routes leading from different parts of Jhalawán and Kalát to Khárán and Panjgúr. The Kalát-Panjgúr route via the Kalghali pass crosses the tract at Zayak and thence proceeds via Rághai, Rakhshán or Mashkai; the Nál-Khárán route passes through Beseima and along the course of the Garruk river into

Khárán. Details of other routes will be found in the Appendices to the *Jhalawán Gazetteer*. Foot tracks lead from the valley to Gidar via Siáhták, Hajámo and Nawisht passes.

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Administration.

For purposes of administration, Beseima with Zayak is included in and forms a part of the Khárán Chief's *niábat* of Rakhshán. The *náib* of Rakhshán visits the place from time to time, supervises the cultivation of the Chief's land in Beseima, inspects the *thána* or octroi post at Zayak and enquires into any petty disputes among the people. The *thána* at Zayak consists of 5 men and a *náik*, who are paid in kind at the rate of Rs. 8 each per mensem.

Revenue.

The Isazais form tenants with occupancy rights of the Khárán Chief, and can only be ejected in the event of permanent emigration from the country. The rate of land revenue recovered from them is one-seventh of the produce. The other sources of income are *gosh* or the annual payment of one sheep per family, fines and octroi and transit dues. The rates of transit duty are 4 annas and 2 annas per camel or donkey load, respectively, on all commodities except local *ghi* and wool which are taxed at Rs. 10 and Rs. 8 per camel load. Dues for the return journey are paid in Panjgúr at the same rates.

The revenue receipts in grain of this part of the *niábat* are roughly estimated in a normal year at about 500 Indian maunds of wheat and *juári*. The receipts on account of octroi and transit dues recovered in the Zayak *thána* vary from Rs. 160 to Rs. 300 per annum.

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APPENDICES.

APPENDIX I.

GENEALOGY OF THE NAUSHÉRWÁNIS

OF

KHÁRÁN and MAKRÁN.

(See pocket at back of Book.)

APPENDIX II.

List of implements of husbandry used in Khárán.

Name in Baluchi.	Explanation.
Arrag	A sickle, also called *lashi.*
Bél	A spade.
Chárshákha	Four-pronged wooden fork used for winnowing, etc.
Dal	Wooden spade worked by two men with a rope for making small embankments.
Dalli	Wooden spade for winnowing grain.
Dastag	Handle of the plough.
Doshákha	Two-pronged wooden fork used for winnowing, etc.
Gwálag	Goat hair sack for holding grain.
Jugh	A yoke.
Jughlu	Wedges in the yoke.
Kamér	A ploughshare.
Kapát	Dwarf palm basket for gathering dates.
Kén	A plank harrow.
Kodál	A mattock.
Langár	A plough.
Málag...	A wooden log used as a clod crusher.
Parbun	Climbing belt for gathering dates.
Pik	A wedge in the plough.
Rambi	A weeding spud.
Shatink	The shaft of a plough.
Sund	A drill made of dwarf palm leaves.
Sund-kish	Sowing by drill.
Tafar or Tabar ...	An axe.
Zubánk	Shoe of the plough.

APPENDIX III.

Alphabetical list of agricultural, revenue and shepherd's terms used in Khárán.

Name in Baluchi.	Explanation.
Abosl	Half ripe yellowish ears of a crop.
Ambár	A granary.
Angúri	Freshly sprouted crops in their first stage.
Asiyáb...	A water mill.
Asiyábán	A miller.
Bag	A herd of camels.
Bagjat (Bajgat) ...	A camelherd.

Name in Baluchi.	Explanation.
Band	A dam or embankment.
Batái	Division of crops.
Bazgar	A tenant.
Begár	Impressed labour.
Bohar	Rent paid by a tenant with occupancy right.
Cháh	A well.
Chén	Shearing season.
Chhat	Sowing seed broadcast.
Chhér	Cleaning water channels in spring.
Chúchik	The second crop of *juári* which does not come to maturity.
Dáchi	A she-camel.
Dágh	A brand mark.
Dámán	Gravelly land along the skirts of hills.
Daskand	Cultivation done by manual labour as opposed to land prepared by the plough.
Dayak	One-tenth share of produce.
Dayaki	Land paying revenue at one-tenth.
Déru	A milch sheep or goat given on loan.
Dranzag	To winnow.
Drassam	Hair of a goat.
Drosh	A cut made by flockowners in kids and lamb's ears to serve as a distinguishing mark.
Droshi...	A sheep or goat set apart for sacrifice at a shrine.
Dukkál	Drought, also famine.
Gabb...	Wheat or barley crops, the ears of which have formed but in which the corn is not visible.
Gardu	A pole in the centre of the threshing floor round which the cattle revolve.
Garr	Itch which attacks camels and goats.
Ghunj	A goat's hair blanket used for carrying fodder.
Gowat...	To thresh.
Gwaz	A flood-water irrigation channel.
Hashar	Borrowed labour for agricultural purposes.
Izak	A skin used for churning milk.
Jallak	Spindle for wool spinning.
Johán	A heap of unthreshed stalks of wheat, etc.
Kad	Manure.
Karab...	*Juári* stalks.
Khít or Hít	Wheat or barley cut green for fodder.
Khurrum	Grain pits.
Khushkáwa	Dry or rain cultivation.
Kurda...	Small bed or plot in an irrigated field.
Láb	Harvesting.
Lái	Wages paid to reapers.
Láigar	Reaper.
Langár-Kanag ...	Ploughing.
Lath	An embankment.
Lor	A sheaf.
Lor-burri	The act of counting sheaves of corn and cutting the binders.

Name in Baluchi.	Explanation.
Minjár	A heap of *bhúsa* stored and plastered over with mud.
Mirás	Ancestral land.
Náwar	A depression in sand in which rain water collects.
Nokáp	Flood.
Palál	Wheat or barley stubble.
Parghat	A second threshing as distinguished from *gowat*.
Paurmál	Ears of wheat blighted by cold in the early summer.
Pug	Chopped straw (*bhúsa*)
Shom	First ploughing after harvest in irrigated lands.
Showán	Shepherd.
Simáz	A rope made of skin for drawing water from wells.
Surkhi ...	Rust.
Sursát...	Supplies collected for the Chief.
Tarangar	A net for carrying *bhúsa*.
Taruk...	An unripe melon.
Thapodár	State crop watcher.
Tuk	A contribution paid to a *mullá*, saiad or shrine.
Tumgh	Seed.
Zágh	A heap of grain which has been cleaned.
Zah	A flock of lambs and kids.
Zank	Lambing season.
Zoba	Shepherds' wages in kind.

APPENDIX IV.

PRINCIPAL ROUTES.

No. I.—Kalát-Máshkél Route via *the Búbaki Pass and Khárán-Kalát.*

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
1	Ziárati (Dasht-i-Gorán) ...	17	17	Tracks lead to Khárán-Kalát via the Békár and Zhal Passes. To Súráb via Gandagén. To Gidar via Bitagu and Máráp. To Mungachar via Chappar and Kárcháp.
2	Sinjáwa	13	30	Track leads to Nímargh via the Apursi river.
3	Búbaki ...	14	44	Another track to Nímargh via the Chiringi river—one march—branches off here.

No.	Stage.	Approximate Distances. Inter-mediate.	Total.	Remarks.
4	Somálo ...	14	58	A track to Nushki via the Gori-Barát and Munjro branches off here and another to Nímargh via the Chiringi river.
5	Lijje	14	72	A track leads from here to Dasht-i-Gorán via the Tázenag Pass and another via the Ghazhol river joins the main caravan route from Nushki to Panjgúr.
6	Nauroz Kalát ...	20	92	A route leads from here to Nushki via the Táfui pass and to Sarawán via the Mándi pass.
7	Khárán-Kalát ...	18	110	The above is the old caravan route. The shortest and most direct route from Kalát to Khárán is via Békár, the stages being Ali Ján in the Dasht-i-Gorán (17 miles), Békár (13 miles), Wakábi (9 miles) and Khárán 45. Total 84 miles. It is fit for camels but the last stage cannot well be divided as there is no place fit for camp till just before Khárán is reached.
8	Malik Sháh (Gwásh) ...	19	129	A track leads to Dálbandin via the Tatagár pass.
9	Mangi Cháh (Jálwár)	18	147	A caravan route leads from here to Dálbandin over the Jálwár pass.
10	Dúrbun	16	163	Water from wells *en route*.
11	Hurmágai ...	12	175	A small fort garrisoned by a detachment of Khárán troops. A foot-path goes from here to Dálbandin over the Malik Sẖrinda Hills. A *Káfila* route goes to Dálbandin via the Rásáni pass.
12	Mauladád ...	17	92	

No.	Stage.	Approximate Distances		Remarks.
		Intermediate.	Total.	
13	Régin	17	209	Two roads branch from here, one to Amír Cháh or Ládis, the other to Ladgasht.
14	Galacháh ...	19	228	Routes lead from here (1) to Amír Cháh and (2) via Soráp and Khargushki Cháh to Dálbandin.
15	Rahrav	27	255	A long stage with no water *en route*.
16	Ladgasht ...	28	283	The only water on this march is at Záwag, 25 miles from Rahrav.

GENERAL DESCRIPTION.

Length 283 miles, 16 stages.

Road good and fit for camels but heavy in places over loose shifting sands. Supplies could be arranged for through the *Náibs* of the Khárán Chief, at Nauroz Kalát, and Khárán-Kalát and in small quantities, at Malik Sháh, Mangi Cháh and Hurmágai, but must be carried for all other stages. Fuel and camel grazing obtainable at all the halting places, also water, generally from wells.

From Kalát to Khárán the road follows the old caravan route, a route now not so much used as formerly, since the development of Nushki and the diversion of trade to that place. From Khárán-Kalát to the Máshkél the majority of the trade, principally consisting of wool and dates, goes via the Panjgúr valley. Alternative routes from Kalát to Khárán have already been given. From Khárán onwards there is another route, southwards via Wáshuk (the stages to which are given in the Nushki-Panjgúr route) and thence via Bishíja (9 miles), Ror (13 miles), Greshak (20 miles), Palanták (8 miles), Gáren Cháh (12 miles), Mián Rodak (24 miles), Savi

Gaz (18 miles), Ekthai (24 miles) and Ladgasht (10 miles). From Palanták a good road also leads via Shahna (24 miles) and thence direct to Ladgasht, a distance of about 60 miles ; this route is however practically waterless, though in Dehgwar water can be got some 6 or 8 feet from the surface by digging wells.

No. 2.—Nushki to Panjgúr via *Khárán-Kalát and Wáshuk.*

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
1	Táfui	23	23	Over the steep and somewhat difficult Táfui pass. A long stage but scarcity of water would, in the dry season, make it difficult for a caravan of any size to select a suitable site for an intermediate camp.
2	Patkin	16	39	A road to Kalát via the Búbaki pass branches off from here.
3	Nauroz Kalát ..	20	59	A mud fort and some cultivation with a small water mill, where grain could be ground.
4	Khárán-Kalát ...	18	77	A large village, capital of Khárán, with several banias' shops and a strong fort, the residence of Sir Nauroz Khán, Chief of Khárán. Routes lead from Khárán to Dálbandin, Chágai, Kalát and Nál. The Kalát-Máshkél route also crosses here.
5	Zorábád	9	86	From Khárán to Wáshuk there are several routes, but water is scarce on all of them. The stages given are perhaps the easiest, the next best route is Zai (14 miles), Nazari Cháh (23 miles), Nawárimán (10 miles), Lori-ai-Cháh (23 miles), and Wáshuk (17 miles).

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
6	Bangi Gháh ...	21	107	The following main routes pass through Wáshuk :—
7	Sírag (Náwar) ...	18	125	(1) Khárán to Jálk via Palanták and Noki-Cháh.
8	Noki Cháh ...	14	139	(2) Khárán to Máshkél via Palanták and the Rod-i-Máshkél.
9	Wáshuk ...	13	152	(3) Caravan route to Nál via the Pális pass.
10	Gazoi-chakul ...	12	164	A track leads from here to the Rakhshán valley via the Miáni pass.
11	Shahrdosti ...	18	182	Water obtainable *en route* from pools at Sor-cháh, 13 miles.
12	Mazáráp... ...	8	190	A track leads from here to Rakhshán via the Sabzáp pass.
13	Tank	13	203	Over the Korkián pass which is not difficult. A track leads from the Korkián pass to Palanták.
14	Sorénkik ...	13	216	The Sorénkik Kotal is steep (4,100 feet) and the torrent bed narrow with precipitous sides.
15	Sagár-i-Sing ...	12	228	An alternative route from Mazáráp runs via Korkián (6 miles), Júzh (15 miles), to Sagár-i-Sing (17 miles). There is no water along either route except at the halting places given.
16	Isai (Panjgúr) ...	13	241	Isai Kalát is the capital of Panjgúr. It is a large village with a strong mud fort. The climate is good and supplies plentiful. It is famous for its dates, the groves of which are very extensive. From here routes lead in every direction, every place of importance in Baluchistán being linked up with Panjgúr.

GENERAL DESCRIPTION.

Length 241 miles, 16 stages.

This is the best route between Nushki and Panjgúr. The portion of it from Khárán-Kalát to Nushki was followed by the Makrán Expedition of 1901. Between Khárán-Kalát and Panjgúr water is scarce and its existence at Sírag Náwar, Noki Cháh, Gazoi-chakul and Sagár-i-Sing is doubtful. Camel grazing is obtainable at all stages but scarce at Táfui, Bangi Cháh, Sírag and Sagár-i-Sing, whilst wood is scarce at Táfui, Tank and Sorénkik. Supplies would only be obtainable at Nauroz-Kalát, Khárán-Kalát, Wáshuk and Isai (Panjgúr).

No. 3.—*Khárán to Dálbandin* via *the Tatagár Pass.*

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total	
1	Darrích	12	12	A footpath leads from here to Kallag and thence to Kohpusht over the Rás Koh range.
2	Gorbandi ...	16	28	A footpath leads to Eri-Kallag.
3	Zard	18	46	The road goes over the Tatagár pass which is quite practicable for laden animals. A good road leads from Zard to Jálwár (one march).
4	Balluk	10	56	Water is obtainable from springs which are liable to run dry in a dry season, but sufficient water for a small party can generally be relied on.
5	Dálbandin ...	16	72	Dálbandin is the 7th stage on the Nushki Seistán trade route. It has a *thána*, a rest house, and a Post and Telegraph office. Water is abundant and grass, camel grazing and fuel can be obtained. An Assistant Superintendent of Police and a Naib Tahsíldár are stationed there.

GENERAL DESCRIPTION.

Length 72 miles, 5 stages.

This is the main caravan route from Khárán to Chágai. The road is easy but the water supply is limited. Fuel and camel grazing obtainable for small parties only. Chágai is 24 miles from Dálbandin. A route also leads from Dálbandin to Máshkél.

No. 4.—*Khárán to Padag* via *Pahrod Pass.*

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
1	Shand	8	8	
2	Ghar or Dát ...	18	26	
3	Padag	24	50	

GENERAL DESCRIPTION.

Length 50 miles, 3 stages.

Padag is the nearest Post and Telegraph office to Khárán—Kalát and the Khárán Chief's dák is brought by this route. Since the opening of the Seistán route, Padag has become a centre for local trade.

The route is easy for laden camels except at the Pahrod pass which is difficult for heavily laden camels. Water is obtainable on all marches from the bed of the Bunáp river, but no other supplies unless previously arranged for through the Khárán Chief.

No. 5.—*Khárán-Kalát to Nál via Beseima.*

No.	Stage.	Approximate Distances. Inter-mediate.	Approximate Distances. Total.	Remarks.
1	Garruk	22	22	A path suitable for footmen but difficult for animals, leads from Garruk to Gidar via the Hajjámo pass.
2	Dáli	17	39	At Pír Sultán, between Garruk and Dáli, an alternative route from Khárán-Kalát via the Soráp pass joins this route. It is shorter than the route via Garruk. From Dáli a route fit for laden animals runs to Gidar via the Siáhták river. The distance is about 24 miles.
3	Drug	10	49	Tracks lead from here (1) to Gidar via Jhur and (2) to Shíréza and thence to Panjgúr via the Rakhshán valley.
4	Ali Muhammad (in Beseima).	8	57	A good road leads to Gidar via Zayak and the Kalghali pass. There is also a route south-west to Panjgúr via Rakhshán.
5	Koda	15	72	A road leads to Jébri via Korásk.
6	Tégháb	14	86	Across the easy Gwanik Pass. At Tégháb this route joins the Kachhi-Makrán route.
7	Nál	8	94	From Nál a good road leads to Khuzdár and others to Béla via Jáu or via Ornách or via Wad, and to Kalát via Gidar, *vide Jhalawán Gazetteer.*

GENERAL DESCRIPTION.

Length 94 miles, 7 stages.

This is the main and most direct caravan route from Khárán-Kalát to Nál. It is easy for all transport animals. Water is procurable at all the halting places and fuel is obtainable from the jungles. There is camel grazing along the route, but supplies must be carried, though a certain quantity of *bhúsa* and *karbi* would probably be obtainable if arrangements were made through the Chief of Khárán and the Sájidi headman of Gresha in Jhalawán. Ample supplies could be collected at the bania's village in Nál at short notice.

No. 6.—*Wáshuk to Nál* via *the Páliáz Pass.*

No.	Stage.	Approximate Distances.		Remarks.
		Interme-diate.	Total.	
1	Wáshuk to Gresha Kalát.	22	22	At Wáshuk plenty of good water is procurable from the running streams irrigating the date groves. Limited quantities of supplies can be got, if previously arranged for with the *Náib* of Wáshuk. The road from Wáshuk to Gresha Kalát crosses the Liddi pass which is easy for laden animals and thence across the Soráni-na-Dal plain. At Gresha Kalát water is obtainable from two wells in the bed of the river. From Gresha Kalát, routes lead to— (1) Nágha Kalát via the Soráni or Síchi passes. These are not traversable by laden animals. (2) Khárán Kalát via Jamáli Cháh (23 miles), Kákréji (10 miles), Salámbék (12 miles), Umari Cháh (14 miles).

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
2	Páliáz	21	43	The road crosses the Páliáz pass which can be made easy for laden animals with little labour. Water is found in places along the road in the bed of the Páliáz river. The camping ground at Páliáz is close to the foot of the Moghalpab peak on the Rakhshán side of the pass. Plenty of water can be got from springs. A road fit for laden animals runs from Páliáz to Nágha Kalát via Lop.
3	Gwaragi... ...	12	55	From Páliáz to Gwaragi two roads run. One via Panihám fit for laden animals and the other via Toláp is a footpath only. The first route is easy and at Panihám is an old Arab well with plenty of good water. At Gwaragi this route joins the Kalát-Panjgúr route via the Rakhshán valley (*vide* route No. 3, Appendix VIII of *Makrán Gazetteer*) and follows it as far as Duléri Pathk (*vide* No. 5 below), about 4 miles from Shíréza Kalát. Plenty of good water is obtainable at Gwaragi from a well. A foot-path leads from Gwaragi to Raghai via Bágh and Dranjuk.
4	Nokcháh ...	11	66	The road to Nokcháh runs along the Rakhshán valley and is easy. At Nokcháh plenty of good water is obtainable from a well. From Nokcháh a foot-path leads to Rághai via the Gazi pass.
5	Duléri Pathk ...	10	76	An abundant supply of perennial water can be got here from the bed of the Duléri river. A small quantity of supplies could be arranged for if previous notice were given to the *Náib* of Rakhshán. The road here leaves the Kalát-Panjgúr route via Rakhshán which branches off via Shíréza Kalát. At Duléri Pathk the road strikes the Kalát Panjgúr route via Rághai (No. 2 of Appendix VIII of Makrán).

No.	Stage.	Approximate Distances.		Remarks.
		Inter-mediate.	Total.	
6	Koda valley (Saráp).	24	100	The road from Duléri Pathk crosses the easy Kambrán pass into the Zayak valley and leaving the Kalát road at the further side of the Kambrán pass runs via the easy Hokár pass to the Koda valley. Abundance of water is obtainable in the valley from wells and from the Saráp spring, where the camping ground is. A small quantity of supplies can be locally arranged. From the Koda valley, routes lead (1) to Jébri via Korásk, (2) to Gidar via the Kalghali pass.
7	Tégháb	14	114	The route from Koda to Tégháb and thence to Nál has been described in the previous route (No. 5).
8	Nál	8	122	

GENERAL DESCRIPTION.

Length 122 miles, 8 stages.

Camel grazing is abundant everywhere along the route ; also hill grasses for horses can be cut in a good year. Baggage camels can be obtained through the *Náibs* of Rakhshán and Wáshuk ; also sheep.

The Páliáz pass is the only place on the road which presents any difficulty, but a good road could be made through it with little labour.